

Building Religious Moderation through Strengthening the Quality of Human Resources in Madrasah

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Abstract:

This study aims to analyze the strengthening of the quality of human resources to build religious moderation in the Madrasah Ibtidaiyah Sullamut Taufiq, Banjarmasin and the Madrasah Ibtidaiyah Nurul Islam, Banjarmasin. This research used a qualitative case study, where data were obtained from interviews, observation and documentation. Data analysis was carried out through data collection, data reduction, data presentation, and concluding. The results of the study show that strengthening the quality of human resources to build religious moderation is carried out through strengthening national commitment through flag ceremonies and learning activities, accommodating to local culture shown in habituation activities and acculturation of madrasa activities, curricular learning, habituation activities, the commemoration of Islamic holidays. This research has implications for the importance of human resources in the success of religious moderation activities in schools so that the spirit of nationalism, patriotism and inclusivism is optimally awakened.

Keywords: *Religious Moderation, Human Resources, Habituation Activities, Learning*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang penguatan kualitas sumber daya manusia daya membangun moderasi beragama di Madrasah Ibtidaiyah Sullamut Taufiq Banjarmasin dan Madrasah Ibtidaiyah Nurul Islam Banjarmasin. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus, di mana interview, observasi dan dokumentasi digunakan untuk memperoleh data. Analisis datanya dilakukan melalui pengumpulan data, reduksi data, penyajian data dan diakhiri dengan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penguatan kualitas sumber daya manusia daya membangun moderasi beragama dilakukan melalui penguatan komitmen kebangsaan yang dilakukan melalui kegiatan upacara bendera dan pembelajaran, akomodatif terhadap budaya local ditunjukkan pada kegiatan pembiasaan dan pembudayaan kegiatan madrasah, pembelajaran kurikuler, kegiatan pembiasaan, peringatan hari besar Islam. Penelitian ini memberikan implikasi pada pentingnya sumber daya manusia dalam mensukseskan kegiatan moderasi beragama di sekolah, agar supaya semangat nasionalisme, patriotisme dan inklisivisme terbangun secara optimal.

Kata Kunci: *Moderasi Beragama, Sumber Daya Manusia, Kegiatan Pembiasaan, Pembelajaran*

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INTRODUCTION

Religious moderation is fundamentally a term that is familiar to the Indonesian state (Kosasih, 2019; Al-Fikri et al., 2020; Sulaiman et al., 2022). From a social and cultural perspective, moderation in religion has become the root of national life; respect for differences, tolerance, cultivating brotherhood, and tolerance are actualist and fundamental values in Indonesian society (Quraishi, 2020; Pajarianto et al., 2022). Philosophically these values are the primary manifestations of Indonesian society. Indonesia is known to the world as a society dominated by Muslims. Therefore, Islamic moderation is based on elements of faith, nationality and humanity (Kasdi, 2019; Manshur et al., 2020; Alam, 2020).

Awareness of diversity and a willingness to live inclusively. Based on this research conducted by Edy Sutrisno (2019), the actualization of religious moderation can be realized first by mediating educational institutions. The study conducted by Futaqi (2018) regarding the construction of Islamic moderation in the Islamic education curriculum. Another study is related to the application of the values of moderation of the Koran in Islamic education conducted in 2020 by Zafi (2020) and research conducted by Harto (2021) related to the development of Islamic Islamic Education learning with Washatyyah insight as an effort to build an attitude of religious moderation in students. On another practical level, Khotimah (2020) also affirms the implementation of religious moderation in his study regarding the internalization of religious moderation in the Islamic boarding school curriculum. Based on this, Islamic educational institutions have a strategic role to be involved in order to strengthen human values, values of religious harmony, and religious moderation.

One of the Islamic educational institutions is Madrasah Ibtidaiyah. Madrasah Ibtidaiyah, as an education system, is an integral part of efforts to instil religious moderation. In this case, the teacher is the spearhead of actualization in the scope of a transfer to the Muslim generation. Teachers are professional educators, according to Hamid (2017), with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, primary education, and secondary education described by Darmadi (2016) that Teachers at Madrasah Ibtidaiyah are the leading human resource (HR), as a significant milestone in the actual implementation of religious moderation at Madrasah Ibtidaiyah (Islamic Elementary School).

Based on an initial survey on strengthening religious moderation in the Madrasah Ibtidaiyah Sullamut Taufiq, Banjarmasin dan Madrasah Ibtidaiyah Nurul Islam, Banjarmasin, which are the subjects of this study, there are various problems regarding religious moderation, ranging from stakeholders' lack of understanding of terms related to religious moderation, such as Islam washatyyah, Islam rahmatan lil'alam, radicalism, extremism, and pluralism. Likewise, subject matter relevant to religious moderation cannot be developed properly and optimally, such as tolerance and morals with non-Muslims.

The position of teachers as professionals is the most critical part of building the quality of education (Maaranen et al., 2019; Komalasari et al., 2020; Wang et al., 2021). Human resources' quality determines whether educational institutions' quality is good or not (Werdhiastutie et al., 2020; Shahzad et al., 2021; Sutoro, 2021).

This is as mentioned by Sidik (2016) in his study that quality teachers are for quality human resources. This is in line with research conducted by Yusutria (2017) that teacher professionalism is needed to improve the quality of human resources. This human resource is affirmed by the government regulation of the Republic of Indonesia number 19 of 2017 concerning amendments to government regulation 74 of 2008 concerning teachers.

Efforts are made to improve the quality of teachers effectively and efficiently and with teacher training, one of which is to strengthen the function of quality assurance in education at the central and regional levels. Therefore, teachers in the discourse of religious moderation must be given reinforcement of inclusive perspectives, attitudes, and practices in religion (Ives et al., 2019; Ginting, 2021; Tambak, 2021; Sholeh et al., 2022). The strategy for building an education system with a moderate perspective is developing a curriculum, materials, teaching processes, teacher education, and teacher recruitment (Mardalena, 2019; Themane et al., 2019; Saputra et al., 2021; Toker, 2021).

The implementation of religious moderation-based learning will have more to do with how an educator will use it in implementing and conveying religious moderation (Harahap et al., 2022; Muhaemin et al., 2023). This method will make it easier for students to receive and understand learning material regarding religious moderation. In the end, the learning objectives related to religious moderation can be mastered by students at the end of learning activities and, in turn, can be practised in everyday life.

Based on the research above and the background of the importance of religious moderation, this research has a novelty in the perspective of increasing existing human resources in madrasas in building religious moderation. In this case, human resources in madrasas are considered the most important in the success of religious moderation activities, so they need to get serious attention from all parties. Spiritual builders, inclusivism and nationalism, must emerge from existing resources first. Through this, this research aims to understand the Building of religious moderation by strengthening the quality of human resources in the Madrasah Ibtidaiyah Sullamut Taufiq, Banjarmasin dan Madrasah Ibtidaiyah Nurul Islam, Banjarmasin.

RESEARCH METHODS

This study uses a qualitative approach to the type of case study. This research focuses on a particular case to be observed and analyzed precisely and thoroughly. The case in question can be singular or plural, for example, individuals or groups. In this case, conducting a sharp and in-depth analysis of the various factors associated with the case is necessary to obtain accurate conclusions (Moleong, 2019).

This study aims to analyze and understand strengthening the quality of human resources and building religious moderation at the Madrasah Ibtidaiyah Sullamut Taufiq, Banjarmasin dan Madrasah Ibtidaiyah Nurul Islam, Banjarmasin. The data in the case study research were obtained from all parties concerned; in other words, the data in this study were collected from various sources (Sugiyono, 2017). Therefore, in this study, researchers attempted to obtain

data through several stages; first, interviews using the purposive sampling technique, in which researchers conducted interviews with several informants who were considered to have vital information related to the theme being studied so that the information was complete, accurate and reliable. There were nine informants: school principals, vice principals, teachers and employees. Second, researchers made observations of various leadership activities in schools. This is intended to understand what occurs and is written in managerial activities at school. Third, researchers carry out documentation activities, such as collecting supporting data related to the research theme and analyzing the documents obtained.

Data analysis in this study was carried out in stages, where researchers started by collecting data in the field. Data is collected to be sorted and selected through data reduction activities. The data sorted and selected is presented as a research narrative through data presentation activities. The final step is concluding, in which case the researcher presents conclusions as the final findings of this research.

RESULTS AND DISCUSSION

Strengthening National Commitment

National commitment is a significant indicator to see how far the perspective and religious expression of a person or a particular group towards national ideology, especially their commitment to accepting Pancasila as the basis of the state. Based on discussions with stakeholders, information was obtained that to strengthen national commitment in madrasas, a flag rally was usually held, as stated by the Head of Madrasah Ibtidaiyah, Sullamul Taufik; "We usually carry out a red and white flag rally every Monday in order to strengthen our national commitment, because at that apple all teachers and students attended to pay respect to the red and white saka and also we told the children to read the opening of the 1945 Constitution, this is a commitment school so that children love their homeland and nation" (W.1.ST).

Likewise, the speech of the head of Madrasah Ibtidaiyah Nurul Islam said that "the activities to strengthen national commitment are carried out through flag ceremonies which are carried out every Monday, where all teachers and students are required to take part in these activities in order to foster their love for the homeland and strengthen the spirit of nationalism and patriotism" (W.1.NI).

The statements of the two principals of the madrasa are their madrasah's commitment to the nation, the homeland, which fosters a sense of love for the homeland and the nation. The description above illustrates that the flag ceremony is one of the essential activities often carried out by educational institutions. Generally, the ceremony is held on Mondays and certain days, such as the commemoration of Independence Day. The flag ceremony at the madrasah is one of the efforts to realize education, which includes instilling discipline, cooperation, self-confidence and responsibility. Thus, this can encourage the birth of attitudes and awareness of nation and state and love for the motherland among students.

The most crucial point of the flag ceremony is to foster a sense of nationalism among the nation's children. Nationalism is the soul of the Indonesian nation, which must be attached as long as this country is still standing. Therefore,

the flag ceremony is one of the essential activities to determine the nation's character. Through these flag ceremony activities, it is hoped that the human resources in madrasas will have a sense of nationalism, patriotism and the spirit of rural jihad in educational and learning activities in schools.

At least several benefits can be taken from the flag ceremony, including; increasing the sense of nationalism of all madrasah members, getting used to being orderly and disciplined, getting used to cohesiveness and cooperation, fostering a sense of responsibility and strengthening the spirit of nationalism and love for the country (Audina et al., 2021; Rahmani et al., 2021)

In addition to the flag ceremony, the researchers obtained information from the madrasah's head that strengthening the national commitment of all madrasah citizens was the learning process in civics education subjects. This was expressed by one of the teachers of Madrasah Ibtidaiyah Nurul Islam; "By studying citizenship education, students are expected to know and understand the foundations of our country, namely Pancasila and the 1945 Constitution, and that is part of our school's commitment to love our homeland more" (W.3.NI).

From this statement, it can be explained that civics education is directed at instilling a sense of nationalism and national moral values for students. This education is the basis for carrying out obligations and obtaining rights as citizens for the glory and glory of the nation. Meanwhile, the purpose of teaching civics education is to create citizens with national insight and instil a sense of love for the motherland and pride in Indonesian citizens.

The issue of national commitment is critical to pay attention to, mainly when it is associated with the emergence of new religious understandings that are not accommodating to values and culture that have long been imprinted as a noble national identity. At a certain level, the emergence of religious understanding that is not accommodating to the values and culture of the nation will lead to an attitude of contrast between religious teachings and culture because religious teachings seem to be enemies of culture. This kind of religious understanding is less adaptive and unwise because religious teachings contain the spirit of fostering a sense of love for the motherland and nation.

The issue of national commitment at this time is also critical to pay attention to when new transnational religious understandings emerge which have an orientation to realize the ideals of forming a state system that no longer wants to rely on the nation-state concept or a nation-based state because it wants to establish a global leadership system that is reluctant to recognize national sovereignty. When these narratives appear in society, of course, it will be worrying for the integrity of the Indonesian nation. The orientation of religious movements and thoughts that have aspirations to establish a state system, such as aspiring to form a state with a caliphate system, Islamic daulah, or an imamate that are contrary to the principles of the Indonesian nation-state are certainly not justified because this is not by the national commitments that have been agreed upon. Together by the fighters and founders of the Indonesian nation. For this reason, the understanding of religion and nationality must be placed in a balanced breath.

An indicator of the success of religious moderation implemented by madrasas can be seen in a person's commitment to religious understanding, which

is also wrapped in a national frame. All forms of religious understanding that have an ideology to distance individuals and groups of people from national commitments with the aspiration of establishing a state outside the system of the Unitary State of the Republic of Indonesia are deemed incompatible with indicators of religious moderation.

Accommodating to Local Culture

Religious moderation indicator with a helpful attitude towards local culture. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behaviour. Moderate religious practices are marked by religious practices that are not rigid. Among other things is the willingness to accept religious practices and behaviours that do not merely emphasize normative truths but accept religious practices articulated through their integration with local traditions or culture.

The concept of native Islam embodies Islamic teachings so that they do not conflict with local traditions and culture. The same thing was also expressed by Madrasah Ibtidaiyah teacher Sullamut Taufiq when he was interviewed about local traditions; "According to the teacher, as long as the tradition does not conflict with Islamic teachings, it is not wrong for us to preserve and protect the good traditions, such as traditions of birth, bathing and marriage" (W.6.ST).

Indigenization does not mean abandoning Islamic norms for the sake of culture but so that these norms accommodate cultural needs by using the opportunities provided by variations in understanding texts (Al-Quran and Hadith). The combination of the two complements each other, in which Islam was born from Allah's commands, while culture is the result of human creation. In the indigenization of Islam, it can be seen how Islam is accommodated into traditions and cultures that originate from humans without losing their respective identities so that there is no purification of Islam or uniformity of religious practices with Middle Eastern cultures.

The indigenization of Islam is not intended to create resistance from the strength of local traditions but to strengthen the existence of this culture. Thus, reformation of Islamic understanding that is not accommodative to local wisdom traditions and culture is a rigid Islamic thought that moves away from the spirit of religious moderation because the spirit of moderation is a critical, accommodative, and contextualist religious spirit to release the freeze in understanding religious teachings towards a melting understanding. Moreover, open more ample ventilation of thought.

A religious attitude that is not accommodative towards tradition and culture is a form of being unwise. This religious attitude moves away from religious principles and values because it will undermine the values of the nation's local wisdom. The view that religion becomes the enemy of culture, or vice versa; culture becomes the enemy of religion, as mentioned above, is not by religious moderation. In this moderation, the two are not opposed in the form of dualism that keeps each other apart, but between religion and culture, both of which complement each other. The concept of accommodating religious understanding of tradition and culture aligns with the concept of Islam.

Accommodative religious practices and behaviour towards local traditions and culture can be used to see how far these understandings are willing to accept religious practices that accommodate local culture and traditions. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behaviour as long as they do not conflict with the basic principles of religion. A non-rigid religious understanding is characterized by a willingness to accept practices and behaviours that do not merely emphasize the truth of the normative religious paradigm but also the positive contextualist paradigm.

Curricular Learning

Religious moderation is not a separate subject, but the content is already integrated with all the subjects taught, especially in the Islamic Religious education subject group. Therefore religious teachers must strive to realize the ministry of religion's program to strengthen diversity by instilling religious moderation through internalization into learning activities in class. The material content includes aspects, namely the subjects of the Qur'an Hadith, Aqidah Akhlak, Fiqh, and dates. Instilling the values of religious moderation in students is a hidden curriculum in the form of habituation, acculturation and empowerment in everyday life.

Learning materials integrated with Wasathiyah Islamic values, namely *tawassuth*, *takaful*, and *tawazun*, are presented using critical and contextual learning strategies to instil the religious understanding that is not only dogmatic-doctrinal. However, it can transform Wasathiyah values in everyday life through accepting differences and diversity in matters of khilafat in Islamic religious teachings. Moreover, of course, that tolerance is not only for fellow Muslims but also for accepting and being tolerant of the differences of other religious adherents at school by respecting them to practice their religion. This means connecting religious teachings with the context of Unity in Diversity through tramadol values in religious moderation that must be embodied in everyday attitudes, not just understood.

Sensitivity to the socio-cultural context in implementing learning models in the classroom is needed. Because if not, learning is only normative and dry of empirical values. The culture of Indonesian society, known for its main characteristics of cooperation, is very appropriate when applied to cooperative learning, which emphasizes cooperation. This learning model is also a moderate attitude of individualistic and competitive learning. In the individualist learning model, students are only offered UKBM (Independent Learning Activity Unit), which mainstreams independent learning rather than social sensitivity and life skills. Meanwhile, the competitive learning model emphasizes competition between students.

Teacher learning models based on religious moderation are cooperative, active, and critical learning modes. By linking it to the current life context, the lecture and question and answer method are often applied by Solichul Muhtadin, with a teacher centre approach that is more behavioristic than constructive. In this way, it is considered more effective to control students to get out of the correct

understanding of Islam, which is Wasathiyah, so extreme-fundamentalist religious teachings do not efficiently recruit them.

As stated by one of the informants, "Indeed, studying religion should be like that, so that our students can know which teachings are true and which are not, so they do not go wild. If our students are only presented with material, then told to study on their own without our lectures and guidance, we are afraid that later our students' understanding will be wrong" (W.4.NI).

Traditional learning models and approaches position the teacher as the centre of learning; students gain religious knowledge limited to memorizing and thinking dogmatically and in black and white. This is wrong because the people involved in the radicalism movement have a dogmatic, black-and-white, lawful-haram, right-wrong mindset; there is no third room to create something for dialogue.

The space of right and wrong becomes narrow, and truth becomes absolute. On the other hand, if the space for truth is vast, it still allows other people's beliefs to be accurate when something is believed to be accurate. Because absolute truth is only in Allah (Saidurrahman, 2019), such thinking will bring progress or *tajdid* Islam, Islam, that can respond to the progress of the times. However, culture will continue to develop, not be static, so a change in the education curriculum is necessary.

Extracurricular Activities

To instil the values of religious moderation, it is also necessary to carry out extracurricular activities. The extracurricular activities carried out at the two madrasas are educational activities outside the applicable curriculum provisions, will be pedagogical and will support the achievement of school goals.

The design of the extracurricular activities carried out by the madrasa was revealed by the deputy head of the Madrasah, Ibtidaiyah Sullamut Taufiq, who said that "the madrasa has a program of activities outside of learning, such as scouting activities, Al-Qur'an reading coaching activities, Tahfidz, Hadrah, Football, martial arts, and so on, where this activity aims to develop the personality, talents, and abilities of students in various fields" (W.2.ST).

Various extracurricular activities by madrasah aim to build religious moderation in students by internalizing each activity to create human resources with patriotism and responsible nationalism. In addition, this activity aims to form the character of students who have character resilience amid modernization, which is marked by the emergence of many new platforms in the form of social media.

Efforts made by teachers to prevent the enormity of the dangers of social media, especially content related to radicalism, is to hold recitations that are integrated into extracurricular programs regularly so that what is consumed by students is more focused and controlled. Thus the knowledge and understanding of Islam are free from the influence of radicalism.

Programmed extracurricular activities of a religious nature include: praying, recitations, collective remembrance, morning habits, donations, charity money, cooperation cleaning, and those of a national nature such as flag raising,

memorizing Pancasila, the national anthem, strengthening the understanding of Unity in Diversity Ika, activities like this will strengthen the spirit of nationalism and also love for the motherland. Extracurricular activities and their development can support the achievement of madrasa goals by increasing the ability of students to become individuals with noble character as members of society with their social, cultural and surrounding environment. In addition, this extracurricular activity is also a medium for developing students' potential and talents, as well as teaching commitment and discipline.

Habituation Activities

Habituation activities are processes of forming attitudes and behaviours that are relatively sedentary and automatically through a learning process that is repeated and carried out outside of class hours. Habituation is part of character education carried out repeatedly as a response to the same stimulus (Jasmana, 2021).

Habituation carried out at both institutions is an activity carried out repeatedly so that something can become a habit, both carried out by teachers and students. Habituation is anything done repeatedly to accustom individuals to behaving, behaving, and thinking correctly. Students' character activities can be habituated by getting used to certain positive behaviours in everyday life. Likewise, the habituation carried out by teachers, where teachers are required to always behave in a disciplined manner, provide *uswah hasanah*, always promote a culture of Smiles, Greetings, and Greetings and are required to follow a culture and organizational climate that is well developed.

One of the teachers at Madrasah Ibtidaiyah Sullamut Taufiq revealed that "this habituation activity applies to all madrasa residents, both teachers and students. This is intended so that the madrasa culture is truly religious and avoids behaviour contrary to values that conflict with the religion and cultural values of the Indonesian people, bearing in mind that nowadays there are many things called radicalism and separatism" (W.7.ST).

The application of religious moderation values can also be made with habituation. Habituation is a process of forming attitudes and behaviours that are relatively permanent and automatic through a learning process that is repeated, either done together or individually. Habituation here can be understood as accustoming children to doing certain things to become ingrained habits that do not need further guidance, such as tolerance. To instil this tolerance requires habituation by training students continuously by respecting others, for example. This habituation activity program is carried out to balance (*tawazzun*) between cognitive and psychomotor. Habituation activities are adapted to the culture of the surrounding community because education must prepare outputs according to the community's needs.

Habitual activities at school, such as reciting short surahs before learning, khatam Al-Qur'an activities, praying together, Yasinan, Friday cleaning/cooperation and habituation in the learning process in class. Activities like this will foster an attitude of togetherness and increase the sense of unity and oneness as well as the discipline of students.

Islamic Holiday Commemoration

In religious moderation, several activities have been carried out by the two madrasas and have become a culture for madrasah organizations, namely the commemoration of Islamic holidays. The application of learning values based on religious moderation can be through the commemoration of Islamic holidays, such as the commemoration of the Prophet's birthday, isra miraj commemoration, hijri new year, Nuzulul Quran and others. The enthusiasm of the madrasa residents in welcoming the big day was reflected in the preparations made by the madrasa residents a few days before the activity was carried out.

The preparations made just before the commemoration of the Islamic holiday by all madrasah residents meant that each activity had to be planned together with the principle of respecting each opinion and being tolerant of existing differences, whether opinions, concepts or others. With this, it can be understood that since the preparatory stage, the values of religious moderation have been taught and internalized at every moment in the madrasa.

Activities commemorating this holiday to raise the theme of strengthening diversity and caring for diversity include Islam rahmatan lil'alamin, such as lectures on tolerance, the example of the Prophet Muhammad and other themes. In addition to lectures, activities for Islamic holidays usually carry out competition activities, such as birthday week activities and Muharram week activities. The competition is held not only as a means to find competent superior seeds according to their talents and interests but also as a way to find out the students' level of success in the habituation carried out by the school.

Various holiday commemoration activities that have been carried out and have become a tradition for the two madrasas, when viewed from a communication perspective (as part of a study of religious moderation), these activities can bring out and present an attitude of mutual respect, tolerance, the intensity of communication is very close, so that moderation religion in the commemoration of this big day is almost perfect. This qualifies as a truly cohesive society, namely; 1) there is a strong interaction of members of a group, 2) there is friendliness between group members and happy to be together, 3) members feel free to express their opinions and suggestions, 4) group members are usually enthusiastic about what they are doing and willing to sacrifice personal interests for the benefit of the group, 5) feel willing to accept responsibility for the activities carried out to fulfil their obligations, 6) show unity, closeness, and have the attraction to remain in a group or unit, and 7) have time to be together at certain moments (Suarnaya, 2021).

CONCLUSION

Based on the previous descriptions, it can be concluded that strengthening the quality of human resources in building religious moderation in madrasas is aimed at improving the quality of madrasa residents towards religious moderation through the internalization of religious moderation values consisting of national commitment, tolerance, radicalism and respect for local wisdom.

Strengthening the quality of human resources is done by instilling the values of moderation through strengthening national commitment,

accommodating local culture, curricular learning, habitual activities, and commemoration of Islamic holidays. The value of the national commitment is implemented through a flag rally, civic education learning and Islamic education learning. At the same time, tolerance and radicalism focus on learning the Al-Qur'an Hadith, Jurisprudence, Aqidah Akhlak and history of Islam, which are internalized and integrated into the Islamic education sub-subjects. Even though religious moderation is not part of the subject matter, it contains messages of religious moderation. Meanwhile, accommodation towards local culture focuses more on habituation and extra-curricular activities in madrasah.

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