
THE APPLICATION OF RELIGIOUS MODERATION CONCEPT IN INDONESIAN LANGUAGE TEACHING: A CASE STUDY IN ISLAMIC SCHOOLS AND ISLAMIC UNIVERSITIES

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Abstract

Indonesia consists of so many clans, religions, races, that conflict will easily rise if it is not well-overcome. One of the ways to overcome the conflict is by applying religious moderation in many sectors, including in education one. This study aims to explain qualitatively the application of the concept of religious moderation in Indonesian language learning in Islamic schools and university's tri dharma activities including Lectures on Indonesian Language Courses in the Indonesian Tadris Study Program (Tadris Bahasa Indonesia/TBI) UIN Raden Mas Said Surakarta. The data sources are documents, informants, and observation. Data collection techniques used content/document analysis, interviews, and observations. The data validity technique uses triangulation. The data analysis technique uses an interactive model. The results of the research are shown by the application of the concept of religious moderation through the university's tri dharma, namely education, research, and community service. In the field of education, it can be started with the TBI Study Program curriculum which incorporates the values of moderation in each subject, this can be seen in the RPS, as well as student activities with the theme of religious moderation; In addition, there is a compulsory faculty subject, namely the Constitutional Court of Religious Moderation Insights. In the field of research, there are no published scientific, technological or research papers from lecturers or students, all of which are still in the process of being published. In the field of PkM, Continuing Professional Development (PKB) training was conducted for Indonesian language teachers in Sumatra and Java. This activity is a work program of the Ministry of Religion's REP-MEQR, in collaboration with the World Bank. The conclusion of this research is that the TBI Study Program is considered successful in applying the concept of religious moderation in the field of education and PkM, for research needs to be improved again.

Keywords: religious moderation, madrasah, PTKI

Abstrak

Indonesia terdiri dari beraneka ragam suku, agama, ras, golongan sehingga bisa menimbulkan konflik jika tidak diantisipasi dengan baik. Upaya yang dapat dilakukan untuk menghindari konflik adalah pengamalan moderasi beragama dalam berbagai bidang, salah satunya dalam bidang pendidikan. Penelitian ini bertujuan untuk mengeksplanasikan secara kualitatif tentang penerapan konsep moderasi beragama dalam pembelajaran bahasa Indonesia di madrasah dan kegiatan tri dharma PT termasuk dalam perkuliahan Mata Kuliah Bahasa Indonesia pada Program Studi Tadris Bahasa Indonesia (TBI) UIN Raden Mas Said Surakarta. Adapun sumber data berupa dokumen, informan, dan peristiwa. Teknik pengumpulan data menggunakan analisis isi/dokumen, wawancara, dan observasi. Teknik keabsahan data menggunakan triangulasi. Teknik analisis data menggunakan model interaktif. Hasil penelitian ditunjukkan dengan penerapan konsep moderasi beragama melalui tri dharma PT, yaitu pendidikan, penelitian, dan pengabdian kepada masyarakat. Dalam bidang pendidikan bisa dimulai dengan kurikulum Program Studi TBI yang memasukkan nilai-nilai moderasi dalam setiap mata kuliah, hal tersebut terlihat pada RPS, serta kegiatan-kegiatan mahasiswa yang bertema moderasi beragama; selain itu terdapat mata kuliah wajib fakultas yaitu MK Wawasan Moderasi Beragama. Dalam bidang penelitian, belum terdapat karya ilmiah, teknologi atau sei dari dosen atau mahasiswa yang sudah dipublikasikan, semuanya masih berproses ke arah publikasi. Dalam bidang PkM, dilakukan pelatihan Pengembangan Keprofesional Berkelanjutan (PKB) kepada guru-guru bahasa Indonesia di wilayah Sumatera dan Jawa. Kegiatan tersebut merupakan program kerja REP-MEQR Kementerian Agama, bekerjasama dengan World Bank. Simpulan dari penelitian ini, Program Studi TBI dinilai berhasil dalam menerapkan konsep moderasi beragama dalam bidang pendidikan dan PkM, untuk penelitian perlu ditingkatkan lagi.

Kata Kunci: moderasi beragama, madrasah, PTKI

INTRODUCTION

The Indonesian population is known as a plural (plural) and diverse (heterogeneous) population. Ethnicity, language and customs as well as vertically concerning spiritual relations are symbols of the plurality and diversity of Indonesian society (Al-Munawwar, 2005). Diversity is a direct manifestation of God's will, so the understanding of plurality becomes a central unity in the fundamental theology of every Muslim (Shihab, 2007). Religious ideology is claimed to be the strongest unifier because it returns the civilization and healthy mind (Kinnvall, 2004).

However, it is undeniable that the diversity possessed by a country will present its own challenges, especially in creating harmony. It is also not easy to unite various differences, because differences often lead to conflict and dangerous situations (Umar, 2019). Even though diversity has been recognized by every resident of a country, the attitude that is raised is still a problem, especially when the elements of diversity and differences are related to religious issues (Kasiyo, 2014). This multicultural community structure has the potential to trigger conflict and division (Nafis, 2019). The problem will be even more complicated and worrying when religious intolerance and radicalism have touched the realm of education, because it is the students who will continue the struggle as well as determine the future of this nation.

As an effort to deal with these problems, the Indonesian government is trying to create a life based on moderate Islam. The strategy begins by targeting the education sector. This is because education is an integral part in realizing moderate ideals that the government continues to intensify (Restiawan, 2021). On the other hand, this serious effort is also shown by the promotion of the religious moderation program contained in the 2020-2024 National Medium-Term Development Plan (Rencana Pembangunan Jangka

Menengah Nasional/RPJMN). In the Strategic Plan (Rencana Strategis/renstra) for the next five years, the Ministry of Religion has outlined religious moderation as one of the development programs in the religious sector (RI, 2020).

Alam (2020) also stated that the way of overcoming radicalism is through education system which teaches moderat Islam. Education of moderat liberal is claimed to give possible chance for vaious religion to grow in thought and moderat paradigm (Arthur, 2015). By applying moderat Islam, it is believed that moderat education wisdom will be able to overcome, fight against or defend from social threat (Idris, 2021).

Respect for religion, tolerance, moderation, balance, and justice will be embedded in students through an education system based on religious moderation. Education is carried out to provide an understanding of various religions, ethnicities, races and cultures through appropriate approaches, strategies and methods (Alim & Munib, 2021). Another achievement is shown by understanding the text of religious norms which is realized in actions that are reasonable or not excessive (Iffan, Nur, & Ridho, 2020). The practice in learning is to integrate teaching materials with the values of religious moderation (Munir, 2020).

In addition, the manifestation of the value of religious moderation can also be seen from the implementation of regulations that support the implementation of fostering an attitude of religious moderation in the daily lives of students supported by a special curriculum, fostering an attitude of brotherhood, having good prejudice with others, helping out in kindness, and so on. Gunawan et al., (2021) explain that the existence of the value of religious moderation can make knowledge more colorful about the need to apply the values of religious moderation in the school environment. If implemented properly, more

and more people will be able to appreciate and believe that diversity in beliefs will not disappear.

Restiawan (2021) explains that there are four benchmarks that must be met to realize the concept and attitude of moderation in the education system. Tolerance (tasamuh), justice (‘adalah), balance (tawāzzun), and equality are the four basic values that must be met. Changes in society become a necessity that must be addressed by strengthening the values of tolerance. Strengthening tolerance education is a crucial issue for modern society, especially in terms of explaining religion to young people. This strengthening is carried out through curriculum preparation, public dialogue, drafting regulations, and strengthening diversity (Umar, 2019).

Hopefully, students will be able to think openly, which is to think as they should, including the right to life, the right to education, the right to expression, the right to embrace religion, and not easily blame others. As a result of meeting culture, religion, and various other philosophies, students will be able to think wisely and have a better understanding of reality from various points of view (Baidhawi, 2005). According to Jamalia (2021) the material for strengthening religious moderation in madrasas is contained in the subject matter of the Qur’an and hadith, moral creed, and fiqh.

The implementation of religious moderation at the madrasah level is regulated in KMA 184 of 2019, namely (1) The inculcation of the value of religious moderation must be carried out by all subject teachers, (2) The introduction of the value of religious moderation is a hidden curriculum that is tucked away in the form of habituation, cultivation and empowerment in daily life. students’ day, (3) The integration of the value of religious moderation is not required to be contained in the teacher’s lesson plan (RPP), but the teacher has a role and obligation

to create a classroom atmosphere that allows the establishment of a culture of moderate thinking in religion and provides moral messages to students, (4) Religious moderation is integrated in the content of all subjects, especially Islamic Education so that it does not become a separate subject (5) In the madrasa environment, the internalization of religious moderation is inserted through Arabic language teaching (6) Substantively moderation is contained explicitly or implicitly in the sub-subjects subjects. All of this needs to be done with a good strategy so that religious moderation can be applied in educational institutions (Ulinnuha, 2022: 46).

Based on the regulation of the Director General of Education No 7272 of 2019, there are several strategies for implementing religious moderation in madrasas in the form of (1) inserting moderation content in each relevant material. The form of implementation is emphasized on the value of religious moderation that can be applied in everyday life (2) Maximizing various kinds of learning approaches that can bring up students’ critical thinking, having an attitude of respecting differences, respecting differences of opinion, tolerant, democratic, daring to convey ideas, being honest and responsible (3) Discussion method, jigsaw, PJBL, PBL. (4) Conducting training activities, debriefing, and educational programs with special topics on religious moderation.

Then, the Islamic Religious College (PTKI) as a level of further education in transforming students into members of the community who are knowledgeable, tolerant, and have academic abilities that are in accordance with Islamic teachings is unique to be investigated regarding the implementation of religious moderation. Officially, PTKI is part of the Ministry of Religion which is managed through the Directorate General of Islamic Education and the Directorate of Islamic Religious Higher Education. In the Decree of the Director General of Islamic Educa-

tion Number 102 of 2019 concerning Religious Standards for Islamic Religious Higher Education, it is stated that PTKI graduates have the following qualifications: (1) guided by the values of Pancasila and the 1945 Constitution, tolerant, inclusive, and moderate Islam in behavior; (2) carry out the obligation of worship in accordance with the provisions and Islamic religious law; and (3) showing noble character which is represented in social life.

The problem is that the curriculum in higher education is more elastic, than the curriculum in primary and secondary schools. The factor of lecturers or teaching staff is the main determinant of the understanding of moderation obtained by students, because the understanding between one lecturer and another is certainly different. Students are open and free to absorb all the material presented by the lecturer and in class discussions. They collect material from outside sources, as well as references and information obtained through various forums and mass media, as well as social media. However, this is where the challenge comes in, because some outside parties certainly have a non-moderate understanding of Islam.

An interesting area to study regarding the values of religious moderation in the implementation of education both at the madrasah and tertiary levels is Solo. Sholahuddin (2022) stated that Solo is a city that is included in the top 10 categories of tolerant cities. The nickname of the city of tolerance makes Solo a strategic place to create a moderate educational climate, although this city is often known for its short axis, it explodes quickly when there is a trigger, but in practice the people of Solo strongly reject intolerance. This also affects the education system that is run in this city, which must teach tolerant values to students such as not taking sides with one group, respecting the differences that exist in a multicultural society with various cultural

backgrounds and beliefs. This research will focus on madrasah and PTKI campuses in Solo.

Many studies related to religious moderation at the madrasa level have been carried out, such as research conducted by Mujizatullah (2020). The research resulted in the finding that various schools of thought and ethnicity that became the background of madrasa students were fostered by fostering the values of religious moderation through integrated intracurricular learning in religious subjects and extracurricular activities (spiritual activities). Then the research conducted by Syaikhul&Munib (2021). The results of his research show that madrasahs have a good image as one of the institutions that have succeeded in bringing moderate Islam in their educational practice, therefore they deserve to be an example of religious moderation education for other educational institutions. Research on religious moderation in madrasahs was carried out by Umma (2022) who examined the values of moderation in learning morals at MTsN 4 Pasuruan. Mawidha (2022) examines religious moderation in the learning of moral aqidah at MAN 1 Banyuwangi. Iksan (2021) examines the internalization of the value of religious moderation in PAI learning. (Yusmiati, 2020) examined the implementation of religious moderation in learning morals.

Then research on religious moderation in universities was conducted by Tuju, Babang, &Sinaga (2022). The results of his research indicate that the internalization of moderation in theological high schools is very important in the world of education in order to create a sense of tolerance in the midst of a pluralistic society. The next research was conducted by Al (2021). The results of the study resulted in the finding that the attitude shown by each PTKI in implementing the values of religious moderation was to build a house of religious moderation (RMB). Furthermore, research by Salamah, Nugroho & Nugroho (2020). The findings show that there

are three steps of strategy for seeding religious moderation with applied Islamic paradigm at IAIN Kudus, namely by making applied Islamic sciences as a subject, building a house of religious moderation, and holding IIT classes.

The research focuses on how to uncover the application of religious moderation represented through academic and non-academic activities in education institution of madrasah and islamic universities. Besides, this research will reveal that religious moderation is not only applied in islamic universities but also in madrasah.

RESEARCH METHOD

This study uses a qualitative explanatory method, which is to explain qualitatively about the application of the concept of religious moderation in Indonesian language learning in madrasahs and the tri dharma activities of PT including the Indonesian Language Course lectures at the Indonesian Language Tadris Study Program (TBI) UIN Raden Mas Said Surakarta. The data sources are document, informants, and events. The technique uses content/document analysis, interviews, and observations. The data validity technique uses triangulation. Finally, this study uses an interactive model in analyzing the data.

RESEARCH RESULTS AND DISCUSSION

Religious moderation is a religious perspective that is closely related to the elements of diversity in terms of religion, customs, ethnicity, and the nation itself (Darlis, 2017). The birth of religious moderation in a pluralistic life system is an effort to protect a hereditary heritage in the form of mutual cooperation, togetherness, respect for one another without distinguishing one's religious beliefs. It is through this perspec-

tive that basically all religions have teachings to respect each other Akhmadi (2019).

Etymologically viewed, the word moderation is an absorption form of moderation from the adjective moderate which means not extreme; limited means not excessive (Manser, 1991). Moderation has four main indicators that are considered essential to be implemented, namely 1) national commitment, 2) tolerance, 3) anti-violence, and 4) accommodating to regional culture (RI, 2019). According to Habibie et al., (2021) religious moderation is an attitude to connect different elements or find a middle ground for different elements. Religious moderation is a tool to connect different elements or find a middle ground between different elements. Moderation is an alternative term used in religious discussions, both at national and international levels. This concept can be applied in educational institutions because it has a big role in internalizing the values of religious moderation (Nugroho and Nailufas, 2022: 131).

In this paper, the concept of religious moderation can be applied in Indonesian language learning in madrasah and tri dharma activities at university, including in Indonesian Language Course lectures at the Indonesian Tadris Study Program, UIN Raden Mas Said Surakarta. The discussion will be described in activities in the form of education, research, and community service (PKM).

Education

The concept of religious moderation has been applied in lectures at the TBI Study Program, Faculty of Adab and Language (Fakultas Adab dan Bahasa/FAB) UIN Raden Mas Said Surakarta. This can be seen from the TBI curriculum. There is a Religious Moderation Insight Course (Mata Kuliah/MK) which is a faculty compulsory MK which weighs 2 credits out of a total of 16 credits of a faculty compulsory courses.

Tabel 1.

Basic Courses (Mata Kuliah Dasar Keahlian/MKDK)

No	MK Code	Courses	Credits
1	FAB201	Alquran and Tafsir	2
2	FAB202	Hadith	2
3	FAB203	Fiqh	2
4	FAB204	Digital Technology	2
5	FAB406	Community Service Program (Kuliah Kerja Nyata/KKN)	4
6	FAB206	Religious Moderation Insights	2
7	FAB207	Philosophy and Introduction to the Profession	2
Total			16

For all courses, whether university, faculty, or study programs are mandatory, the TBI FAB Study Program must include the values of religious moderation. This must be displayed in the Semester Learning Plan (RPS) format, it can be seen in one of the following examples of the Constitutional Court.

Tabel 2.

Strengthening Institution Core Value

Religiosity	Islamic basic concepts (Islamic studies)
Modernity	The role of academics in Indonesia in the era of Revolution 4.0 and the Independent Campus
Civility	Strengthening Nationalism in Lecturers and Students
Profesionalitas	Lecturers are able to convey professionally to students in class, online or in the field (research or community service)
Strengthening religious moderation	Lecturers are able to provide scientific enlightenment to students about good and correct writings in accordance with the form and value of religious moderation in the midst of the plurality of Indonesian society; do not use radical language.

Integration of Islam-science-Local wisdom	Socio-Cultural, Political-Economy, Law-Psychology
Integration with other courses	Humanities social sciences
References List	

So, at UIN Raden Mas Said Surakarta, especially in the TBI Study Program, they have implemented the values of religious moderation in their lectures.

Non-Academic

In addition, there are also academic activities for TBI students, both students who take part in the activities of the Study Program Student Association (Himpunan Mahasiswa Program Studi/ HMPS) and Semi-Autonomous Institutions (Lembaga Semi Otonom/LSO). The year 2022 has been declared by the Ministry of Religion as the year of tolerance based on the Decree of the Minister of Religion of the Republic of Indonesia Number 494 of 2022. Minister of Religion. Therefore, activities at TBI also adjust to the theme of religious moderation.

Research

In the field of research, not so much has been done by the TBI FAB UIN Raden Mas Said Surakarta Study Program. There are no published scientific works from lecturers or students, either in the form of books, scientific journals, intellectual property rights, proceedings, research reports, or works of technology and art. There are several researches and scientific works for scientific journals that are still in the process of being published, such as a lecturer's dissertation on religious moderation associated with the Indonesian MKWK, as well as several lecturers' writings that are still in the process of being published in scientific journals. There are no students yet so they can be encouraged

and motivated by the TBI Study Program so that students are also active in writing related to religious moderation, either in the form of popular or scientific works and of course in accordance with the field of Indonesian language education. Community Service

Service to Community (PkM)

The TBI Study Program annually carries out PkM, both with financial support from the faculty and carried out independently by lecturers in collaboration with students. PkM that has been done, for example, provides training to madrasa teachers. One form of training that has been carried out by TBI lecturers is providing training to Regional Facilitators (Fasda) from Indonesian language teachers at Madrasah Tsanawiyah (MTs) on the islands of Sumatra and Java.

The activity is in the form of Continuous Professional Development (PKB) for Teachers, Education Personnel in Madrasahs which is one of the four components of the REP-MEQR project (E-RKAM, AKMI, PKB, EMIS). Realizing Education's Promise and Madrasah Education Quality Reform (REP-MEQR) is a project to improve the quality of governance of primary and secondary education at the Ministry of Religion, in collaboration with the World Bank. The project will be implemented over five years, starting with project implementation in 2020 and ending in 2024.

The purpose of PKB is to improve the knowledge, skills, and professional attitudes of teachers in carrying out their duties as educators, as stated in PMA Number 38 of 2018 concerning Continuous Professional Development (PKB) for teachers in the Ministry of Religion.

To achieve this goal, the TBI lecturer who is the Provincial Facilitator and in collaboration with the REP-MEQR team provides training to Fasda Candidates in September 2022 in Jakarta.

Furthermore, it is hoped that the Fasda will be able to disseminate the material obtained in the PKB Teacher MTs Regional Facilitator Training (Fasda) activities to MTs teachers, through the MGMP.

In the Fasda PKB training, teachers follow the activity steps starting from an introduction to the concept of religious moderation and brainstorming, material presentation, question and answer, group discussion, group presentation, then reflection/feedback. Substantively moderation is contained explicitly or implicitly in the Indonesian language sub-subjects as regulated in KMA 184 of 2019.

The substantive material can be applied in high school/MA level lessons such as class X material, namely exposition text. The exposition text that contains the author's opinions can be used to teach students the importance of religious moderation by using religious moderation as the theme of writing the text. Likewise in class XI applied to lecture text material. In class XII applied to editorial text material.

The use of religious moderation themes can be applied in Indonesian language learning. The hope, can make students more character, especially in terms of their view of life towards religion. With this theme, it is hoped that students will be more creative in developing a religious attitude in the midst of various conflicts. The main commitment of religious moderation to tolerance can make students able to face religious radicalism that threatens religious life.

CONCLUSION

The application of the concept of religious moderation in madrasahs and PTKI is carried out through the tri dharma of PT, namely education, research, and community service. In the field of education, it can be started with the TBI Study

Program curriculum which incorporates the values of moderation in each subject, this can be seen in the RPS, as well as student activities with the theme of religious moderation; In addition, there is a compulsory faculty subject, namely the Constitutional Court of Religious Moderation Insights. In the field of research, there are no published scientific, technological or research papers from lecturers or students, all of which are still in the process of being published. In the field of PkM, Continuing Professional Development (PKB) training was conducted for Indonesian language teachers in Sumatra and Java. This activity is a work program of the Ministry of Religion's REP-MEQR, in collaboration with the World Bank. The activity was carried out by TBI lecturers who became Provincial Facilitators providing training to prospective Fasda (MTs Indonesian language teachers) in September 2022 in Jakarta. Furthermore, it is hoped that the Fasda will be able to disseminate

the material obtained in the PKB Teacher MTs Regional Facilitator Training (Fasda) activities to MTs teachers, through the MGMP. Therefore, the TBI Study Program is considered successful in applying the concept of religious moderation in the fields of education and PkM, for research needs to be further improved.

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