

THE ROLE OF ISLAMIC EDUCATION TEACHERS IN INSTILLING THE VALUE OF RELIGIOUS MODERATION AMID THE POLEMIC OF ISLAMOPHOBIA

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Abstract: This study aims to find and confirm the role of Islamic Religious Education teachers in instilling the value of religious moderation as an effort to prevent radicalism. With this form of radicalism having a bad effect on citizens and society, this fear has resulted in the emergence of a new perception, namely "Islamophobia". Public fear of Islam, such as acts of radicalism, terrorism, and other things in the name of Islam. so that it is illustrated in the minds of the people that Islam is the culprit for all of these things. This research method uses a qualitative method. Data collection techniques through interviews, observation, and literature study. The results of the study reveal that Islamic religious education teachers in Batang District instill the values of religious moderation through learning. Seen in the Learning Development Plan, the teaching materials used, and the learning process. As teachers of Islamic Religious Education, they play an important role in instilling the values of religious moderation from an early age starting from the family and school environment.

Keywords: Islamic Religious Education Teachers, Religious Moderation, Islamophobia

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Introduction

The eastern part of Indonesia is in the spotlight both nationally and internationally, with investigations related to terrorism in Papua and the arrest of terrorists in the Merauke region. Eleven suspected terrorists have been detained by the Densus 88 team, two of them are toddlers of the two suspects with the initials AP and IK. Densus 88 secured evidence in the form of sharp weapons, air rifles, and arrow equipment, but Detachment 88 did not stop there, Detachment 88 found evidence in the form of liquids and chemical equipment. , and various other forms of diversity, is the final result of all existing differences, by upholding the sense of nationalism and tolerance can strengthen the sense of unity and unity of the community to create a sense of security and comfort.

The emergence of deviant movements in the name of religion, especially Islam in Indonesia, can be seen by examining the track record of this movement which began in the scope of history beginning with events in the 1950s. In this year atrocities began to occur with the killings of civilians who did not agree with the teachings of Islam that their group had. (B.J, 1971) Given the fact that the Darul Islam movement or DI had a part in having the same goal but with the name different, namely JI or Jamaah Islamiyah, they have the same goal, namely to create an Islamic Indonesia and TII or the Indonesian Islamic Army. (Koschade, 2006)

Event after the event went on until finally arrived at the New Order era with Islam being marginalized with an increasingly authoritarian regime, the new repression became more and more in 1985 with the stipulation of the government to oblige the one or single principle of Pancasila for community organizations based on the Act. No. 8/1985 (Murod, t.t.), the impact of which gave tension to Islamic circles (radical Islam), which lasted until the New Order with the start of the New Order with the fall of President Suharto in 1997. 1998 with a political situation that was vacillating, democracy was injured, thus providing an opening for those with

radical views and defending in the name of Islam and enforcing Islamic rules. (Lim, t.t.)

It did not stop there, development and growth continued to take place until the present era, marked by evidence of new forms of groups such as Darul Islam, or the Islamic State of Indonesia, the Muslim Brotherhood (IM), Hizbut Tahrir Indonesia (HTI), as well as other radical groups, they are referred to as underground Islam. (Nashir, 2013) Not only that, with this long series of journeys there have also arisen mass organizations that cannot accept the presence of values from Pancasila, including the following: Islamic Da'wah Council Indonesia, the Islamic Defenders Front where the Indonesian government currently finds evidence that this organization is affiliated with ISIS, the Indonesian Committee for Islamic World Solidarity. (Arif, 2020). They are a form of mass organization that rejects the values of Pancasila and wants to establish a state in the form of shari'a enforcement. 'at Islam or in their simple language "Islamic Law". (Eliraz, t.t.)

The purpose of this research is to use a qualitative research method approach with a case study approach as well as extracting and obtaining data using in-depth interviews, observation, and literature studies so that problems can be well described and described naturally in the field. This study has the role of Islamic Religious Education teachers as a bulwark in tackling radicalism behavior in schools, families, and communities, Islamic Religious Education is present in to one of instill the value of religious moderation by proving the existence of teachers as someone who should provide examples of religious moderation and the spirit of nationalism instead makes itself as an example and a bad role model with actions that do not reflect a sense of nationalism, such as disrespecting the flag, not singing the Indonesia Raya anthem, if doing it only for formality and not as an embodiment of a sense of nationalism, the Islamic Religious Education is here to fortify this behavior through learning activities, such as the learning component.

Method

In carrying out this research, qualitative research methods are used, where this approach emphasizes the natural or natural principle, which means that the case to be studied is seen, investigated, and analyzed naturally, that is, based on events in the field. Because in carrying out this research it is necessary to investigate and analyze a case in more depth. (2014) For data collection so that it is relevant to the purpose of this research, data collection techniques are used, namely in-depth interviews, direct observation. to the place or location of the occurrence of a problem, by going directly, new clues will be seen as supporting the problem. Literature study is a form of data collection by studying books and research results related to and supporting the problem. (Huberman, 1992)

The location in carrying out these research respondents were in the Batang Regency, Central Java Province. The subjects of this study used school subjects from the Junior High School and Senior High School levels which were scattered and located within the Batang Regency area. The stage in carrying out this research is the first pre-research stage, namely the search for problems, titles and locations of research for the sake of creating a correlation between all components, the second research licensing is a stage in order to request permission from the relevant agencies and provide convenience to the relevant agencies in obtaining data. and access from respondents who are in the school and location, the third is conducting research which is the management of the continuous process and the running of the process in researching, investigating, retrieving data is at this stage, the fourth is data processing and analysis, with data that has been obtained data obtained are processed and analyzed as well as the validity of the data by searching for the accuracy of the data that has been obtained. The integration of the data that has been obtained is collected from all of them to carry out data reduction or remove the essence of things that are not needed, the presentation of the data as a form of reconfirmation of the data after the reduction,

and the Conclusive Drawing / Verification to verify all the data at the climax of the results of the research. (Slamet Untung, 2019)

Research Result

Education as a form of guidance and teaching to students, is expected in the guidance and teaching that is carried out and given to students, contributes to the activeness of students in exploring good things and in accordance with the level of age and maturity in their souls by providing directions, guidance, as well as forms of teaching that involve all aspects of affective, social, and cognitive as well as the complex and unique skills possessed by students. The complexity of teachers with different backgrounds, both in terms of economic, social, cultural, educational, environmental, and other factors that can affect the quality of teachers both in terms of the knowledge learned and attitudes as a form of reflection to students, must be completely safe.

If it is not safe, new problems will arise in responding to the process of teaching and learning activities as an arena for changes that occur which should be good changes but turn into bad changes and end up disrupting the nation and state process. A teacher who teaches at one of the public high schools in Batang Regency is indicated by a form of deviation, namely a form of radicalism that was successfully obtained by interviewing the indicated teacher, and the teacher's friends, as well as the students of the teacher concerned, namely as follows:

The Teacher Concerned

The teacher is a subject teacher who is in a high school located in the Batang Regency area, the teacher is indicated to have a form of radicalism deviation as evidenced as follows:

Good Islam

A good Islam must comply with the rules, the rules are only the Qur'an and hadith, there are no other rules in Islam apart from those two, including the rules in our nation and state, we use the Qur'an and hadith, nothing else, yes, all the rules are contained

there, both the relationship with *Habluminallah* and *Hablumminannas* are all contained in the Qur'an and Hadith.

In the statement in question, that all applicable rules are rules based on the Qur'an and hadith, up to that point it can still be said to be safe, but in other cases, the rules in the nation and state are based on the Qur'an and hadith alone, not considers that in Indonesia this is a form of state that has ethnicity, religion, race and inter-group as well as other diversity, if only using the Qur'an and Hadith, what will happen to other religions or other forms of difference, so that if the concept of blind eyes from the surroundings will threaten the stability of a country's security, chaos, social dysfunction, and dangerous things will arise if there are deviations with this form.

Enforcement of Rules Based on the Qur'an and Hadith

It is clear, that we are basically Muslim, the main basis is the Qur'an and Hadith, we must indeed have to, because that is the main basis, we claim to be Islam but we don't do that, which means no, not Islam. Because it is one, not one, but indeed the main basis, if we talk about the pillars of faith, it is related to believing in the book of Allah SWT, namely the Qur'an. That way, if we claim to be Islam, we must comply with it, in accordance with the Qur'an and Hadith. The reason is those two. If there are other rules, it must be returned to the Qur'an and hadith, otherwise he is not Muslim and does not deserve to be called Islam.

The explanation of the statement is true that we as Muslims must return the rules to the Qur'an and hadith, but keep in mind, we have diversity in the scope of religion, we have 6 religions that exist in the Unitary State of the Republic of Indonesia, Islam, Christianity, Catholicism, Hinduism, Buddha, and Confucianism. All of these religions exist and are united in building the establishment of this country, all components participate, but if it only has rules based on the Qur'an and hadith, many things occur inequality between other religions and most importantly if the harm than benefit is greater then there is no need to do it. and always

tolerate each other towards followers of other religions or things that have differences.

Human Relations (Habluminnas) in Islam

In the whole line of life, you have to keep your distance from those who are different from those who are not Muslim, people who are not Muslims are infidels, such as Christians, Catholics, Hindus, Buddhists, and Kong Hucu, yes infidels because they are not followers of Islam. The meaning of infidel itself is anyone who does not embrace Islam which was brought by the Prophet Muhammad.

In the answer from the teacher in question, it was very striking and made him forget that he was born in Indonesia, ate in Indonesian soil, later died and was buried in Indonesia, the statement above is very bad and reflects that the person concerned is extremist, violent, and very radical towards those who outside of Islam. What is confusing is that they are takfiri people who like to disbelieve others claim to be *Ablussunnab Wal Jama'ah*, the actual concept of *Ablussunnab Wal Jama'ah* itself embraces all of them without distinguishing one another, so they are takfiri people who claim to be *Ablussunnab Wal Jama'ah* or *ASWAJA* principled like the *Shia*, with a concept that is no longer a secret the name of the concept is Taqqiyah, namely a concept that follows adaptations that are around it when in fact they are not what they say. (Sroka dkk., 2017)

Friends of the teacher concerned

Interviews were conducted with two respondents who were friends of the teacher concerned with having similar answers, namely as follows:

“The events that I experienced, such as during the flag ceremony, and singing the anthem Indonesia Raya were very striking for the behavior that I could see with my own eyes, such as many permissions to go to the toilet, or even leaving in the afternoon and forgetting to be absent to disrespect the saka. red and white and sing the national anthem, Indonesia

Raya. When singing the song, salute the flag, if you do it like half-measures and especially when you sing, you will be silent, even if you open your mouth, whatever describes the movement of your mouth does not describe singing the Indonesia Raya anthem.”

With the presentation of statements from the two friends of the teacher concerned in real or real terms, the teacher's actions do not reflect a sense of nationalism and are very deviant, as an Indonesian citizen, he should respect the heroes who have sacrificed to fight for Indonesia with various diversity. which exists.

Students from the teacher concerned

Data were also taken from the students concerned by involving several students about to with concerning what kind of learning was carried out in class and what was discussed in class, for more details, the following is the explanation that the authors conclude from the statements they expressed:

“Mother, if you teach, it's like you usually do, like teaching in general, but it's different when you sing the Indonesian national anthem, and salute the flag at morning class, you don't do that and instead just read the Qur'an. When I started to enter the material, Mother, it was normal, in material I also often nudged the government related to problems accusing the government of being incompetent in managing it, for example in the world of education, always blaming the government, mocking the government, and assuming that the government has failed in leading.”

It is revealed that word for word descriptions form sentences as statements expressed by students as a result of the education of the teacher concerned, describing the sadness that should provide meaningful education. Islam itself teaches Wasathan or always mediates with any circumstances, prioritizing the common good. Not by assuming and giving effect to himself as the most correct and abandoning his obligations as a good citizen who has a spirit of nationalism and tolerance. It is unethical as a teacher to make fun

of and ridicule, setting a bad example with a learning model that is inserted with radical values where the domino impact of this effect endangers the security of the nation and state.

The Presence of Islamic Religious Education Teachers

Islamic Religious Education is present as a form of subject that teaches good Islam, which is in accordance with the nature of Islam itself, namely Islam that is Rahmatan Lil 'Alamin, or Islam that gives mercy or compassion to all nature. Therefore, the authors interviewed Islamic Religious Education teachers as an answer to the form of irregularities in cases of radicalism that hit unscrupulous teachers who teach a subject in schools located in Batang Regency. Exposure related to interviews in the context of the presence of Islamic Religious Education teachers in dealing with this problem, namely by bringing the theme of religious moderation, following his presentation :

Religious Moderation

Religious moderation is applying everything in Islam itself according to its era, which implies that I was a Muslim face the current developments, it is not surprising, flexible, and not rigid. With an increasingly dynamic form of development, changes that occur will also follow from the development of this era, including problems that always follow existing developments, so on that basis, it is necessary to be not surprising, flexible, and not rigid in dealing with changes that are increasingly becoming increasingly complex. promote a sense of nationalism and diversity as well as tolerance between communities.

The Importance of Religious Moderation

In Islam itself, there is a naqli argument that comes from the Qur'an that as Muslims it must be a wasathan people which has a middle meaning, which means a balance between the world and the hereafter or balanced. The balance that occurs is important because there is a form of the Unitary State of the Republic of Indonesia which consists of various ethnic groups, religions, races and

between groups and other pluralities are very numerous and complex, it is necessary to have Wasathan, namely the balance that exists to regulate the management of life that is in the frame of the Unitary State of the Republic of Indonesia.

Moderate means people who will not be left behind, which Muslims are currently left behind by developed countries out there, which has happened until now, that other people are more advanced and developing than the Muslims themselves. The backwardness of Muslims is the most important factor, with this evidence being a factor of religious moderation, the form of cases of radicalism, extremism, and forms of deviation that occur hinder and even stop the progress of Muslims because the community, both nationally and internationally, for the layman, considers Islam to be the ringleader of the whole world. problems that exist, so they underestimate and reject the existence of Islam which has an impact on the decline.

Muslims must be modern, so as not to be left behind from the development of this world. Developments that continue to contribute to world civilization require Islam to immediately rise and be released from the shackles of deviant cases, with various deviant cases, it is hoped that they will be freed soon and continue the struggle to become advanced people.

Forms of religious moderation

Islam not only regulates our belief in God, not only that, we have the Qur'an and Hadith. These guidelines, it regulates politics, education, social, economics, law, all things regarding the life of this world. even though it is in the political realm, it must also use a modern, modern social, modern education, modern economy. For example, in determining one syawal or one ramadan, with the creation of technological tools that can observe outer space, maybe not at the time of the Prophet, we can use it in determining 1 Syawal or 1 Ramadhon using the tools that have been created.

The form of religious moderation is mutual respect, not open taqlid, rigid and blaming all who are outside the religion of Islam, the tool I mentioned is not entirely made, not even Muslim, but

why do we use it? Even though he is not a Muslim, does that mean he is an infidel?, it is not that easy for us to live side by side as social beings, the proof for you is your religion and for me, my religion is contained in Qs. Al-Kafirun has given a clear picture of the shape of the boundary. The rest of us as social beings need and complement each other for the common good.

Underestimating and cynical views that are outside of our teachings or in this case Islam, are not justified, we as social beings are creatures who need each other. The tools used are not absolutely all made by Muslims, but why is it so easy to refuse this, we respect each other and tolerate differences that exist by paying attention to the legislation that governs everything. If indeed no form of deviation is found, it means that it is safe to achieve the common good.

Application of religious moderation in teaching and learning activities and strategies

In applying the strategy in religious moderation in learning activities, the following is the explanation:

Opening students' horizons, not only being proud of their own beliefs, for example, these students must be tolerant of beliefs, friends in their class, who have different beliefs. Then there was also an incident that occurred in the class of students, "Mom, she's from Muhamadiyah ma'am, she's from NU, she's LDII", with that kind of thing I absolutely forbid the division of Islam itself. Please, those of you NU, Muhammadiyah, LDII, don't blame yourself and feel you are the most correct because what you choose for yourself is just a mass organization or just a way to get to Islam itself. Broad insight is the key as the first key in opening every problem, the problem faced is the problem of religious moderation. Moderation of religion by taking into account the breadth of insight of each person, empirically and historically the Unitary State of the Republic of Indonesia itself was built on the initiator of all components.

Learners should not be blind Taqliq, meaning that they just join in without knowing the source, without knowing where it came

from, he heard from whom or which ustadz he immediately trusted, he just like that, as a student he must also be critical and academic, must explore. Clarification and clarity are necessary for studying so that the clarity of knowledge that comes from the knowledge giver arrives and accountability becomes easier in dealing with a problem. Science can contribute to good changes, but if the knowledge gained and given does not have clarity and clarification on the knowledge and has an impact on the form of deviation then it is very dangerous for him and others.

Trying to use various methods such as lectures but not using them fully because they seem old school and boring, so variations are needed such as displaying videos via LCD, carrying out out-of-class practice, observing the environment. The use of various methods or methods to attract attention and welcome the creation of a good learning process that is easy to accept with all the five senses and the plurality of students, some lean towards visuals, audiovisuals, and even audio alone can accept and understand the material (Suprihatin). , 2015), also inserted the value of religious moderation in all learning activities.

Discussion

The data obtained in the field shows evidence of deviations in the form of radicalism that exist in schools, in this case, the teacher can transfer inappropriate ideas so that either direct or latent danger will threaten all components of the nation and state. The Unitary State of the Republic of Indonesia itself has a very high diversity such as ethnicity, religion, race ,and others with high differences, plus a large population and a very broad country with abundant resources which are the targets of those who want to dominate by using war. cold. (Akhmadi, 2019) The cold war referred to here does not use weapons and carry out physical contact attacks, but attacks are carried out by attacks from within the mind by brainwashing, giving ideas, changing ideologies that threaten the existence of a country. Like a match, the appearance of fire must have a lighter that functions to cause friction and produce fire. This also applies to cases of irregularities with this

type of radicalism by having a lighter in the form of factors that trigger radicalism in Indonesia, namely as follows:

Socio-Political

Violence, noise, and commotion that arise in the name of religion, more precisely not in the name of religion, however, lead and more precisely to the form of dysfunction and social-political inequality with evidence of the declining position of the Muslim state over the conflicts that befell in conflict areas. In the north-south become the main priority in the pioneers of the birth of radicalism. (Yazid, 2014)

Religious Emotions

Like ordinary humans, all of them have the same emotional turmoil as others, religious sentiments have a very very influential influence, including the form of a sense of religious solidarity with this solidarity to defend their friends who share the same opinion and share the same fate as those who are oppressed. Groups that have an aggressive attitude of religious behavior and have a unified mind with anger will be blinded by the form of destruction and kill leaders who are considered infidels. (Nashir, 2013)

Culture

In this factor, it has a very large role in the background of the emergence of radicalism, this matter can be said to be culturally natural, which is many and varied so that many of them are detached and deny the inappropriate forms of culture and culture that exist in society and consider all these things to be there is no appropriate guidance and carried out by the Prophet Muhammad. On the other hand, this cultural factor is a form of antithesis to the culture of western secularism, where this form of western secularism in Indonesia is always associated with forms of capitalism, liberalism, atheism, as a form of anti-religious understanding. (Aspinall & Fealy, 2010)

Ideological Westernism

Is a form of understanding related to westernization. Looking at the historical side, Muslims and the west cannot be combined with the historical side that is difficult to combine, which was once Islam was victorious, then it was taken by the west, immediately Islam wanted to seize its glory, it was also difficult to get it back with the obstacles that occurred so that Western-affiliated symbols and movements must be destroyed for the sake of creating the enforcement of Islamic law.

Government Policy

The government's ability to protect the community is the benchmark for the community's assessment on the pretext that the government is incompetent in protecting the community, these deviant and radical groups have sprung up to exert influence with the existing cadres to provoke people's passion to be hostile to the government.

Final Note

The role of Islamic religious education teachers has a very strategic and important position in fortifying students from deviation products in the name of religion such as radicalism, terrorism, and anarchism. Islamic Religious Education as a form of overcoming deradicalization before the occurrence of radicalism and spreading to more severe forms such as anarchism and terrorism. The discovery of a form of deviation and has led to a form of radicalism in schools, it is necessary to have a form of supervision of the person concerned and work together to break it so that the element of religious moderation will be well organized and implemented Let's work together to re-open our awareness of life, birth and even death will be buried in Indonesia. how do we value where we live? if we don't take good care of it and take good care of it. NKRI Dead Price!!!

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