RELIGIOUS MODERATION STUDIES: EVALUATION OF RESPONSIVENESS TO IT'S IMPLEMENTATION IN THE EDUCATIONAL PROCESS

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Abstract

This study aims to explain the responsive evaluation of the implementation of religious moderation education. Religious moderation is a principle of life in multicultural life, promoting tolerance attitudes and behaviors, but in some events, acts of intolerance still occur and become a cause of conflict. So it is crucial to examine the position of education in implementing these principles. The study was conducted with a responsive evaluation approach through a literature analysis of research results on religious moderation education. Based on the analysis results, religious moderation is implemented to form moderate attitudes of religious people to build tolerance and harmony. As a process, education becomes a medium of value transformation for students so that it can strengthen religious moderation in society. A strengthening strategy is needed in its implementation because implementing these principles in society still needs to be improved. This study can become relevant literature for related studies and strengthen insights into implementing religious moderation.

Keywords: Education, Intolerance, Radicalism, Religious Moderation, Tolerance

Abstrak

Tujuan penulisan kajian ini, menjelaskan evaluasi responsif terhadap implementasi pendidikan moderasi beragama. Moderasi beragama merupakan prinsip hidup dalam kehidupan multikultural, mengedepankan sikap dan perilaku toleransi, Namun dalam beberapa peristiwa, tindakan intoleransi masih terjadi, dan menjadi penyebab konflik. Sehingga penting mengkaji posisi pendidikan, dalam implementasi prinsip tersebut. Kajian dilakukan dengan pendekatan evaluasi responsif, melalui analisis pustaka hasil penelitian mengenai pendidikan moderasi beragama. Berdasarkan hasil analisis, moderasi beragama diimplementasikan untuk membentuk sikap moderat umat beragama dalam upaya membangun toleransi, dan keharmonisan. Pendidikan sebagai proses, menjadi media transformasi nilai kepada peserta didik, sehingga dapat menjadi agen penguatan moderasi beragama di masyarakat. Dalam implementasinya, diperlukan strategi penguatan, karena masih belum maksimalnya implementasi prinsip tersebut di tengah-tengah masyarakat. Diharapkan kajian ini dapat menjadi pustaka relevan bagi kajian terkait, dan penguatan wawasan dalam implementasi moderasi beragama.

Kata kunci: Pendidikan, Intoleransi, Radikalisme, Moderasi Beragama, Toleransi

PENDAHULUAN

Radicalism is an understanding that needs to be anticipated in building religious harmony in Indonesia. One indication of the spread of radicalism is the beginning of many acts of intolerance in society. It is characterized by behaviours such as the destruction of places of

worship, harassment of sacred symbols of certain religions, and even on a larger scale, terror events that impact the number of casualties in Indonesia. Radicalism refers to an understanding or ideology imposed through acts of violence, intending to set a goal for the interests of certain groups (Zuhdi, 2017). Radicalism in Indonesia, characterized by coercive activities carried out by violent means, is carried out to change the nation's ideology according to the religious ideology of certain groups (Husein, 2017).

This dangerous radicalism must certainly get a response, especially to prevent extreme religious behaviour in the community, and it needs to be mitigated so that the resulting impact can be minimized, especially for the establishment of the existence of Pancasila ideology. Radicalism is a scourge because, with time, this understanding has become a movement that intersects with religion and becomes a political tool (Asrori, 2015). Moreover, in reality, radicalism arises and develops due to many triggering factors, such as dissatisfaction with the ruler or government, deviant religious beliefs, poverty, coercion of interests as a political tool and others, so preventing and mitigating radicalism ideally is to solve the source of the trigger (Yunus, 2017). So to prevent the spread of radicalism, not only strengthen the ideology of Pancasila but also overcome the source of the trigger.

Radicalism does not only appear in old groups but now also appears among young people because the development of science and technology is mostly accepted without being able to be filtered (Fanindy & Mupida, 2021). It is undeniable that the development of science, technology, and art not only has a positive impact but also has a negative impact. On the one hand, the development of science, technology, and art can indicate the progress that facilitates human life. However, on the other hand, the reduced ability of humans to filter progress adversely affects human behaviour. In social media, which is now a space of information and expression, humans can freely exchange information and interact in cyberspace. However, for most people, social media is a medium and means to spread hoax news, which in the context of radicalism is false news or information about religion. Lack of ability to filter information, making information that is sometimes incorrect and related to religion into information that is considered true and triggers the emergence of radicalism.

So an effort is needed to overcome this understanding, especially in young people, because young people are the generation that will take Indonesia forward. Suppose the younger generation can understand the importance of harmony and harmony, which is the capital of progress for Indonesia, in addition to factors of development and progress in science, technology and art. Thus, religious moderation is one of the excellent principles of life to be implemented in a plural and multicultural Indonesian society. Religious moderation in life is a moderate religious concept: walking in the middle (Naj'ma & Bakri, 2021). More deeply, religious moderation is a humanist religious behaviour, mutual respect for every existing difference, and tolerance which is the main behaviour to build harmonious inter-religious interactions (Nisa et al., 2021). Even essentially, religious moderation is not only related to religious behaviour, but in the context of nationality; religious moderation is the foundation for Indonesian society because the indicators of religious moderation are tolerance, non-violence, respect for tradition and national commitment (Tim Penyusun, 2019).

In Hinduism, moderation is not a new concept but has become part of the religious tradition of Hindus. Many humanist teachings of humanity are aimed at respect for human existence (Gunawijaya, 2022; Suarnaya, 2021; Subagiasta, 2022). Hindu teachings such as tat twam asi, Vasudeva kutumbhakam, tri

hita karana, and other ethical teachings are universal teachings that focus on human reverence and respect for humanity. Tat twam asi means you are me; I am you are a universal concept that states that man is equal in the eyes of God, and no man is inferior and higher in the eyes of God. The concept of vasudaiva kutumbhakam, which means all beings are brothers, is a universal value that states that whatever differences exist, every human being is equal and brotherly. At the same time, the concept of tri hita karana, namely pawongan, is a Hindu concept that states that to build a harmonious relationship, every human being is obliged to build a harmonious relationship with fellow humans (Mertayasa, 2020; Saitya, 2020; Sena, 2020; A. A. P. S. Wijaya, 2010). So in the context of Hinduism, religious moderation is not a new concept, but rather the main essence; Hinduism teaches to build harmony, then respect for human existence is the main thing; tolerance becomes an important attitude to understand that differences are only skin, and harmony is the main content.

To ground religious moderation among the younger generation, education, in this case, religious education, is the main medium to internalize the principle. Several studies explain that the existence of religious moderation should ideally be integrated with educational activities in schools, especially in religious lessons. Sudyana (2001) explained that religious moderation could be adapted in Hindu education by integrating it into religious materials and local wisdom content because, in the context of local wisdom, many meanings and moral values strongly support human learning (Sudyana, 2021). Naj'ma and Bakri (2021) said that the concept of religious moderation is very important to be applied in educational environments, both formal, non-formal and informal educational environments, especially to build awareness of the importance of national insight and commitment among students who will become agents of change in society (Naj'ma & Bakri, 2021).

Habibie et al., (2021) explained that in Islamic religious education, religious moderation is a noble character as a form of actualization of God's teachings, religious moderation is the basis for respect and appreciation for humanity regardless of all the similarities and differences in a plural society. More deeply, Sutrisno (2019) explained that educational institutions are the main laboratory in the application of religious moderation, education that runs systematically and structurally can be a good medium of integration, especially religious moderation becomes a vehicle and medium of the way in overcoming religious conflicts between religious people (Sutrisno, 2019). Lessy et al., (2022) explained that religious moderation is important to be applied in the school environment even from an early age; the elementary school environment, where students are still very innocent psychologically, is very vulnerable to negative influences, so in that phase, it is important to instil national understandings through internalizing the values of religious moderation.

Moving on from the study above, religious moderation in the environment and educational process must be integrated. This becomes a medium that religion must be tolerant; through education, tolerance is instilled. The educational environment becomes an environment to instil the principle of religious moderation for students because students are agents of change for society. Being an agent of change from an early age must be instilled with national understanding and insight so that students understand the importance of the existence of the nation and state with the ideology of Pancasila. Pluralism and multicultural conditions cannot be marginalized, but through national commitment, differences are only skin because, in the Indonesian frame, all humans are brothers. So in this

study, a very important issue to be studied is how to implement the principle of religious moderation in the learning and education process in schools, especially in aspects of learning forms and constraints that occur in the field.

Through this study, it is hoped that it can become a reference and library to describe how the phenomenon of radicalism in Indonesia makes religious moderation a concept to prevent and mitigate its spread. Education as a medium is a vehicle for the principle of religious moderation to be integrated so that students can systematically and structurally gain a correct understanding of moderate religious teachings and behaviours, especially in building tolerant attitudes and behaviours in aspects of differences in society. This study can be a reference for relevant research. It can guide policymakers in seeing the extent of the success of religious moderation in the educational environment and its reality in society.

METODE

The study of the context of religious moderation in the educational process uses a qualitative research type of responsive model educational program evaluation approach with a literature study of the results of previous research on religious moderation education. Qualitative research philosophically prioritizes the natural aspects of the topic or object of research; qualitative research tries to explore what happens to a reality to be constructed into knowledge (Creswell, 2012; Patton, 2015; Sugiyono, 2020). While the context of a literature review or literature study refers to the analysis of literature related to the research topic to analyze the information contained in it, this literature review is a strengthening of the concept of the object being studied (Karuru, 2013; Ridwan et al., 2021). The responsive Stake model education program evaluation approach refers to one type of program evaluation model that is commonly used to analyze the educational process; the Responsive Stake model was chosen to see two aspects of the educational program implementation process, namely the planning aspect and the implementation process aspect (Abidin & Hafsah, 2018). The Responsive Stake model is based on running an educational program, which runs on a qualitative type, so it is carried out not only to measure but to provide meaning in a broad perspective on an educational program (Mansur, 2013; Muryadi, 2017).

From this explanation, it can be explained that the Responsive Stake model is used to evaluate the extent to which the concept of religious moderation in the educational environment is carried out, not to measure but to give meaning to the process that runs through the study of literature and previous research that examines the process of implementing religious moderation in the educational environment. The literature studied was then analyzed using qualitative data analysis techniques of the Miles and Huberman model, namely data reduction, display data and data verification. Reduction is made by selecting data against the findings; the data is presented in a certain pattern and codes, and the results are then interpreted through the stages of data verification (Miles et al., 2014). The data that has been analyzed, then the author interprets to get meaning for the integration process of religious moderation in the educational environment, to see the form of adaptation and constraints that may occur in the field to the implementation process.

HASIL DAN PEMBAHASAN

Based on the results of the literature analysis in the form of previous research results, it can be explained that integrating the concept of religious moderation in the educational environment is integrated into the process of learning religious subjects. Either directly or related to the material in textbooks with the

concept and value of religious moderation. In addition, it was found that there are still obstacles to implementation, especially related to the need for implementation guidelines. Based on several studies of relevant literature, religious people still have intolerance towards other religious communities. Based on a report from the Setara Institute on the tolerance index in cities in Indonesia, there are still cities with high and low tolerance indices (see Table 1 and Table 2).

Tabel 1. Scoring index of 10 Cities with the highest tolerance scores

No	City	Final Score
1	Singkawang	6,583
2	Salatiga	6,417
3	Bekasi	6,080
4	Surakarta	5,883
5	Kediri	5,850
6	Sukabumi	5,810
7	Semarang	5,783
8	Manado	5,767
9	Kupang	5,687
10	Magelang	5,670

Source: Setara Institute for Democracy and Peace report on the 2022 Tolerant Cities Index
Url https://setara-institute.org/indeks-kota-toleran-2022-2/

Tabel 2. Scoring index of 10 Cities with the lowest tolerance scores

No	City	Final Score
85	Prabumulih	4,510
86	Lhokseumawe	4,493
87	Pariaman	4,450
88	Medan	4,420
89	Banda Aceh	4,393
90	Mataram	4,387
91	Sabang	4,257
92	Padang	4,060
93	Depok	3,610
94	Cilego	3,227

Source: Setara Institute for Democracy and Peace report on the 2022 Tolerant Cities Index
Url https://setara-institute.org/indeks-kota-toleran-2022-2/

Based on the data in the table above shows that Singkawang City occupies the city with a high tolerance index in Indonesia. At the same time, Cilegon City is ranked 94, which illustrates that the city has a fairly low tolerance index. This shows that in some cities, tolerance is an attitude that needs to be developed; this tolerance aims to form respectful behaviour, especially in existing differences. Tolerance is the basis of, and the main character in, religious moderation. Through tolerance, religious people are invited to respect followers of other religions, with the building of an attitude of tolerance will have an impact on respect for traditions that prevail in society. Through tolerance, it also becomes a fortress so that religious people have the understanding to be anti-violence, especially violence in the name of religion, to achieve certain goals. With the formation of non-violence, religious people are invited to strengthen national commitment so that the services of previous heroes in shaping the Indonesian state with all existing differences are not in vain. National commitment is the capital of attitudes and behaviours to support the creation of a harmonious, harmonious and peaceful life of the nation and state for the progress of the Indonesian nation.

The problem of adaptation to religious moderation in the educational process is identified through two stages, habituation and actualization. The term habituation refers to the habituation of something (Firmansah, 2017), while actualization refers to real actions due to the habituation process (Noor & Qomariyah, 2019). This indicates that the process of religious moderation carried out in the educational environment is carried out systematically through habituations, providing internalization of values, and transforming knowledge into attitudes and behaviours. Through this process, religious moderation, which was previously still limited to concepts and knowledge, will be applied in real terms by students.

In the process, adaptation to religious moderation is ideally carried out in the three education centres: family, school, and community. The three education centres are three educational environments that must work together to form intelligent and characterful students (Kurniawan, 2015). In the school environment, religious moderation can be integrated directly into the religious learning process or through learning processes outside the classroom. In a previous study, researchers revealed that Hindu teachers in Mataram City harmonized the process of adapting values and concepts of religious moderation through Hindu learning in the classroom by linking existing materials with the concept of religious moderation. This is done because, in content, Hindu learning materials are full of human values, so it is easy for Hindu teachers to relevance religious moderation materials to the existing subject matter. In addition, the adaptation process of religious moderation is carried out through faith and taqwa activities; these activities, on several occasions, the school carries out together, both between Hinduism and other religions, which aims to increase tolerance among students (Gunada et al., 2023).

Learning religious moderation in Hindu religious education can also be done by linking local wisdom materials (Candrawan, 2020; Gunawijaya, 2022; Suarnaya, 2021; Wijaya, 2022). In several studies on local wisdom, especially in Bali, full of glorification values of human existence, this cannot be denied because it is formed not only on cultural aspects but also acculturated with Hindu teachings. The concepts of tri hita karana, tat twam asi and other noble concepts of humanity become the main conceptions of local wisdom. This can be an adaptation of values and strengthening of the practice of religious moderation in the school education environment.

In the context of religious education in schools, religious moderation is carried out by choosing learning methods. The learning method chosen must consider aspects of effectiveness and suitability with the content of the lesson and the concept of religious moderation so that it can run as expected. The selection of good learning methods, especially in adapting the value of religious moderation, can be a space to provide knowledge and moderate behaviour skills for students (Awaluddin, 2021). This indicates that in the integration process, teachers as learning facilitators must be able to choose effective and efficient learning methods in linking religious moderation materials in line and harmony with existing religious materials. The selection of appropriate methods and strategies in planning religious learning by teachers will be a great opportunity for the stronger construction of moderate religious knowledge by students. It can be transformed in students' attitudes and behaviours of tolerance.

In the context of education in elementary schools, with the psychology of students still innocent, the adaptation of religious moderation is carried out in several phases, namely introduction and example through providing real examples (Lessy et al., 2022). The phase of introducing the concept of religious moderation in the elementary school environment is carried out by providing simple knowledge through real examples. This is due to the cognitive development of students still imitating and developing towards more mature knowledge (Wulandari et al., 2017). So giving examples is the right method; elementary school-age students are still in the developmental phase that must receive attention because, in this phase, the cognitive, affective and psychomotor development of children plays a role in their development; if children are given good treatment then in the future it is expected to form a good adult human person, and vice versa. At elementary school, religious moderation material can

be done by providing good examples of how to interact and get along with students of different religions, for example, by greeting each other, playing together, etc. This is to instil the principle of respect for differences that exist from an early age.

In the early childhood education phase, religious moderation is carried out with a fun method of learning while playing, which is carried out gradually. The integration of religious moderation material is carried out by adapting it in the learning process of field trips, telling stories, and through habits such as praying together and greeting each other, as well as by singing national songs to teach early on national insight (Masliyana, 2023). This is in line with the previous researcher's interpretation that religious moderation should ideally be implemented early on in students; the earlier it is introduced, the hope is that students will increasingly understand the importance of moderate religious behaviour, considering that in Indonesia, there are several religions and many streams of belief, which are not only social capital in efforts to build national progress but can also be a trigger for conflict if there are no attitudes and behaviours tolerance between religious communities.

More deeply, religious moderation education in the school environment shapes the behaviour of students with character, general characters in integrating religious moderation, including religious character and love for the motherland, and solidarity (Pragusti et al., 2022). Therefore, building and integrating religious moderation in the educational process is closely related to strengthening character education. A religious character so that students increasingly have faith and devotion to God, or in Hindu terms called sradha and bhakti. The author believes that every religion certainly teaches the concepts of humanity because religion comes from God, so God's teachings are teachings for the good of every human being and every creation of God. Hence,

the construction of religious character is to carry out the teachings of goodness by God. The character of solidarity is built so that every human being can interact with each other, cooperate and appreciate every difference. Tolerance becomes the benchmark for the success of this character. Religious moderation is not changing one's religious teachings but changing one's once fanatical and excessive religious behaviour to become more moderate and tolerant towards the existence of other religious people. So that religious moderation seeks further to strengthen confidence in the religious teachings of each people, accompanied by the formation of attitudes and behaviours of mutual respect and respect. This religious character and solidarity will be the character capital in strengthening nationalism through building the character of love for the motherland. The main purpose of religious moderation is the formation of national committees for every Indonesian person.

Based on this, the implementation of religious moderation education integration with the teaching and learning process in religious lessons is carried out with careful planning by religious educators. Choosing the right learning strategies and methods is especially effective and needs to consider the nature and characteristics of the material to be taught. This is so that students can easily understand every material taught relevant to the concept of religious moderation because this concept ideally develops in the cognitive realm and can be actualized by students in their daily activities through attitudes and behaviours that tolerate differences around them.

In the implementation process, obstacles and obstacles must always exist, considering that there are still many acts of intolerance in Indonesia, indicating that there is still a need to strengthen and develop the concept of moderate religious life in the midst of society. However, not only inhibiting factors but there are also

supporting factors for implementing the principle of religious moderation. According to several studies, factors supporting the integration of religious moderation in the educational process are school situations and conditions that facilitate the integration of religious moderation and support efforts to introduce the concept of religious moderation for students, strong teacher competence in transforming the concept of religious moderation into knowledge for students, the existence of religious activities that become media applications for religious moderation in the school environment, There are religious harmony forums that are patrons. In addition, there are inhibiting factors in the process of religious moderation education, namely the lack of facilitators of religious moderation, the lack of guidelines, the lack of special hours because the integration process is carried out in subject hours, social media which still has a lot of hoax news and hate speech, the lack of socialization in the community, the limited access to information about religious moderation (Gunada et al., 2023; Lessy et al., 2022; Pragusti et al., 2022).

Based on this, it can be interpreted that the process of religious moderation education in the school environment is still coloured by supporting factors, which, of course, support efforts to adapt the concept. However, on the other hand, there are still inhibiting factors that become obstacles in the application process. Ideally, there should be more supporting factors because the supporting factors will be efforts that facilitate the integration of the concept of religious moderation in the school environment. However, with the inhibiting factor still present, it must be a joint thought between policymakers and policy implementers to eliminate the inhibiting factor. The inhibiting factor that must be immediately found a solution is that there is still much false information and hate speech on social media. Currently, social media is a social space

used by students, so in addition to the ability to filter information in each student, there must be preventive measures by the government by blocking sites on social media that are indicated to spread fake news, hoaxes and hate speech. Social media should be a good medium for strengthening the concept of religious moderation, for the stronger understanding of students in participating in becoming agents of change who bring good concepts of religious moderation in society, to build harmony, eliminate religious conflicts, and create religious harmony for the progress of the Indonesian nation and state in the future.

PENUTUP

Based on the results and discussion above, important things regarding the responsive evaluation of the implementation of religious moderation education in the school environment are that religious moderation learning runs by integrating it into the process of learning religion and ethics. In some regions, religious moderation education is also implemented in faith and taqwa activities, either carried out by students with their fellow religions or facilitated jointly between religious communities by the school. In the teaching and learning process, religious teachers become central figures in the adaptation process to form students with moderate character, so the ability to plan to learn is needed by choosing effective learning strategies and methods to provide a comprehensive understanding to students about the importance of religious moderation in the plural and multicultural social interactions. Supporting factors for religious moderation in the school environment must be improved, and inhibiting factors can ideally be minimized so that the great ideal of religious moderation in education, namely students becoming agents of change in grounding tolerance attitudes, can be realized for the sake of harmony and harmony in Indonesian society.

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