

Strengthening Religious Moderation Through PAI Learning at Sma Negeri 3 Blitar

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ABSTRACT

Learning Islamic religious education (PAI) in the school environment is one of the efforts of educational institutions to ward off intolerance and radicalism religious name. Through community-based sociocultural learning activities able to have a positive impact, namely creating a peaceful environment, tolerant and non-violent. This research uses a descriptive qualitative approach using interview, observation and documentation methods. PAI teacher served as the main informant in the research. The data analysis process was carried out simultaneously with the data collection process after data collection is complete. The research results show that (1) the concept of PAI learning through sociocultural is the link between religion and culture as a medium for learning topic of administering corpses in the community (2) steps PAI learning includes preliminary activities, core activities where the teacher convey religious knowledge using inquiry learning strategies and problem based learning, and finally the closing activity where the teacher and students reflect on learning results and draw conclusions from the material organizing the care of corpses (3) implications of PAI learning to reap results positive towards strengthening students' religious moderation which is reflected in life daily. The implications of PAI learning in strengthening religious moderation have an impact positive on students and the institution. This can be seen from the achievement of moderation indicators religion includes, fairness, mutual respect, mutual respect, ownership commitment to nation and nation, tolerance and love of peace.

Keywords: Performance, Village Head, Village Development

1. INTRODUCTION

The world of education plays an important role in the improvement process human resources (HR), especially schools as a forum for transferring knowledge knowledge, in which teaching and learning processes occur It is hoped that it will be able to realize quality education. This requires teachers especially Islamic Religious Education (PAI) teachers to provide learning which is enlightening for students both in the formal sense (reasoning and formation of students' personalities) as well as material meaning (mastery, application, and PAI skills). This is in accordance with the SISDIKNAS Law No. 2 of 2003 Article 3 which states that national education is functional develop students' abilities and shape character and civilization a dignified nation, and article 4 paragraph (1) that education is implemented democratically and fairly and non-discriminatory by upholding high level of human rights, religious values, cultural values and pluralism nation [1].

Indonesia consists of various religions that are recognized in law The 1945 Constitution (UUD) article 29. Each religion has a position the same in law. Therefore, every citizen have the freedom to embrace religion and carry out their religious beliefs, so that every believer must respect each other. This was strengthened by the formation of the 1945 Constitution (UUD), Article 28E paragraphs (1) and (2) and Article 28J paragraphs (1) and (2) that the State guarantees freedom of society to embrace religion and everyone is obliged to appreciate and respect the human rights of others.

The government pays quite high attention to internal religious moderation efforts to ward off intolerance and radicalism in the name of religion. This is reflected with the issuance of presidential regulation number 2 of 2002 concerning eradication of criminal acts of terrorism. Government concerns Operations are followed up by the National Counterterrorist Agency (BNPT). Of the various programs launched by BNPT, one of them is the program religious moderation that has been implemented by the Islamic Community Guidance (Islamic Guidance). The BNPT Director also hopes that the Ministry of Religion will present Religious counselors to train prisoners in terrorist cases, their duties are specifically for preaching in prison.

Facts on the ground still show that there are problems related to intolerance between people of different religions. This intolerance is caused by the existence of errors in religious guidance, group interests, and mutual claims religious truth. As explained by Quraish Shihab in his book, the cause of extremity is a mistake in religious demands. Para perpetrators of this misunderstanding often use verses from the Koran and hadiths of the Prophet but understand them textually and out of context. Or they read the works of old scholars who have contributed to providing solutions to society, but this solution is not in accordance with society's conditions after them. This is due to changes in time and conditions as well development of science and technology [2]. This is reinforced by statement by the State Intelligence Agency, Wawan Hari Purwanto, that there was a suicide bombing terror myself at the Makassar Cathedral Church not for the sake of Muslims, but for the sake of interests of their own group (CNN Indonesia, 2021). In his journal, Paul Budi Kleden states that the monopoly of truth claims makes religions compete with each other to claim to be the most correct which leads to conflict and bloodshed. They strengthen each other's beliefs and views His religion is the only true one and has something to claim for itself single path to the Divine [3].

Based on the explanation above, it shows that religious moderation It is urgent to teach this to the younger generation so that they will become members of society who are able and willing to respect differences in beliefs and religious rituals carried out by every religion follower. Understanding above Moderation is important because intolerant conflicts between different religions are frequent caused by mutual disrespect between religious adherents, as well as There is an assumption that minorities must follow the agreement of the majority. As stated by the Indonesian Survey Institute (LSI) conducted a survey in the period 8 – 17 September 2019 regarding Intolerance Religion in Indonesia shows the results that 1). the majority of citizens do not have heard calls for mutual respect for religious/ethnic minority groups 62.1%. Meanwhile, 34.6% had varying sizes. 2). Comparison Muslims who have >75 (very intolerant of non-Muslims) are as many as 30.3%. The average intolerance score is 54.6% [4]

Meanwhile, according to LSI data at the end of 2020, Djayadi said 53% of Muslim residents object to non-Muslims building places worship around their residence, while 36.8% did not mind. Regarding non-Muslims hold religious events or services around Muslim residents, The result was that 36.4% objected and 54% did not object [4]. From here It is understandable that there are still people who cannot afford it implement a moderate attitude in the environment where he lives Indonesian Education (UPI) [5]. Second, Wildani Hefni stated the Study Center Religious Moderation (PKMB) UIN Raden Intan Lampung mentions moderation religion is studied by linking religious-based parties [6]. Third, Religious moderation is studied from the perspective of religious organizations as follows Zakiyah stated in her journal that several majlis taklim were attended and initiated by women carrying out several religious studies and activities social which can be

categorized as religious moderation as seen on selecting ustadz or kyai who hold moderate views to fill the study them [7].

These three studies focus more on the implementation of moderation in university and community environment. While implementing values moderation in the youth environment, especially in high school not yet widely studied. In fact, in strengthening the implementation of religious moderation in schools, teaching is needed that is adapted to implementation teaching all subjects following the directions of the Ministry of Religion stated in the curriculum guidelines refers to KMA Number 211 of 2011. Therefore, it is urgent to carry out this research, and It is hoped that it can complete studies on religious moderation.

As Qurais Shihab stated that every society has their culture can be more or less different from other people's. customs and culture can be maintained by society. It can be understood that capable of creating peace, defense and harmony is society itself. Meanwhile, Luc Reychler in his book *Challenges of Peace Research* put forward the theory of peace architecture, which requires five conditions in managing religious differences. First, there is active communication and effective in disseminating information that can cause conflict between social group. second, court, customary or religious institutions that play an active role in solving problems. Third, there are pro-peace figures who have influence and have effective strategies in preventing mobilization period by pro-conflict parties. Fourth, a supportive socio-political structure the realization of justice in society. Fifth, a fair socio-political structure for the maintenance of social integration. Meanwhile, Mohammad Hashim Kamali emphasized that moderate in Arabic means *washatiyah*, which means balanced and fair. Without balance and justice calls for religious moderation will become ineffective [8].

From the statement above it can be concluded that in management Religious harmony requires cooperation and good relations between society to avoid conflict, extremism and division. Muhammad Murtdlo explained that religious moderation education is also important is an effort to minimize perceived religious viewpoints self-righteous, likes to make heresy, considers heresy, even disbelieves fellow followers of the same religion [9].

As a multicultural nation, it does not rule out the possibility of this arising conflict between religious communities. Based on Religious Annual Report records Indonesia 2010 – 2017 various religious issues emerged that were prone to conflict, namely related to religious beliefs, religious movements, construction of places of worship, etc issues of radicalism, extremism and terrorism. There are different causes of conflict which is fueled by economic disparities, political disputes and disputes religion.

These problems show that society needs it strengthening oneself to live in a religious home. In line with the statement Nur Kholis, in the current political situation where Indonesian society is diverse very vulnerable to being exploited by parties who want to divide national unity, for this reason moderation in religion is important [9]. The application of an attitude of moderation needs to be instilled from an early age, one of which is through education. As stated in the Decree of the Minister of Religion (KMA) Number 184 of 2019 concerning guidelines for curriculum implementation in madrasas, that instilling the value of religious moderation, strengthening character education, and Anti-corruption education for students is hidden curriculum in nature a form of habituation, acculturation and empowerment in everyday life [10]. This is also supported by the issuance of PERPRES Number 7 2021. which is expected to be able to tackle extremism in our country. Instilling the value of religious moderation is important considering society Indonesia is diverse and homogeneous.

The number of intolerant, radical and fanaticist attitudes that have occurred recently At the end of the day, moderation is really needed as a middle ground, even if it is possible become a way out in strengthening efforts to internalize moral values religious spirituality to create a peaceful religious life and minimal violence. Religious moderation must be instilled from an early age so that creating the next generation of the nation who is capable of being moderate in nature his life. Apart from counseling, there are also values of religious moderation It can be applied anywhere, one of which is through educational institutions.

Culturally based education is a medicine that can prevent the emergence of pros and cons caused by sociocultural society. Because in the world of education, especially the diverse sociocultural background of students is one of the factors that causes the seeds of conflict that occur in multi-religious and cultural societies.

Discussions about socio-cultural research have been widely researched, but few only focus on discussing: First, the development of PAI learning, in The sociocultural process places more emphasis on interactions between students with his friend is then associated with the new knowledge that is built by educators [11]. Second, sociocultural integrative thematic learning, where this thematic learning is implemented through group discussions that make students work together with each other, exchange ideas in solving problems and responsible for their duties (Ferrika, 2018). Third, learning is based sociocultural, in this case the teacher uses the social environment as a medium learning [12].

Even though the majority of students are Muslim, there are some students Christians, Catholics, Buddhists, Hindus and Confucians. According to Vygotsky, skills in mental functioning develop through direct social interaction with humans. Through organizing with these experiences of social interaction within a cultural background, children's mental development matures [13]. In line Slavin's opinion is that this social interaction triggers the formation of new ideas and increase students' intellectual development. Vygotsky's studies are focused on the relationship between humans and the socio-cultural context in which they play a role and interact with each other in various experiences or knowledge.

In applying this theory, society and culture are sources of knowledge, and social interaction through PAI learning is important for development cooperation as a process of student self-development both in the school environment as well as society. Meanwhile, sociocultural values are the embodiment of the application of religious moderation has never been studied.

2. METHODS

This research uses a qualitative approach with case studies. The data displayed is in the form of documentation, interview results, as well as descriptive data obtained from observations of the research location. The type of research used is a case study. In accordance with the approach and type of research used the presence of researchers influences the data collection process. In this case the researcher extracted data from informants in the form of interviews with several informants who were involved and made direct observations at the location. Researchers also interact with the research object so that they can do it Observe and see the attitudes of religious moderation that students have, which ones The data extracted can be used as support for the interview results. Direct testimony from researchers can be accounted for because they participated involved. Data collection carried out by researchers was: interviews, observations and documentation. Observation here is the researcher's effort to collect data and information from primary data sources by maximizing observations.

3. RESULT AND DISCUSSION

PAI subjects are one of the subjects held to strengthen religious moderation through sociocultural means. These strengthening activities are carried out with the aim of strengthening attitudes tolerance, fairness, balance and national commitment. Students' self-development can be done through the learning process designed to involve students' socio-cultural characteristics. So on At the end of the learning process, students are expected to be able to construct knowledge knowledge and put it into practice in everyday life. Public and culture becomes an inspiration in sociocultural learning. social habits, beliefs, values and language are part of what forms identity and someone's reality. PAI learning is steps and actions formulated by considering the good and bad as well as the positive impacts and the negatives in a mature, careful and in-depth manner for students.

In this research, PAI teachers at SMA 3 Negeri Blitar were identified using inquiry learning strategies (SPI) and problem based learning (PBL). Inquiry learning emphasizes activity students to the maximum to search and find, in terms of In this case, students become learning objects. As a recipient of knowledge knowledge conveyed from educators, they too plays a role in finding the mission of the learning material Alone. The impact of PAI learning certainly leads to impact which is positive, because the values of religious moderation are good values and useful in human social life. Meanwhile, the positive impact is the result of the steps in the value internalization process Islamic moderation. The value of religious moderation is instilled through PAI learning to students is also strengthened by habituation and example in school. In terms of strengthening moderation, schools are an important tool spread student sensitivity regarding religious diversity. Schools must able to become the right laboratory in realizing the curriculum religious education oriented towards religious moderation. Fair attitude has become a benchmark for religious moderation which has been implemented at SMA Negeri 3 Blitar.

Some students already have an attitude of tolerance and national commitment which is an indicator of moderation. This is what can be seen in social media accounts student council of SMA 3 Blitar City. Students post religious holiday greetings as a form of expression of sympathy and respect for his friend's religion. These students certainly have tolerance and moderate attitudes limitations. In the sense that students have previously been equipped Religious moderation knowledge by PAI teachers knows what limits there are can be skipped. Implications of PAI learning in strengthening religious moderation has a positive impact on students and institutions. This is proven by the achievement of indicators of religious moderation in SMA Negeri 3 Blitar, namely 1). implemented national commitments in the form of accepting the state ideology (Pancasila) through flag ceremonies and Scout extracurricular activities that all students must participate in. 2) fair, The school gives the same portion of teaching time to teachers, schools too provide religious learning room facilities for religious students minorities such as Christians and Catholics. 3) tolerance which is manifested in the form of posters posted on students' social media accounts, serving institutions all people regardless of background, students are able to behave and interact well with multicultural society, and 4) anti violence, love of peace, students are able to work together and get along well with friends of different ethnicities, cultures and religions.

The fast flowing current of globalization is increasingly reaching various countries Muslims are no exception, Indonesia indirectly influences the side life of Muslims in the area. For a multicultural country like us, it is not uncommon to find various conflicts, debates and discrimination minority groups. This can be minimized by direction, guidance, and teaching in the world of education. In this case the teacher are expected to be able to choose the right way to convey learning. PAI learning combined with sociocultural is expected to be able to minimize everything forms of discrimination and injustice that are based on existence cultural and religious differences. The concept of learning Islamic Religious Education with an approach sociocultural at SMA Negeri 3 Blitar is intended to collaborate Islamic religious education with community culture as a learning medium for student. In practice, students are able to relate religion to values socio-cultural students such as understanding the relationship between Islam and culture, respecting the customs of other

tribes, tolerance for local culture, good interactions with society, and accept the diversity that exists in society. Learning strategies and Social and religious experiences are developed using observation and tutorial methods and practice where the activity aims to provide experience to everyone in fostering an attitude of tolerance and mutual understanding differences and similarities to form literacy competencies in wisdom local and religious moderation.

PAI learning is one way to strengthen moderation religion in the school environment. These activities are carried out so that students have Moderate way of viewing and acting. According to Muhaimin, Islamic religious education has the meaning of an effort to teach Islamic teachings and values to become someone's outlook on life. The learning steps carried out by PAI teachers include planning, selection of approaches, media, and methods to educate students using educational principles and learning theories as the main determinants of success. In In the process, the teacher links religious moderation material according to the learning topic and students' level of thinking abilities. Three priority topics in education Islamic religion is: faith, Islam, and morality. Each must be emphasized during the learning process so that students can contribute to community development and advancing the public interest. Based on the explanation above, PAI teachers are found in the core activities using inquiry learning (SPI) and problem based learning (PBL).

This means that PAI teachers at SMA Negeri 3 Blitar have implemented two strategies learning recommended by the government in the 2013 Curriculum. Meanwhile two other strategies such as Discovery Learning Strategy and Project Based Strategy Learning has not been implemented in PAI learning at SMA Negeri 3 Blitar. Matter This is carried out by considering several things, namely objectives learning, subject matter or learning materials, student abilities, and supporting facilities. Schools as educational institutions are expected to be able to produce students who has superior competence both academically, personality and skills or skill. In anticipating the rise of intolerant and even radical ideology, Schools play a strategic role as educational institutions that can shape pious, moderate and polite student personality. One of the efforts that schools must make is to strengthen moderate attitudes in students. Order them have a polite, tolerant, anti-religious understanding and practice violence, and upholding peace. Based on the results of research on the implications of Islamic PAI learning strengthening religious moderation at SMA Negeri 3 Blitar has a positive impact, because the author focuses on strengthening moderate attitudes in students through the PAI learning process.

Learning strategies in order to strengthen moderate attitudes are a thing important thing that PAI teachers do for students. It can be understood that Tolerance is built with the view that humans are created in certain circumstances many kinds of. These differences teach that as Muslims You should be wise in dealing with differences both in terms of religion and culture.

CONCLUSION

PAI learning strategies with a sociocultural approach at SMA Negeri 3 Blitar is intended to collaborate religion with community culture as a learning medium for students. In practice, students are able to make connections religion with students' socio-cultural values such as understanding the relationship between religion and culture, respect for other ethnic traditions, tolerance for local culture, interaction who is good with society, accepts the diversity that exists in society The implications of PAI learning in strengthening religious moderation have an impact positive on students and the institution. This can be seen from the achievement of moderation indicators religion includes, fairness, mutual respect, mutual respect, ownership commitment to nation and nation, tolerance and love of peace.

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