

IMPLEMENTATION OF RELIGIOUS MODERATION BASED LEARNING IN ISLAMIC EDUCATION IN CIREBON

(Literature Review on Implementation of Religious Moderation Based Learning)

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Abstract

The implementation of learning based on religious moderation must be developed within the scope of Islamic education. Islamic education also has a role and responsibility for various problems in this world, especially concerning the study of Islamic sciences. Because, in this era of globalization, many underestimated values of religious moderation, especially the general public who do not study Islamic sciences in their lives. Moreover, many people feel unfamiliar with the term of religious moderation, so the purpose of this paper is to increase public knowledge of religious moderation and to apply it in learning activities at school. Research in completing this writing is using qualitative research. Data collection techniques to complete this writing are using interview and literature study. Religious moderation-based learning is generally in great demand in Islamic Religious Education subjects, where the relationship between the two is interrelated. At this writing, religious moderation-based learning is shown by educators to their students through the learning methods used. So, educators implement and deliver learning materials accompanied by the application of moderating values. That way, students will easily accept and understand learning material regarding moderation.

Keywords : Learning, Education, Students, Religious Moderation.

Introduction

Indonesia is included in the category of countries with the largest Muslim population in the world. With this, the existence of Islamic education should be developed for its existence. Islamic education is an institution that develops the study of Islamic sciences, and serves as a forum that teaches the entire population to study Islamic knowledge in accordance with the rules and teachings of the Prophet Muhammad. The quality of Islamic education in Indonesia is still dominated by Islamic boarding school foundations. Even though there are madrasas in which studying general science is balanced with other Islamic lessons, the quality of Islamic education is still held by the Islamic boarding school foundation.

Religious moderation is a term that concerns the idea of being fair and moderate in every aspect of life in this world. Be moderate in Worship, Muamalah, Morals and Aqidah. As described in the Qur'an, religious moderation is defined in a large collection that contains various types of human characters such as mindset characters, honesty and love characters that are interconnected with each other, comprehensive, indivisible and mutually reinforcing and beneficial. Moderation of Islam in Indonesia seems to be a bit different from moderation of religion in other countries. Religious moderation in Indonesia has a characteristic that is the process of merging between the physical and spiritual sides, both of which combine the sanctity and power of human reason and integrate sacred verses. That way, religious moderation actually focuses on honoring humans without distinguishing ethnicity, nation, social status, religion, language and position.

Learning is an activity that shows the circumstances in which the teaching and learning process is carried out. Learning activities do not fully take place at school, but can be done at home. Currently, it is known that there are many learning models to support the achievement of student achievement criteria. Learning can now be used as a research topic because more and more strategies and learning models develop in the future. Learning techniques in Indonesia generally depend on the applicable curriculum system. If the current curriculum is a prototype curriculum, then the learning system applies students who are required to be independent and active in the teaching and learning process. So learning is actually not only dependent on the curriculum that was in effect at that time, but learning also leads to plans or educational target topics that will be developed.

Character is an attitude that is shared by all humans on this earth. Character is something that is easily changed due to the influence or events that occur. The character of students means their attitude in participating in learning activities at school. The character of students is easy to change if an event occurs or there is an influence that comes from him or his surroundings. The formation of the character of

students must be considered by the accompanying teacher at school or parents at home, because character building is not easy and its development must also be considered so that its character is maintained by prioritizing a noble-hearted character and good character.

When viewed from the condition of the Cirebon region, in fact the Cirebon region is included in the category of an area that is still strong and strong in the study of Islamic sciences. However, on the other hand, many of them lack or even do not develop a religious character in themselves and those around them. In addition, in the Cirebon area, there are also many kinds of Islamic educational institutions, such as Islamic boarding schools and madrasah diniyah foundations. In these Islamic educational institutions, many cases are found that lead to changes in the character of children due to a lack of understanding of religious moderation. Changes in children's character are caused by the liberal influence of the globalization era which is able to set aside one's religious character to become a liberal character. The Cirebon area also has a nickname as the "City of Santri" where the people of the Cirebon area are used to the religious atmosphere around it. However, there are still some groups who feel that they do not want to delve into Islamic knowledge too deeply because they want to embrace Islam as usual, which is not excessive.

Reported from some recent news released by the Ministry of Religion of the Republic of Indonesia that has been carried out a strengthening socialization and a deeper introduction about religious moderation in schools whose main targets are Madrasahs, such as Madrasah Ibtidaiyah, Tsanawiyah and Aliyah. Socialization on strengthening religious moderation was held in various regions in Indonesia, especially the Cirebon area. The socialization is intended for all teachers in Madrasahs, but the main coordination and approach is aimed at Islamic Religious Education Teachers (GPAI).

For the application of learning methods based on religious moderation is not yet fully known, a research will be carried out through a literature study whose main purpose is to develop public knowledge about religious moderation and apply learning methods based on religious moderation as a form of character development of students. Meanwhile, the other goal is to find out the development of strengthening religious moderation in madrasah in Cirebon. This, the purpose of this paper is to answer the concerns of the public who do not understand the true meaning of religious moderation in the scope of Islamic education.

Method

This research is a combination of two types of research, namely qualitative research and literature. Qualitative research is a type of research that develops theoretical data related to an event or events. The qualitative research used at this time is using the interview method. Interviews were conducted to gain an in-depth understanding of the research topics discussed. In addition, interviews can also provide clarity and factual data because it is obtained directly from the source. The type of qualitative research data is primary data because it is taken directly through an interview.

While library research is a research that relies on text in the form of data from a previous research manuscript and is developed in the latest version by going through several updates. There are four characteristics of library research, namely 1) research dealing directly with text in the form of numbers or theoretical data and not dealing directly from the field or eyewitnesses (resources), 2) library data has a ready-to-use nature (ready mode), 3) types of library data is secondary, because the data is taken through books, journals and so on and 4) library data is not limited by space and time because it has become data stored in the form of written records.

Result and Discussion

Educators in Islamic Educational Institutions

In the process of national education, the character of students is the main element in pedagogical competence. By mastering the character of students is an absolute must for educators, educators must be able to understand, master and implement the learning process.

The profession or position of a teacher as an educator in schools cannot be underestimated, because the task of educators involves aspects of life and heavy moral responsibilities. According to Pearsons & Saudi, being a teacher means being able to recognize their students. Because every child has a different character and uniqueness.

Teachers play an important role in developing the character of their students, the expected character is not only intelligence and skills, but also concerns the character of noble and religious morals.

1. Build verbal communication
2. Be a good figure

3. Carefully conclude the character of the students
4. Get to know the unique character of students
5. Have an open nature

So, educators in Islamic education reflect the qualifications of behavior and attitudes of students who must be guided by Islamic education by emphasizing the values of faith and monotheism in the process of learning activities taking place.

Character building

The formation of character education through Islamic education can be done through formal and non-formal education. In non-formal education can occur in the community and family environment, while formal education occurs in the school environment. The role of character building cannot be separated from the support of parents, teachers and the community.

In the subject of Islamic religious education itself, the teacher has a role to form a religious character, this happens because students are accustomed to doing activities that have religious values.

The main goal of PAI learning is to shape the child's personality which is reflected in his behavior and mindset in his daily life. The PAI learning process starts from prioritizing educating, applying religious values, and noble character.

In the process, there are 3 strategic points for effective and efficient PAI learning, namely:

1. Habituation
2. Exemplary
3. Law enforcement

From these 3 points, it can be understood that habituation or getting used to an activity that is carried out repeatedly will become a habit, exemplary also prioritizes behavior in practice rather than just theory and law enforcement is carried out so that children know that all bad actions will have consequences.

Islamic religious education is an important foundation in inculcating children's character in schools, therefore the implementation of the strategy of religious character formation is carried out in schools with PAI subjects. This becomes effective and efficient in its application in the environment outside the classroom or school, so that educational goals will be achieved and outputs that have a good personality.

Religious Moderation Learning

Education is an absolute and mandatory and must be owned by every individual. It is also recommended in religion that education is an important element that is not separated from religion. In accordance with Law No. 20 of 2003 concerning the National Education System, it is stated that education is carried out through three channels, namely formal, non-formal and informal education.

Moderation can be interpreted as something that is not excessive and not lacking. With this understanding, it can be understood that moderation is where a person positions himself in the middle that does not take sides anywhere. So in religious life, religious moderation can be defined as the attitudes and views of a person in religious behavior who upholds the principles of balance and justice in seeking a position between radicals and liberals. Thus, religious moderation is a concept of attitude in religion that is not fanatical, but shows a tolerant and inclusive attitude in upholding balance and justice.

There are two principles of religious moderation that are used as the basis for acting on religion. First, justice is an impartial or one-sided behavior and attitude, not taking sides anywhere, and positioning something according to its portion, according to the meaning of religious moderation, namely behavior that upholds truth and justice in religious life. Second, balance is behavior with a consistent attitude and commitment to balance between reason and revelation, which balance does not mean not having principles but means being firm in your stance and not leaning towards any party.

In order to understand the concept of religious moderation, it is obligatory to know the elements of religious moderation properly and correctly. There are several elements in religious moderation that can be used as a reference in religious attitudes and behavior, especially in the country of Indonesia which has archipelagic and multicultural characteristics. The indicators of religious moderation are: 1) upholding national commitment; 2) are tolerant and harmonious; 3) non-violent ideology; 4) accommodate local culture; 5) can be accepted by the mind or is rationalist 6) contextualist and tends to be textualist; 7) there is *ijtihad* in taking the law which is not found in the main source.

The application of religious moderation values in the world of education is mostly done in character education. In this case the values of religious moderation are contained in the teaching and learning process as well as the material that is integrated in character education. Character education itself has a higher meaning than moral education. This is because character is not related to right and wrong, but how to apply good things in life so that it grows in students about high awareness and concern for implementing everyday life policies.

Thus the learning of religious moderation is teaching about the values of justice and balance in upholding the attitude of religious tolerance in the daily lives of students.

In general, religious moderation learning in Islamic education material is to allow students to discuss balance and flexibility in implementing religious behavior in everyday life. The implementation of religious moderation learning in education links the function of educators to behave and be open in thinking, wanting and aiming in religious moderation. The professionalism of an educator can be seen from his performance in teaching religious moderation which will be implemented by students. Therefore, if the values of religious moderation can be applied in the learning process, it will create a generation of plurality that upholds the principle of equality and mutual respect for existing differences.

Implementation of Religious Moderation-Based Learning in Islamic Education in Cirebon

The implementation of religious moderation-based learning can be done in various schools with the predicate of schools implementing Islamic education institutions. It was stated in our research through interviewing a teacher who graduated from Islamic Religious Education and taught subjects according to his field. The teacher is H. Radi, S.Pd.I, he teaches at Madrasah Aliyah Negeri 4 Cirebon. Pak Radi is of the opinion that Religious Moderation is a person's perspective on attitudes and behavior that are in accordance with religious and humanitarian principles with the aim of prospering the life of the nation and state.

Religious moderation can be applied in learning at Islamic Education institutions through Islamic Religious Education subjects. Teachers of Islamic Religious Education (GPAI) subjects have more competence and knowledge about religious moderation. Pak Radi as GPAI admits that he has a role in shaping the character of students in accordance with the teachings of monotheism, creed and these teachings are within the scope of Islamic Religious Education material. In addition, Mr. Radi also provided an understanding of the methods used to implement religious moderation in learning, namely using discussion methods, group work and field trips.

The discussion method is a method applied in student associations that focuses on discussion dialogue with the theme of religious moderation. The discussion method is used during free hours of subjects in class. Group work is a method that is applied in the interaction between peers. Group work is carried out when learning activities take place in class. Field trips are methods applied in religious themed study trips. Field trips are carried out once a year for refreshing and recreation.

The methods that can be used by Islamic Religious Education (GPAI) teachers in implementation are the coaching method and the lecture method for PAI teachers. The

method of coaching PAI teachers is carried out to provide material on extracurricular activities, while the lecture method is carried out to integrate the value of religious moderation in subjects and extracurricular activities.

Thus, the implementation of religious moderation-based learning can be applied in Islamic educational institutions by taking into account the conditions and needs of each school. The existence of a balance in applying learning methods must also be adapted to existing conditions. That way, the implementation of religious moderation-based learning can run well.

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