

The religious moderation values in Islamic school implementing during covid-19 at MAN 1 Bantul and MA al-Mahalli

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KEYWORDS

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ABSTRACT The study aims to reveal the implementation of moderate religious values in MAN 1 Bantul and MA Al-Mahalli by using descriptive qualitative methods. This study used a case study approach by conducting a series of in-depth interviews, observation, and documentation. The data are carried out by data reduction, presentation, and drawing conclusions. The results show that implementing moderate religious values at MAN 1 Bantul is more comprehensive both conceptually and contextually, while Al-Mahalli is only conceptual. It is conducted in three stages: planning, implementation, and evaluation of the program, learning process, and learning outcomes. This research shows that even though madrasas face many burdens, they still can implement and maintain moderate religious values as main their identities during the Covid-19 pandemic.

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1. INTRODUCTION

Indonesia is a multicultural country with various cultures, religions, races, and ethnicities. As a multicultural country, the Indonesian people have the motto "*Bhineka Tunggal Ika*", which has different meanings but remains one. Pluralism in various conditions in Indonesia requires a comprehensive teaching system that can represent everyone who exists through flexible teachings without leaving the text and the importance of using reason as a solution to every problem that exists (Widodo, 2019). This diversity can provide various benefits if we can take care of it; even if we are unable to take care of it will lead to conflicts that trigger divisions.

Nowadays, religious life in Indonesia is in the spotlight both from within and outside the country. Islam is a religion with the motto of mercy for the universe, but historically not all religious articulations are suitable. One example is the extreme attitude in religion (Husna, 2020). When various groups and extreme ideologies show their faces accompanied by religious excuses that deviate from the essence of Islam and deny any difference, they tend to claim that their group is the most correct and disbelieve in other groups. The problem is, these groups attack the education sector and make it a ground for planting radical conservative ideas. In this case, senior high schools level including Islamic senior high school (*madrasa*), are the most attacked targets, considering that the ages of students in them are teenagers who have a high curiosity and are easy to be influenced and entered by radical conservative ideas. In line with this, moderate religious values are very important to be instilled into madrasa students so they can

produce generations of Muslims. Muslims who are open-minded, humanist, and friendly.

MAN 1 Bantul, a state senior madrasah with a diversity of cultures and sects in it, has constructively developed a moderation-based curriculum instilled through learning and socialization. It has organized multicultural education socialization activities by principals to teachers. Moderation material is a top priority, and it even becomes a topic of discussion when socializing in the period of student orientation. The madrasa principal plays an active role in providing support to teachers, so certain subject learnings are required to deliver moderate religious values through learning, while counseling teachers carry out socialization and mentorings. In carrying out their role, especially during the pandemic, counselling teachers use digital applications such as zoom or google meet to support socialization related to moderate religious values. The diversity of sects in MAN 1 Bantul encourages counselling teachers to be more intensive in preventing, assisting, and dealing with extremism and radicalism cases in the madrasa environment.

It is different from MA Al-Mahalli, which is a private senior madrasa based on Islamic boarding schools. In applying moderate religious values, MA Al-Mahalli emphasizes strengthening the Islamic boarding school (*pesantren*)-based education system, considerations in teacher recruitment, developing religious moderation curricula, and strengthening moderate religious values through learning materials. The uniformity of flow and supported by a *pesantren* environment that is thick with the teachings of *aswaja an-nahdiyyah* makes it easier for teachers to internalize moderate religious values among students.

Based on these realities, this study aims to analyze the implementation of moderate religious values in both

madrasas. Writers also reveal madrasa's innovation to internalize moderate religious values during the Covid-19 pandemic, to assure their identities can survive in a difficult situation.

1.1 The Values of Religious Moderation

The word moderation in the KBBI of the Ministry of Education and Culture means reducing violence. While in Arabic moderation is called *al-Wasathiyyah*, Al-Qaradawi mentions several words with similar meanings to him, including *Tawazun*, *I'tidal*, *Ta'adul*, and *Istiqamah* (Yulianto, 2020). Islamic normative itself has a *wasathiyyah* as the character moderation. The Qur'an mentions *wasathan ummatan* (middle, fair, and choice). This is stated in the QS. Al-Baqarah verse 143), and in the hadith, it is stated, "The best case is the middle one (HR. Baihaqi) (Yahya, 2020). Religious moderation is a perspective, attitude, or behaviour that always takes a middle position, acts fairly, is balanced and is not extreme in religion (RI, 2020). The conception of religious moderation is a preventive step in tackling radicalism and individuals or groups who have blind thoughts towards an understanding that leads to acts of anarchism or even terrorism Iffan & Nur (2020). Thus, moderation, plurality, and diversity, which have become a necessity, can be used as universal energy to unravel the problems of the Indonesian nation today (Salim, 2020). The moderating indicators used are four things, namely: national commitment, tolerance, anti-violence, and accommodating to local culture. Values are guidelines or foundations for change. Therefore, the value function plays a very important role and influences the process of social change, encouraging people in life to change individuals or groups in society to achieve harmony among the community (Sunhaji, 2017).

1.2 Religious Moderation in the Era of Disruption and Covid-19

However, the current covid-19 pandemic has certainly hampered the process of implementing moderate religious values in madrasa. Mainly after the Ministry of Education and Culture issued regulation Number 4 of 2020 concerning the implementation of distance learning during the Covid-19 pandemic (Chamidi, 2021). Indeed, it is a big homework for teachers, especially in implementing moderate religious values in madrasa. The current pandemic is very relevant to the dominant disruptive era with advances in technology and communication because everything is done using digital media. However, this is also dangerous when used by unscrupulous spreaders of hoaxes, hate speech, and the content of radicalism. This adds to the concerns of teachers and students because the notion of extremism and radicalism can be obtained anywhere (Widodo, 2019). In this case, MAN 1 Bantul and MA Al-Mahalli took constructive steps to continue instil moderate religious values during the Covid-19 pandemic by utilizing digital media to support learning. This is a strategic effort by madrasas to counteract radicalism and extremism that has begun to attack the digital realm through social media carried out by individuals who spread extremism and radicalism content.

2. METHOD

This research was conducted in two locations, namely MAN 1 Bantul, located at Mandingan, Ringinharjo, Bantul, and

MA Al-Mahalli, located at Wonokromo, Pleret, Bantul. It is a field research using qualitative descriptive methods. The respondent consisted of the principle of the madrasa, teachers of counselling, Islamic law, and morals, and students. The data collection used observation, namely the researcher, went directly to the research location, which included MAN 1 Bantul and MA Al-Mahalli. Researchers observed directly the process of instilling moderate religious values in the two madrasas. Interviews conducted structured interviews with research subjects or chosen respondents to note important information about the application of moderate religious values in the two madrasas. In the documentation, researchers document every process carried out in research, including the application of moderate religious values and important documents that support research. To determine the validity of the data, an examination is needed. In this study, the method used is triangulation, namely a data inspection technique where the data is used to check the validity of the data or compare one data with other data (Moleong, 2014). The triangulation used is source triangulation and method triangulation, namely collecting data using several methods, in terms of this interview, observation, and documentation to obtain valid data or at least close to the truth.

3. RESULT AND DISCUSSION

3.1 The Implementation of Moderate Religious Values in MAN 1 Bantul and MA Al-Mahalli

Implementation is the application carried out by individuals or groups to achieve certain goals. In this context, moderate religious values applied in madrasas will not be present in a short time, so it needs a long and continuous process (Yulianto, 2020). The implementation of moderate religious values in madrasas is a mainstreaming program of the Ministry of Religion which was carried out after the Decree of the Minister of Religion (KMA 184 of 2019) regarding innovation and strengthening in the context of religious moderation, character education, anti-corruption education, and strengthening the morals of students (Salim, 2020).

As described above, the notion of implementation is the application or action taken by individuals or groups to achieve certain goals. Values are guidelines that play a role in the process of social change and can be a driving force to change individuals or groups. Moderate religion is an archipelagic Islam that accommodates culture, unfanatic to groups, flexible, and open to change over time (Amin, 2019). Many cases of extremism and radicalism that are currently rife in Indonesia and target students in inculcating radical conservative ideas have prompted the Ministry of Religion to initiate KMA 183 in 2019, which is to incorporate religious moderation material into the curriculum in a madrasa (RI, 2019).

Moderate religious values applied in the two madrasas has been running as expected. There were differences between the two madrasas in applying moderate religious values. MAN 1 Bantul is more comprehensive, not only conceptually but also contextually. The difference is clear; MAN 1 Bantul has diverse streams and various student backgrounds, so that it is prone to cases of extremism and radicalism. In line with this, efforts to inculcate moderate religious values must be more comprehensive both conceptually and contextually by involving all elements of the madrasa while MA Al-Mahalli only applies moderate reli-

religious values conceptually through material strengthening. In this case, the researcher did not find any difference because MA Al-Mahalli has homogeneous human resources or uniform flow so that there are no cases related to extremism or radicalism. In practice, the cultivation of moderate Islamic values MAN 1 Bantul and MA Al-Mahalli is divided into three stages: planning, implementation, and evaluation.

1. Planning The principals of both MAN 1 Bantul and MA Al-Mahalli have planned the process of inculcating moderate religious values in madrasas comprehensively and sustainably. The stages of inculcating moderate religious values include entering the madrasa, learning, and after. MAN 1 Bantul ensures that all teachers have a moderate attitude and have passed direct selection from the Ministry of Religion, and are ready to be deployed to teach. All have been conceptualized and arranged systematically from the selection process, debriefing to follow-up to prospective teachers. Meanwhile, MA Al-Mahalli has gone through the stages before entering the madrasa, starting from the recruitment of teachers who are confirmed to have a background from Islamic boarding schools and have a mature understanding of moderate religious

Bintoro Tjokroaminoto defines planning as a process of systematically preparing activities that are carried out to achieve certain goals, while Pamuji Atmosudirdjo defines planning as a calculation and determination of something that will be carried out to achieve certain goals, who will do it, when, where, and how to do so (Makmun, 2011). Based on the planning activities, it could be concluded that the stages from before and until after the learning process at MAN 1 Bantul and MA Al-Mahalli had been prepared systematically and thoroughly with the planning stage to produce an effective and efficient form of application.

2. Implementation After going through the planning and adjustment stages, a core academic program is formed at the madrasa, which includes classroom learning, spiritual programs in the context of forming culture and worship habits, and skills supporting programs such as extracurriculars that support the interests and talents of students. The implementation of moderate religious values at MAN 1 Bantul is more comprehensive. The teacher's role is more complex with large human resources and various streams. In line with this, the opportunity for inculcating moderate religious values is equally large to be developed massively, especially in the madrasa environment. The learning process at MAN 1 Bantul during the covid-19 pandemic was carried out online. In practice, the teacher uses Whatsapp groups for coordination, discussion, and consultation related to learning with students. In addition, to anticipate students who have limited facilities such as cellphones or other supporting electronic devices, the teacher takes the initiative to provide a summary of the material in pdf form, which can later be printed and duplicated.

Digital applications such as zoom and google meet are also used to support learning. Through learning Islamic law and morals, the teacher inserts material about moderate religious values, supported by case studies, presentation of illustrations in the form of videos, and discussions between students where the teacher acts as a facilitator. In addition to learning, counselling teachers also play a role in inculcating moderate religious values through socialisation inserted in a routine meeting once a week. They continue to

strive to prevent, handle and deal with extreme and radical conservative understandings that have begun to enter and threaten the younger generation. They are great intensive in carrying out socialization, providing education and special assistance for indicated students and have the potential to have extreme attitudes in social and daily life in the madrasa environment.

Meanwhile, MA Al-Mahalli is more concentrated in classroom learning programs and recitation activities at Al-Mahalli Islamic Boarding School. During the covid-19 pandemic, MA Al-Mahalli continued to carry out face-to-face learning by implementing strict health protocols and time/shift division. One day consists of two lessons. One subject is only 45 minutes long. Classroom learning is carried out as a knowing process that fills the realm of knowledge; the goal is that students can have an understanding of moderate religious values which involve knowledge, logic, and awareness of moderate religious values before students understand the concept it's that will be taught. Sauqi Futaqi provides the idea of a moderate religious education curriculum approach using a contribute approach, namely by inserting certain content in subjects and adding content, concepts, and perspectives into a moderate-based curriculum (Futaq, 2020).

In instilling moderate religious values, teachers often insert moderation material through learning Islamic law and morals. The teacher delivers the material with a moderate point of view and is supported by literature in the form of books and books such as *Ta'lim*, *Fathul Qarib*, *Fathul Mu'in*, and *Hujjah Ahlussunnah wal Jama'ah*. If possible, the teacher opens a discussion session with the theme of moderation by presenting case studies of extremism and radicalism that are trending. The aim is to provide education and convey a message to students that moderate religious values are very important to apply and serve as guidelines during rampant cases of extremism and radicalism in Indonesia. At MA Al-Mahalli there is also local content learning (called "ke-NU-an"). The teacher often explains the different material. The goal is for students to interpret that the difference is only in our way of carrying out worship because differences are not negotiable but treated.

In addition to learning, the cultivation of moderate Islamic values in MAN 1 Bantul and MA Al-Mahalli is also carried out through spiritual programs or activities. The practice is an application in the form of habituation with direct practice or doing. This is following what Muhaimin said, that religious education must involve three aspects in an integrated manner, which include:

1. knowing, namely so that students can know and understand religious teachings and values,
2. doing, namely so that students can practice religious teachings and values
3. being, namely so that students can live life under religious teachings and values (Muhaimin, 2011).

The implementation of spiritual activities in the context of inculcating moderate religious values includes regular *dhuha* prayer and *tadarus* for teachers, *istighotsah* before carrying out exams conducted offline by teachers, and online by students midday prayers in congregation, and commemoration of Islamic holidays.

Both MA Al-Mahalli and MAN 1 Bantul continue to strive to cultivate and familiarize moderate religious values in the madrasa environment.

In this case, the madrasa uses a power strategy through existing regulation, and the aim is to emphasize moderate religious teachings in the madrasa environment. While at MA Al-Mahalli and Islamic Boarding School conducted many activities, including reading *sholawat*, *ratibul Hadad*, *istighosah*, and prayer, before carrying out the exam, *tadarus*, congregational prayer, and commemoration of Islamic holidays during the Covid-19 pandemic.

The last implementation stage is through skills or extracurricular activities. At MAN 1 Bantul, skills or extracurricular activities that support the application of moderate religious values are scouts, flag-raising troops, *hadrah*, and online *tahfidz* specifically for religious classes. However, the Covid-19 pandemic has become an obstacle for the implementation of skills support activities or extracurricular activities so that only online *hadrah* and *tahfidz* extracurricular activities can run.

Meanwhile, MA Al-Mahalli has two excellent extracurriculars and can support the application of moderate religious values in madrasa, namely *hadrah* and scouts. Various values of *Hadrah* are *da'wah* and safety, as well as scouts in which it provides basic material of faith, love of nature, caring for others, and love of the homeland, are certainly very relevant and sustainable with moderate religious values that are being instilled in MA Al-Mahalli. However, during this pandemic, extracurricular activities that run are only *hadrah* because they can be carried out within the scope of Islamic boarding schools, while scouts are temporarily abolished to avoid and minimize mass gatherings or crowds at madrasas.

Based on observations and interviews at the two madrasas, implementing religious moderation in madrasas during the pandemic was through online learning. In this case, the Ministry of Religion had provided facilities in the form of internet data packages to teachers and students, maximizing the role of counselling to provide socialization about moderation of religion, providing regular assignments for students, making worksheets for students, blended learning, utilizing learning support applications such as google meet, google classroom, Microsoft teams, quizizz.com. The rise of the spread of radicalism content on social networks can be handled wisely by teachers by providing appropriate and reliable online learning links during the pandemic, including kemenag.go.id, nu.or.id, hadapicorona.kemendikbud.go.id, Rumah belajar, mejakita.com, i.can.do, etc.

3. Evaluation Based on the results of interviews and observations that the researchers have done, the researchers obtained several findings that the evaluation carried out by MAN 1 Bantul and MA Al-Mahalli was almost the same, covering three stages including program evaluation, evaluation of the learning process, and evaluation of learning outcomes. In practice, program evaluation is carried out once a year by the principal of madrasa and related teachers, in this case, the subject matter teachers and counselling teachers. Furthermore, the learning process is evaluated to observe and control students' understanding and activity. And the last is the evaluation of learning outcomes, including mid-semester assessment, final semester assessment, and the end of year assessment.

4. CONCLUSION

Based on the research that has been done, it can be concluded that the implementation of moderate religious values at MAN 1 Bantul and MA Al-Mahalli has been running as expected. The application of moderate religious values at MAN 1 Bantul is more comprehensive both conceptually and contextually. While at MA Al-Mahalli is only conceptual with material strengthening.

The form of understanding moderate religious values in MAN 1 Bantul and MA Al-Mahalli is divided into two, namely faith, worship and morals.

In practice, the implementation of moderate religious values in madrasas is indeed the most effective through face-to-face learning directly, as is the case with MA Al-Mahalli, which continues to carry out face-to-face learning while still establishing strict health protocols. It is because there are still gaps in the readiness of infrastructure and networks, the readiness of the syllabus and emergency curriculum, as well as strengthening the culture and digital literacy of teachers in carrying out distance learning during the Covid-19 pandemic.

However, the covid-19 pandemic has taught us a great lesson. Inevitably we are required to learn to find solutions to existing limitations and difficulties. Creativity and innovation are a must. In the context of today's challenges, digital transformation in learning is a necessity, whether there is still a covid-19 pandemic or not. The hope is that all the problems that occur could be a starting point for the development of systematic and measurable digitalization of education so that the covid-19 pandemic can teach many things, including how to manage the challenges of cases of extremism and radicalism in the era of disruption, which can be overcome with the sustainable long-term implementation of moderate Islamic values, especially in the madrasa environment.

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