

## THE ROLE OF TEACHERS IN THE APPLICATION OF RELIGIOUS MODERATION IN ELEMENTARY SCHOOLS

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### **Abstract**

Character is something that must be instilled in elementary school children. The world of education must play an active role in instilling good character, one of which is by instilling the value of religious moderation. Islam teaches a person to be tawasuth, tasamuh, tazawun, and i'tidal. These attitudes should be instilled in children in elementary school to implement an attitude of religious moderation. The role of the teacher is very important to instill the qualities of mutual help and tolerance so that students can not discriminate against others and can apply these attitudes in everyday life. This paper discusses the role of teachers in the application of religious moderation in elementary schools. This paper uses qualitative research methods with a descriptive analysis approach.

**Keywords : character, teacher, moderation, islam, school**

**Kata kunci : karakter, guru, moderasi, islam, sekolah**

### **Introduction**

Indonesia is a country rich in diversity. The state of the Indonesian state has expanded the influence of globalization. As citizens, they must be able to be selective in choosing and facing the challenges of the times. The attitude that must be instilled in the present state of affairs is an attitude of religious moderation. Religious moderation is an absolute must to face the influence of the times (Syatar et al., 2020). The diversity of the Indonesian nation is not only about ethnicity and nation but also religion. The religion of islam makes moderation the core teaching of the islamic religion (Fahri & Zainuri, 2019). In Hinduism, it also applies an attitude of religious moderation by applying a moral attitude, namely how to maintain harmonious relations between fellow human beings (Sutrisno, 2019).

Every religion must give good commands in people's lives. Differences in character in each individual must exist, so there is a need for mediators with an attitude of mutual tolerance. The application of tolerance must be applied in the lives of Indonesian people. Globalization has hit Indonesian society with the advancement of the world and digital as well as information (Chadijah et al., 2021, p.) Then with it is necessary to instill a moderate attitude. It does not mean to strengthen the nation but to uphold the attitude of mutual respect for religion by means of tolerance (Rofik & Misbah, 2021b).

Religious moderation is not only applied in social life but must be applied in the world of education. The state of education in Indonesia is very concerning because of the many radicalism and deviant behaviors and discrimination that have entered the world of education. At the elementary school level, it is very prone to the influence of snide cultures such as radicalism that indoctrinates children such as intolerant attitudes. In addition, the

influence of social media can also make children intolerant if not used wisely. This happens because of the lack of data justification that causes chaos and in action (Rofik & Misbah, 2021b). Education has a fairly important role in applying Islamic values, namely moderate values (Hasanah et al., 2021). Therefore, the application of religious moderation in the world of education cannot be separated from the work of educators and students.

The role of the teacher in the application of religious moderation is very important. This is one way to make children moderate. Religious moderation is an attitude that is fair and has a middle ground so as not to get caught up in radical religious attitudes (Ramadhan, 2021). Therefore, the role of the teacher is very important in the application of religious moderation. This happens because the teacher is a person who often comes into direct contact with students (Purbajati, 2021). In the next section, they will discuss religious moderation, the role of teachers in the application of religious moderation attitudes and the importance of implementing religious moderation in elementary schools.

### **Method**

The approach in this study uses qualitative and quantitative approaches. Qualitative approaches are research that has descriptive benefits and tends to use analysis. Qualitative research tends to produce descriptive in the form of written or spoken words of people and the behaviors observed. The data analysis techniques used use data presentation techniques, documentation, interviews, and drawing conclusions.

### **Results and Discussion**

Indonesian society is a plural society. It has a variety of tribes, languages, various customs. Indonesia is famous for its religious state that requires individual societies to embrace religion. Because it has various religions, tribes, this language is called diversity. The existing diversity must be accompanied by a moderate attitude or by means of religious moderation so that the Indonesian state remains united.

### **Definition of Religious Moderation**

The word Moderation or moderate in Arabic can be interpreted as "al-wasathiyah" which comes from the word "wasath". Al-asfahaniy means "wasathan" with "sawa'un" which means middle between two boundaries, or with justice, the middle or the standard or the mediocre. Meanwhile, in the Qur'an surah Al-Baqarah verse 143 there is also the word al-wasath which means best and most perfect. Something of the best is usually in the middle between two bad things. For example, the nature of generosity is the best trait because it is between extravagance and misery.

In a religious context, moderation can be interpreted as the way Muslims in religion choose the middle ground. It is not excessive in religion but also not excessive in underestimating religion. It is not excessive in glorifying religious texts without neglecting reason and thought, but also not excessively glorifying reason so as to ignore the existing texts, in this case it is the verses of the Qur'an and Hadith that are used as guidelines for Muslims.

This religious moderation prioritizes attitudes, so that the form of moderation in each place is different from moderation in other places depending on the problems faced in these places. In Indonesia, a country where the majority of the population is Muslim, the least moderation attitude that must be done is to recognize the existence of the other party, have a

tolerant attitude, respect the existence of differences of opinion, and not impose the will by violent means.

In practicing moderate Islam, there are two principles that must be adhered to, namely fair and balanced. Being fair means being able to put everything in its place while doing it well and as quickly as possible. A balanced attitude means always being in the middle or between two camps. For example, these extreme camps are religious in the name of God while in practice they will defend the majesty of God regardless of the human aspect so that they will easily kill their fellow human beings on the name of God who even though the essence of the teachings of religion itself is to preserve humanity. In this case, people who adhere to moderate Islam will believe that religion is to serve God in the form of living His teachings and focus on trying to glorify man as well as his fellow creatures.

Religious moderation must be interpreted as the attitude of the people in religion in a balanced manner. Between practicing one's own religious teachings (Exclusive) and respecting adherents of other religions who have different beliefs (Inclusive). It is this balance in religion that will lead its adherents to avoid extreme excessive, fanatical, and revolutionary attitudes in religion. In accordance with what has been previously stated that religious moderation is a solution to the presence of two extreme camps, namely the right extremist camp and the extreme left. With so many adherents of religious moderation, it is hoped that it will be a key in achieving tolerance and harmony at any level. Moderation by strongly rejecting extremism and liberalism in religion is an indispensable one today in the preservation of civilization and also the creation of peace. In Indonesia's multicultural society, religious moderation is not an option but a necessity for all residents with different religions and beliefs.

### **The Role of Teachers in the Implementation of Religious Moderation in Elementary Schools**

Educators as the spearhead of education have a very important element in the cultivation of character in children. The cultivation of character in the world of education in Indonesia with religious diversity, one of which is by instilling an attitude of religious moderation. The cultivation of religious moderation values in MI NU Nurul Haq Prambatan Kidul Kaliwungu Kudus is 1) Fostering trust in children with confidence in what is done. 2) Foster an attitude of affection towards others, namely with peers. 3) Instilling an attitude of *akhklakul karimah* in oneself and in others such as respecting fellow friends, doing good to friends 4) fostering a sense of sensitivity towards himself through an attitude of caring towards fellow human beings. In addition, the cultivation is done with the attitude of *tasamuh* (tolerant), *i'tidal* (perpendicular), and *tawazun* (please help). These attitudes are characteristic or characteristics of *nahdlatul ulama* residents' because the MI NU Nurul Haq school is in the *Nahdlatul Ulama* 'ling room'. This is one of the roles of teachers in the application of religious moderation in elementary schools.

Religious moderation has been implemented at MI Darul Ulum 02 located in Mejobo District, Kudus Regency. MI Darul Ulum applies an attitude of religious moderation by being tolerant. Uniquely, this school is based on Islam but accepts from various schools of Islamic religious teachings. Historically, the establishment of MI Darul Ulum 02 has a background in the Muhammadiyah tradition but accepts students from various walks of life. The recruitment of educators also does not look at the *Nahdlatul Ulama* ' or Muhammadiyah circles but rather towards the professionalism of teachers. The application of religious

moderation in MI Darul Ulum with this background by means of an attitude of tolerance such as the application of istighosah, prayer activities, and tahlil activities. Parents of students never give bad responses regarding this, precisely from parents who are very supportive of learning activities in schools.

Madrasah Ibtidaiyah Miftakhul Falah Dukuhmulyo, Jakenan District, Pati Regency has implemented an attitude of religious moderation by always maintaining a brotherhood or intercourse between religious people. In addition, the attitude of tolerance has been taught by teachers by tolerating everything that exists from tolerance with peers to tolerance between religious people. The existing attitude of tolerance can foster a peaceful, peaceful, and prosperous state to maintain the integrity of the nation and state. In addition to the Ibtidaiyah Madrasah, the application of religious moderation has been implemented in elementary schools. At SDN Plosojenar, it applies the attitude of religious moderation taught by Islamic Religious Education (PAI) teachers by instilling in children an attitude of mutual respect for the religion and culture of others. Because Indonesia is a multi-religious, linguistic, and cultural country.

Guyangan State Primary School located in Trangkil Subdistrict, Pati Regency has implemented the nature of religious moderation. The cultivation of this attitude is associated with the learning system in schools, namely in the learning of Akidah Akhlak. The form of religious moderation is in the form of teaching and cultivating an attitude of always obeying and obeying religious teachings by carrying out good behavior in accordance with religious teachings and staying away from prohibitions in religion. State Primary School 01 Baratayudha also applies an attitude of religious moderation taught directly by religious teachers. Teaching religious moderation includes appreciating religious differences that exist around both schoolmates and neighbors near home in order to create a child's character that can tolerate the religion or character of his friend. Materials that can be applied include peace, appreciation, love, tolerance, humility, efficacy, togetherness, happiness, responsibility, unity, simplicity, and freedom. (Harto & Tastin, 2019). In addition, by instilling an attitude of tolerance towards fellow friends and not attaching importance to each other's egos. The application of religious moderation in learning can be a stronghold for students, especially at the elementary school level. Teachers should play a role in instilling religious moderation since elementary school because the influence of western culture is increasingly colonizing in educational circles. Therefore, it is necessary to encourage and play the full role of a teacher in the application of religious moderation.

*The role of the teacher in the application of attitudes of religious moderation is very important. The most important application is to be fair. A fair and balanced attitude that must be attached to the principle of religious moderation. The principle of religious moderation has three main characters, namely policy (wisdom), purity (purity), courage (courage), and sincerity (purity).*(Hefni, 2020). The application of religious moderation can be carried out with the program and vision and mission of the madrasa that embodies the attitude of religious moderation (Harmi, 2022).

### **The Importance of Applying Religious Moderation in Elementary School Children**

The Indonesian state, which has a variety of ethnic, linguistic, racial, cultural, and religious diversity, is experiencing a disintegration of the nation. The liberal ideology and extreme ideology that are included in Islamic teachings are the beginning of the divisions experienced by the Indonesian state. Restraint in terms of religion cannot be waived in the name of religion. Violence in the name of religion has gone against the principle of human life.(Hidayah & Azizah, 2021)

Indonesia is a country with the most Muslim majority population compared to other countries in the world. This makes the Indonesian state a country that is often observed, especially in terms of religious moderation. Moderation is a staple of Islamic teachings. Moderate Islam is a religious teaching with diversity in all aspects, namely covering tribes, customs, religions and nations.(Rofik & Misbah, 2021a) And apparently, all recognized religions in Indonesia also teach religious moderation. For example, in Islam there is the concept of washatiyah, which has the same meaning as the words tawazun, tawassuth, and I'tidal.(Sutrisno, 2019)

The emergence of radicalism in the name of Islam in the world, including in Indonesia, has given birth to accusations against Muslims. Jihad was used as an alleged target for acts of terrorism in the name of religion from some people of other religions and also from muslims themselves. It often happens, that many islamic educational institutions cannot escape the suspicion that corner islam. There are even several Islamic educational institutions in Indonesia that have contributed to the birth of the seeds of radicalism and Islamic educational institutions. For example, Islamic Boarding Schools based on classical literacy and the Qur'an hadith are an antidote to the emergence of issues of radicalism, jihad and intolerance by exposing issues of moderation in religion.(Habibie et al., 2021)

The fact that Indonesian society is very plural and multicultural makes religious moderation education in Indonesia very important to be implemented. Heterogeneity creates the existence of differences, and any differences allow it to give rise to conflicts that cause social imbalances. In this case, religious moderation education needs to exist to create balance in the life of the nation, state and religion.(AN. & Bakri, 2021)

Islamic Educational Institutions have a great obligation in spreading Islam which is rahmatan lil 'alamin (Islam that is the red of all nature). Islam rahmatan lil alamin can be interpreted as a religion that has universal values that cover human life throughout time.(Chadijah et al., 2021) Education is said to be successful if it can support a person in realizing their dreams while being able to have a moderate attitude. Formal educational institutions are a very appropriate milestone in transferring the values of moderation, tolerance, empathy, and respect, and to accustom students not to be radical. Of course, more effort is needed from the Educational Institution itself, one of which is at the elementary school level or ibtidaiyyah madrasah to present a learning process or habituation of attitudes from teachers which is expected to encourage the creation of moderate values in schools..(Munir, 2019)

Religious moderation in elementary school is something that must be implemented, because elementary school is a time for a person to acquire deep knowledge and can be established as a firm belief. Children in elementary school education obtain the criteria as children in the golden years or called the golden age. Namely, children can understand knowledge without having to be associated with previous knowledge.(Amrullah et al., 2021) Insight in religious moderation as one of the techniques to protect students from various forms and ideological changes that can threaten the integrity of the Indonesian nation.(Nurhidin, 2021)

Islamic education for elementary school children is a very important tool because it can aim to develop rational thinking in terms of religion. Religious moderation is expected to give birth to individuals who have character and realize their ability to participate in realizing harmony and tolerance in the community. Religious moderation continues to be

developed with the aim of strengthening one's tolerance and mental change to be able to face a plural society life.(Hidayah & Azizah, 2021)

Religious moderation is becoming very important to implement as early as possible in the school environment. The radicalism of some groups towards Muslims and adherents of other religions is a reflection of an attitude that is not humane. There are often many students who have morals that are contrary to religious values. Such as acts of racism and radicalism against those of other religions. This was even done by a teacher to his students at school. They feel most right and are adamant about establishing the truth in their opinion.(Munir, 2019) As happened in one school in Jakarta, where a teacher gave an appeal to his students to choose a candidate for the chairman who was of faith or faith. This seems to corner and discriminate against candidates for chairman of other religions. So that it can cause conflicts and conflicts between them.(Purbajati, 2021)

The following are the principles and moderate characters in Islamic teachings, namely, moderate in the field of sharia, moderate in the field of association, moderate in the field of aqidah, moderate in the field of Sufism and morals, moderate in the field of culture, and moderate in the field of state life. These principles and moderate characters must be applied as early as possible, at least to students at the elementary school or madrasa ibtidaiyah level in order to become a generation with islamic character rahmatan lil 'alamin. The cultivation of this attitude of moderation is carried out so that the younger generation now has an extensive religious attitude. Therefore, if one day they are in a multicultural and multireligious community environment, they can respect and appreciate the differences that exist and can position themselves wisely in carrying out social interactions in the community environment..(Munir, 2019)

Children at the age of developmental stage basically have the power of faster absorption of knowledge than older people. Applying religious moderation from an early age can give rise to a strong internalization of its values in accordance with religious teachings. This will continue to be carried over to the community. Another important thing is that through religious moderation students are expected to be able to respect and respect each other's differences, especially between other students. Before later plunging directly into the community environment.(Purbajati, 2021)

## **Conclusion**

The values of religious moderation are very important to be applied in the world of education. this is evidenced by the rampant cases of radicalism that fall within the scope of education in elementary schools. This incident is really very concerning. Therefore, as an educator, it is appropriate to instill an attitude of religious moderation in elementary schools. The implementation of religious moderation attitudes in elementary schools is applied in everyday life, so that students can have a role model of religious moderation that has been inherent in themselves with the application of mutual help and toleration.

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