

The Contribution Of Islamic Religious Education Teacher In Instruding Religious Moderation Attitudes In Students At SMA Sejahtera Prigen Pasuruan

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ABSTRACT

Religious moderation as a perspective can be a solution for being open to each other, accepting differences, and maintaining harmony between religious communities. This strengthening of moderation should also be introduced to teenage students because the young souls of teenagers are still unstable and are still in the process of searching for identity so that they are not influenced by radical religious thoughts. With the regulation of the minister of religion that religious teachers are required to be able to strengthen religious moderation among students. So the contribution of Islamic Religious Education teachers at Sejahtera Prigen High School is to instill religious moderation in students through habituation, Islamic Islamic learning and activities that contain religious moderation values. The aims of this study were to: 1. To find out what religious moderation values were instilled by PAI teachers at Sejahtera Prigen Pasuruan High School. 2. Know and describe how the contribution of PAI teachers in instilling an attitude of religious moderation. This study uses a descriptive qualitative approach. The place of research is SMA Sejahtera Prigen Pasuruan which has the right criteria in this study. Collecting data using observation techniques, interviews and documentation. Data analysis was carried out by collecting data, reducing data, presenting and drawing conclusions. Data validity was performed using source, method and time triangulation. The results of this study indicate that: 1. The contribution of PAI teachers in instilling an attitude of religious moderation in SMA Sejahtera Prigen Pasuruan by using ideas and integrated performance through a) learning, b) habituation. The learning used is learning inside and outside the classroom by providing direction, advice, both in the classroom with tolerance material and outside the classroom to provide prohibitions, prevention and sanctions if there are students who do not follow habituation, while the habituation that is carried out is to familiarize students to attend recitation every legi Friday and midday prayer in congregation. 2. The values of religious moderation that are instilled include: a) Tasamuh values (tolerance), b) Musawah (not being discriminatory), c) I'tidal (fair).

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INTRODUCTION

Everything that we encounter in this life is never far from the name of difference, starting from cultural differences within a nation, differences of opinion in a discussion forum, differences in principles within a group or individual, and differences in the personality of everyone we meet, even them. who are in the same family. from the same womb, but with different personalities. The phrase "Unity in Diversity" which means different but still one, symbolizes the differences that God created and is a great gift that should not be wasted and for that we should be grateful.

It is important to maintain the gift that God gives for free to everyone in the world, including Indonesia. A nation with deeply entrenched multiculturalism, Indonesia is home to various cultural differences, including those based on race, ethnicity, language, skin color, socioeconomic class, and even religion. Therefore, the existing diversity can be used as a means to maintain harmony and

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peace in realizing religious life based on mutual understanding and tolerance by prioritizing religious moderation.

As stated by the Minister of Religion Lukman Hakim Saifuddin who invited the younger generation to be able to understand and understand the attitude of moderation in religion, from this attitude it is a very powerful and important tool to respond to the dynamics of the current digital era, as well as rampant irrationality, planting religious moderation is something which is very important to implement, for the sake of forming a harmonious and harmonious nation or state. Religious moderation can be propagated from various perspectives, including education. Because education is an important and essential part in realizing the moderate ideals of the Indonesian government. Education is a place where personality is formed and the process of maturing a student. This strengthening of moderation must also be watched out for early on so that you are not easily influenced by religious ideas that are radical and close to other religions.

Law Number 20 of 2003 concerning the National Education System, Article 1 Paragraph 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students realize their potential which is religious, spiritual strength, self-control, personality and intelligence, noble character and skills needed by oneself, society, nation and state. In addition, Article 1 (2) states that national education is education based on Pancasila and the 1945 Constitution, based on the religious and cultural values of the Indonesian nation, and responsive to the demands of changing times. Institutions such as schools play an important role in breaking the chain of violence in the name of religion. A pedagogical approach for students that can be included in the school curriculum for peace education, constructive problem or conflict resolution, mediation and negotiation is a form of collaborative work to make Indonesia a safe and peaceful country. In educational institutions such as schools, religious knowledge which is very broad and varied must be taught so that students have an understanding of religion that is not outdated and does not have narrow thoughts.

Without help in teaching the values of religious moderation, none of the above can be implemented properly. Educational institutions will remain empty without a quality score. To properly convey the values of religious moderation, there must be a teacher. The existence of a PAI teacher is very important and plays a major role in understanding and implementing Islamic teachings. The value of tolerance is instilled from an early age because it is very important and must be implemented in learning so that students get used to being rigid or conservative in carrying out religious teachings.

Sejahtera Prigen High School is a private school that applies a moderate attitude among people even though there is no support and facilities from the government for Christian students, while the school continues to run well according to the provisions that are collaborated between teachers and teachers in the institution so that it continues to run smoothly and growing in harmony, the high school is located at Jl. Raya No. 25, Plembon, Prigen, Prigen District, Pasuruan Regency, East Java 67157. The school is accredited A led by Mr. Ali Mahfud S.Pd as the principal at Prigen Sejahtera High School. Which prepares students to become graduates who have a soul of knowledge and have an environmentally sound character, manifest an attitude of tolerance of students towards each other and with different religious backgrounds in the environment, manifest a spirit of excellence as a whole for all school members.

If we look deeper, we will find a different reality in this prosperous high school, we will find a beautiful wealth about the meaning of a life of religious moderation. Because this Prosperous High School has a background of students and teachers who embrace two kinds of religions, the majority of whom are Muslims and minorities of Catholic and Protestant Christians, according to research

data I got around 147 Muslim students, while around 18 Christian students , 17 Catholic Christians and 1 Protestant Christian.

In accordance with the observations of the researchers when carrying out the MBKM teaching assistance at the school, the attitude of religious moderation was very strong and harmonious, such as when there was mutual cooperation or when socializing, there was a group of students who wore the hijab and did not wear the hijab, they still did not differentiate between one another, they fostered joy. which can be collaborated with an attitude of tolerance within him, even in the celebration of religious activities non-Muslim students follow only in terms of helping what is needed, for example such as event facilities and infrastructure, and do not participate in terms of rituals.

From the context of the research problem above, the diversity that exists with mutual respect and respect so as to foster students who have a high spirit of tolerance and social relations between religious students in Prigen Sejahtera High School private schools can be established in harmony and harmony without any clashes between students religious. Therefore, researchers are interested in examining more deeply related to the contribution of Islamic Religious Education teachers in instilling an attitude of religious moderation in Sejahtera Prigen High School, and what are the values of religious moderation instilled by Islamic Religious Education teachers.

METHOD

This research is a qualitative descriptive study. Descriptive research is research that describes and describes the current state of the research object based on facts. This research is an attempt to describe problems or conditions or events as they are, so that they only describe facts. The purpose of this qualitative research is to collect actual information in detail and describe the existing reality. Starting from an interest in investigating the origin of this phenomenon in depth. Thus, this study uses a qualitative approach. A qualitative approach is one that begins by defining a very general concept.

Data collection techniques, researchers used several methods, namely: 1. Interview method (interview) Interview or interview is a dialogue conducted by the interviewer (interviewer) to obtain news from the interviewee (the interviewee). 2. Documentation method, namely finding data about things or variables in the form of notes, transcripts, newspapers, magazines, inscriptions, minutes of meetings, plans and so on. in this case the researcher used documentation techniques in the form of official pesantren documents which aimed to obtain data on caregivers, administrators, students, facilities and infrastructure, rules and black books and learning programs. 3. Observation Method, observation is a data collection technique that requires researchers to go into the field observing things related to space, place, actors, activities, objects, time, events, goals, and feelings.

RESULTS AND DISCUSSION

Based on the research findings above the first, his contribution in instilling an attitude of religious moderation at SMA Sejahtera Prigen is to use his thoughts and performance which can be integrated through the following : PAI learning. Islamic Religious Education teachers at Sejahtera Prigen High School contributed to using their ideas and performance which were integrated through PAI learning and habituation, in instilling an attitude of religious moderation to students, namely by teaching classes with tolerance material, by using advice, directions, and exemplary towards students. This learning is carried out by PAI teachers in instilling an attitude of religious moderation through lecture directions conducted inside and outside the classroom, and also through giving good examples and examples to students regarding the values of religious moderation. The planting carried out by the Prigen Sejahtera High School PAI teacher is in line with Rianawati's opinion that

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direct education is education that establishes direct personal and family relationships with the individual concerned.

PAI teachers at Sejahtera Prigen High School also use education outside the classroom or are called indirect education. The way this is done is to provide rules and punishments for students who do not comply, follow the rules during the process of getting used to recitation, while the sanctions and punishments carried out by PAI teachers are in the form of reprimands and reduction of religious values. According to Sitti Syuhaddah Munasir DKK, in education indirectly the role of the teacher shifts from being a lecturer to being a facilitator, supporter, and personal resource. Education is indirectly that is to prevent things that are detrimental. This is divided into three parts including: a) Prohibition not to carry out harmful activities. b) Supervision and correction to prevent and keep things that are not desirable. c) Punishment if the prohibition has been given turns out to be still carried out by students. As justified in the word of Allah in the Qur'an Surah Al-Maidah verse 67:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Meaning: O Messenger, convey what your Lord has revealed to you. If you don't do (what was ordered), it means you haven't conveyed His message. Allah keeps you from (disturbing) humans. Indeed, Allah does not guide people who disbelieve.

In the verse above, it is narrated that Allah SWT ordered the Prophet Muhammad SAW not to delay the message he was carrying, even if only for a moment. This means that someone who has been equipped with knowledge or ability should disseminate and teach this knowledge to other people who need it, just like a teacher. So that the knowledge he has is not only useful for himself, but also beneficial for the people around him. The inculcation of religious moderation carried out by PAI teachers through education outside the classroom or what is referred to as indirect education is already good and suitable for use in instilling religious moderation because as the opinion of the experts above states that instilling education indirectly is needed with the aim to provide prevention on things that are not desirable through the imposition of punishment it will have a deterrent effect on students who violate what is ordered by the teacher related to the values of religious moderation.

This is in line with Suprpto's journal which says the importance of teaching and practicing religious moderation among students to present a moderate Islamic movement and habituation with noble character.

For the second contribution of PAI teachers is something that is used to realize educational goals by providing examples of good habituation to students, so that they can develop both physically and mentally. The following is an activity in instilling an attitude of religious moderation at Sejahtera Prigen Pasuruan High School. PAI teachers make habituation to students to instill an attitude of religious moderation. The habituation that is done is by getting Muslim students to carry out the recitation every Friday legi starting at 07.00 - 09.15 WIB and praying midday prayers in congregation every day led by a PAI teacher. In this study, the PAI teacher gives directions to students about the values of religious moderation which are in line with Afrizal Nur Mukhlis's opinion, namely: the values of tasamuh (tolerance), musawah (non-discrimination), and I'tidal (fair). In the Friday legi recitation, it does not only discuss the values of religious moderation, but is also interspersed with discussing jurisprudence and morality in general. Meanwhile, non-Muslim students also worship according to their own version to church, and teaching and learning activities fostered by Christian religion teachers on Mondays after school.

The habituation carried out by PAI teachers is in line with Ulwan's opinion quoted by Sintami Rahayu that habituation as education in the development and growth of students will form good character and ethics. The habituation activities carried out by PAI teachers in instilling an attitude of religious moderation are appropriate and effective for use. Because habituation originates from the term "you can get used to it" which is meant for something that if you eat it often, it will become

a habit. If students are accustomed to taking part in Friday legi recitations and congregational midday prayers in order to provide direction to students related to the values of religious moderation, then indirectly students will slowly begin to realize how important the attitude of religious moderation is to establish harmony among students of religions.

In this discussion, the researcher discusses the second focus in the study, namely what are the values of religious moderation instilled by PAI teachers at Sejahtera Prigen High School. According to Mulyana in the Tri Sukitman journal, values are references and beliefs in making choices. The values contained in the human conscience which provide more basic and moral principles are the standards of beauty or the need for conscience. The values of religious moderation are in line with the opinion of Afrizal Nur Mukhlis which was instilled by the PAI teacher at Sejahtera Prigen High School, as follows: 1. Tolerance; The value of tolerance is the main key in religious moderation which means mutual respect for everyone's beliefs, and respect for other religions not to impose their will, and not to criticize or insult other religions for any reason. So it can minimize the occurrence of conflict in religious life will be much better and peaceful.

The PAI teacher and PAK teacher build this value in classroom learning and also through the innovation of PAI teachers with Islamic religious learning guidance who have made it a habit to carry out midday prayers in congregation and routine recitation every legi Friday. Meanwhile, the second informant provided direction and understanding in class about 10 minutes before starting the lesson so that students would not forget that the true purpose of religious moderation is mutual respect and increasing piety, the Christian Religious Education teacher's statement was supported by the school principal, that Mrs. Sri Astutik was very focused to increase the faith of students, in addition to providing an understanding of respect for inter-faith but in terms of human rights one must still have a spirit of mutual assistance. 2. Fair; according to W.J.S Poerwadarmint in the Afifa Rangkuti journal, fairness is an act of treating rights and obligations in a balanced way, aka impartial and not detrimental to any party, meaning that fair means not one-sided and means proper or not arbitrary. This justice is important to be applied to achieve prosperity, order and happiness in the afterlife.

This is not much different from the fair form built by Mr. Zaim in his interview statement, namely students are not picky in making friends. Mr. Zaim, according to the two statements of two Muslim and Christian students, was never arbitrary to forbid anyone to be friends, he was also very fair in carrying out his rights and obligations at school with us, and even in that case, students were able to make friends with anyone. class regardless of religion.

Teacher Sri Astutik as a PAK teacher in instilling values is not much different from what the PAI teacher does. The fair values built by Sri Astutik are carried out through a learning process, in which Mr. Zaim and Mrs. Tutik never forbade people of different religions to join classes or stay or remain in class to get learning. In this case, it is supported by the statements of Dina Kertika as a Muslim student and Avio Ekklesia, who invited them to join. Mr. Zaim stated that in this case he adjusted how the delivery was so as not to offend when there were non-Muslims in class, even though it is undeniable that there are some lessons that non-Muslim students cannot follow, but from this it shows that giving fair behavior to students who want to learn. This is what makes students not picky about friends in class and at school. 3. Not discriminatory; Based on the statements of informants one and two, which were supported by Avio Ekklesia, and Dina Kartika, the value of this musawah illustrates the point of view, attitude, and commitment to always be impartial and on the side of justice, and not limit friendships as long as they follow the rules of their respective religious teachings. applied.

This value is related to the previous value, in which Mr. Zaim and Mrs. Sri Astutik agreed that this discriminatory value was given to students as a form of boundary in friendship which the

teacher always reminded students not to discriminate against, to be equal in terms of humanity not in terms of rituals and not offend the beliefs of friends of different religions. Because the nature of this discrimination is strictly prohibited by Allah, because social differences, ethnicity, class and so on are gifts from Allah, and you cannot treat differences discriminatively, because it will have negative consequences for humans both personally, family and society. Examples such as: easy to act arrogant, feel better than others, and the emergence of injustice in association.

CONCLUSION

Based on the results of research and discussion related to the contribution of Islamic Religious Education teachers in instilling an attitude of religious moderation in Prigen Pasuruan Prosperous High School. It can be concluded as follows: 1. The contribution of PAI teachers in instilling an attitude of religious moderation to students at Sejahtera Prigen Pasuruan High School can be carried out well. This is evidenced by the results of observations and interviews that PAI teachers use their ideas and performance which are integrated through Islamic education learning and habituation. The learning used by PAI teachers are: 1) Learning in the classroom or direct education, by giving direct directions to students regarding tolerance material with religious moderation values and providing good examples for students. 2) Learning outside the classroom or education indirectly, indirectly education is a preventive strategy. Emphasis on things that are detrimental, by providing certain rules for students in instilling religious moderation, where students who violate the rules will be given sanctions and punishments by the PAI teacher, in the form of a warning to a reduction in religious values. As for the habits carried out by PAI teachers in instilling religious moderation at Sejahtera Prigen Pasuruan High School are: 1) Habit of Friday legi recitation and 2) Dzuhur prayer in congregation. 2. Values of religious moderation instilled by PAI teachers at Sejahtera Prigen Pasuruan High School. a) Tolerance: Students are equipped with religious knowledge to respect and respect one another, so that it becomes a provision at a further level so that they are not easily carried away by excessive currents in religion. b) Fair: Students are free to make friends and are given full opportunities to play and learn together as long as they do not deviate from their respective religions. c) Not being discriminatory: Students are not selective in making friends and do not offend the religion of friends who have different beliefs. Must be equal in terms of humanity not in terms of rituals.

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