

Implementation of Religious Moderation in Islamic Religious Education Learning at SMK N 1 Surakarta

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ABSTRACT

The purpose of this study is to understand how the moderation programme is implemented at SMK N 1 Surakarta Indonesia through PAI learning. This research uses a descriptive research design, which analyses some secondary data which includes literature, books, journals, and scientific works related to data moderation at SMK N 1 Surakarta. The results of the study, the concept of moderation in general at SMK N 1 Surakarta can be explained through the PAI learning process. School efforts in implementing moderation programmes through the use of media, such as websites and social media, show the active involvement of students in assessing literacy products. Moderation through the use of media, such as websites or social media, shows students' active participation in evaluating literacy products.

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INTRODUCTION

Indonesia is a nation that upholds unity and diversity. It has the motto Bhineka Tunggal Ikat which means different but in essence Indonesia remains one unit. Indonesia itself has a variety of different religions and cultures. In Indonesia it is also forbidden to distinguish one religion from another, because so that there is no social gap in religion. Therefore, Indonesia needs religious moderation so that no one distinguishes between religions. Religious moderation is a concept / perspective on the process of understanding and practicing religious teachings so that in carrying it out it is always in a moderate path (not excessive). Religious moderation is a concept applied by the government that aims to create order in religious society, and protect the rights of religious owners in exercising religious freedom. Religious moderation is also a function of religious harmony and tolerance without blaming religious beliefs or other people. (Chadidjah, Kusnayat, Ruswandi, & Arifin, 2021; Nurhidin, 2021).

Indonesian ethnicity is a phenomenon of ethnic grouping into tribes, which is directly and indirectly based on the living habits of the people. Issues arising from ethnicity will always affect all aspects of life, whether political, economic, moral, social or religious. Currently, ethnic dimension conflicts occur in many parts of the world, including Indonesia. This is due to a strong sense of ethnic loyalty and solidarity based on the flow of political and ethnic dimensions that are habitually guided by dichotomous attitudes that lead to hostility, and thus, the loss of individual or group nationalism. This is a factor that weakens the behavioural integration between the two. This can eventually lead to the disintegration of some parts of the country and the creation of a new state separate from the old one.

Therefore, if ethnic plurality is taken into consideration in the process of nation building to recognise nationalism, it will be very painful. This is because each subculture has its own characteristics, which will cause problems if the nation's identity is challenged. In Indonesian, this is explained by the issues mentioned above. In this regard, the Ministry of Religious Affairs introduced the concept of 'Religious Moderation' in 2019 as a means to improve the quality of life of the majority Indo-European population. This religious narrative is very important and should be communicated to all members of society, not just to individuals or organisations. Importantly, Nurkhalis noted in his article (Mayasari, 2023) that the value of diversity will be most easily understood by those who do not understand national unity.

In general, national schools have diverse communities with teachers, staff and students from different ethnic and religious groups. However, in SMK N 1 Surakarta, there is no heterogeneity and the Sundanese, a diverse Muslim group, dominates the school. The researcher titled this study 'Implementation of Religious Moderation in Islamic Religious Education at SMK Negeri 1 Surakarta' in accordance with the above problems.

METHODS

One type of research methodology used in this research is descriptive analysis. According to Haris (2023), descriptive analysis is an empirical study that aims to explain a particular symptom or phenomenon in the context of everyday life. The results of this research are based on primary and secondary data.

The methodology used in this research is a qualitative approach. According to Bogdan and Taylor in (Arifudin, 2023), qualitative research is a research method that produces descriptive data in the form of written or spoken words from people and behaviour that can be understood. According to Chadijah (2023), the process includes transferring data, followed by analysing data in the field and interpreting it to determine the results.

This research uses qualitative research methods combined with field research. Good data collection techniques are very helpful in determining the scientificity of a study. The data collection methods used in this research are observation, interview, and documentation.

FINDINGS AND DISCUSSION

Kebijakan Moderasi Beragama

Religious moderation is one of the priority programs of the Ministry of Religious Affairs of the Republic of Indonesia that is currently intensively promoted in Indonesia. Lukman Hakim Saifuddin is the Minister of Religious Affairs of the Republic of Indonesia for the 2014-2019 period and is also the originator of the Religious Moderation Program. At the end of his term as Minister of Religious Affairs, on October 8, 2019, Lukman Hakim Saifuddin launched the book *Religious Moderation*, which explains what religious moderation is, why it is important for Indonesia, and how to implement it. The book contains an initial description of the conceptual study of religious moderation, the empirical experience of the religious life of Indonesian society, and recommendations for developing an implementation strategy for religious moderation. The road map for strengthening religious moderation 2020-2024 is a realization and continuation of the recommendations of the book.

This document was prepared by the Religious Moderation Working Group, Ministry of Religious Affairs of the Republic of Indonesia, which was formed based on the Decree of the Minister of Religious Affairs (KMA) Number 720 of 2020. The Religious Moderation Working Group was formed as a follow-up to Presidential Regulation (Perpres) Number 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN), which mandates the Ministry of Religious Affairs as the leading sector in implementing the Religious Moderation Strengthening program.

1. Implementation of Religious Moderation Programme through PAI Learning at SMK Negeri 1 Surakarta

Islamic Religious Education (PAI) is a type of education that aims to equip students with the knowledge and skills necessary to explain what is covered in Islamic studies. PAI in secondary schools is a type of long-term educational process that aims to prepare students to become members of society who have academic abilities, faith, piety, and akhlaq alkarimah. The concept of moderation can generally be explained through the learning process of PAI. In this study, the author aims to explain the concept of moderation through PAI learning at SMK N 1 Surakarta. It is important to note that the purpose of PAI education at SMK N 1 Surakarta is to educate students who can accept and respect God Almighty, Pancasila, and who have a high level of integrity, tenacity, and responsiveness to changes and advances in knowledge, technology, ethics, and issues facing the general public, especially those related to the study of Islamic education. This moderate concept is applied at SMK N 1 Surakarta through the daily learning process. The PAI education process at SMK N 1 Surakarta is conducted methodically. The indicator of its success is the perception of students as Muslims who can be well accepted by the social environment. The learning process of PAI at SMK N 1 Surakarta is always associated with social and religious issues that occur. The teacher will explain religious materials that describe religious events that occur in Indonesian society. Then, the students will be divided into groups to give presentations on the topics being discussed. According to the research, one of the things that students want to learn in PAI classes is moderation in various contexts. Some of the moderate ideas mentioned are as follows:

Having an attitude of tolerance. The diversity of ethnicity, culture, language, religion, race, and class that exists in Indonesia is described by SMK N 1 Surakarta as quite pluralistic. Pluralism in this context drives continuous innovation in products, such as models, technologies, and even current industrial practices. This makes it difficult for the general public to accept the current state of affairs as it has affected the capabilities of various existing organs. This issue is a trend in cultural evolution. Therefore, the process of understanding the concept of moderation is not only limited to PAI, but also involves other learning materials. The learning process of PAI at SMK N 1 Surakarta is included in the educational stage so that we as Muslims can learn one thing and not the other. This is based on Q.S. Al-Maidah verse 8 which means 'O you who believe, be you upholders (of the truth) for Allah's sake, bearing witness fairly. Let not your hatred of a people warn us not to be fair. This is because fairness is more emphasised on piety. Say 'no' to Allah. Allah is meticulous about our work.' From the verse it can be concluded that all elements do not have an attitude of hatred towards others. Therefore, through PAI subjects there is material that discusses tolerance that must be owned by all students at SMK N 1 Surakarta.

On the one hand, the diversity of nationalities is a great gift as it is one of the most difficult things for other countries to do. As a result, it is quite difficult to understand this nation. According to Koentjaraningrat in (Ulfah, 2019), tribal plurality in this case is a problem related to the way of life of the general public because it is a problem that exists in every country in the world today. In sociology, nationality plurality is described by the existence of social differentiation and social stratification which is a framework for understanding the differences that exist among the general public. In other words, differences based on social distinctions do not show vertical differentiation, but rather horizontal differentiation; that is, essentially, every tribe and nation is the same and does not show subtle differences. On the other hand, social stratification identifies differences by observing them vertically, which essentially reduces differences from their degree level. This type of issue should have a strong sense of self-control and not be overly self-centred. This is an indicator of tolerance based on mutual respect and peaceful attitudes.

2. Rationalisation of Religious Moderation Program Implementation at SMK N 1 Surakarta Indonesia through PAI Learning

As mentioned earlier, the implementation of the rationalisation of religious moderation in SMK N 1 Surakarta through PAI education is largely based on the cacophony of issues related to moderation itself, which is always based on the understanding of pedagogy and Islamic doctrine within it. The need to convey the values of religious moderation, even though this element was rejected by Sunda, a prominent figure in Islam. From this it can be concluded that the understanding of Islamic teachings is something that is learnt by everyone, especially those who are Muslims. Simply put, the person will become a moderate person. Conversely, as long as one is fanatical and understands the fundamentals of Islamic education fanatically, one will only be able to understand the textual framework. As long as this is done in a way that shows a definite context for teaching, it will be able to overcome all existing aspects of Islamic education, which can undoubtedly lead to extremism and even radicalism.

In conclusion, it should be noted that the quality of teaching materials is crucial in assessing the concept and implementation of moderation used as it has a significant impact on the students being taught. At that time, students will pay more attention and can develop a sense of openness in the process of receiving and understanding all the information that has been discussed by the educator.

3. Religious Moderation Values that Exist in SMK N 1 Surakarta Through PAI Learning

The values of religious moderation at SMK N 1 Surakarta are in accordance with the Regulation of the Director General of Pendis number 102 of 2019 concerning Islamic religious higher education. The principles of moderation must be in accordance with the principles of Pancasila, the 1945 Constitution, Understanding Islamic Norms, tolerance, moderation, worshiping in accordance with Islam, and having a good standard of living for the general public. The values of religious moderation at SMK N 1 Surakarta can be concluded from the necessary observations.

Various aspirations in line with the implementation of religious moderation at SMK N 1 Surakarta in various aspects of Islamic regulation and pedagogical with the aim of emphasising the importance of various quality requirements as well as the excellence and sincerity of each institution on the map have been directed by the Ministry of Religious Affairs, which has the responsibility to ensure that each organisation or one religious education institution can operate efficiently and effectively according to the needs of each member of Indonesian society. SMK N 1 Surakarta instils an attitude of peace to all school members in accordance with Islamic principles, such as the prohibition of injustice, care, love and compassion for all people.

CONCLUSION

Religious moderation is a neutral or middle way of understanding religion. This moderation principle is known as *wasathiyah* in Islam. The concept of moderation in general at SMK N 1 Surakarta can be explained through the learning process of PAI. The process of PAI education in SMK is carried out methodically. The indicator of its success is the recognition of the students as a Muslim who is favoured by the social community. The delivery of religious moderation at SMK N 1 Surakarta through PAI education is always associated with social and religious issues that occur. The implementation of moderation programme by SMK N 1 Surakarta involves evaluation of religious texts, social media, or websites. The rationalisation of the implementation of moderation in SMK is caused by external factors such as the plurality of Indonesian society. Therefore, it is necessary to have a moderate understanding of religion so that students can become tolerant individuals and can be accepted by many groups. The values of religious moderation in SMK N 1 Surakarta can be concluded from the necessary observations. Some of the principles mentioned include the attitude of peace, Islamic equality, refraining from doing injustice, care, love, and compassion for every creature.

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