

STRENGTHENING THE VALUE OF RELIGIOUS MODERATION BASED ON LOCAL WISDOM AT ISLAMIC BASIC EDUCATION INSTITUTIONS IN KEDIRI

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Abstract: *Local wisdom in each region can be a source of strength to strengthen religious moderation. The values of local wisdom must be strengthened again in Islamic educational institutions in order to form students who have a high sense of humanity and form a generation that respects each other and lives in harmony. MIN 2 Doko Kediri is one of the Madrasah Ibtidaiyah Negeri that has implemented the value of local wisdom of religious moderation in programs and activities carried out in Madrasah. The purpose of this study is to describe the values of religious moderation reflected in local wisdom in MIN 2 Doko Kediri. This research method is qualitative, interview data collection techniques, observation and documentation. The results and discussion will discuss the strengthening of the value of religious moderation based on local wisdom in Madrasah. The conclusion in this study is that there are four strengthening values of religious moderation which are reflected in the attitudes of tolerance, love of the motherland, love of culture, and love of peace formed in programs and activities in Madrasah.*

Keywords: *Strengthening the Value of Religious Moderation, Local Wisdom, Islamic educational institutions.*

INTRODUCTION

Religious moderation is one of the programs of the Ministry of Religious Affairs which has been stated in Presidential Decree No. 18 of 2020 concerning RPJMN 2020-2024. The Presidential Regulation was followed up by the issuance of Minister of Religious Affairs Regulation No. 18 of 2020 concerning the 2020-2024 Strategic Plan of the Ministry of Religious Affairs which has planned the implementation of religious moderation and targets for strengthening religious moderation on an ongoing basis. Socialization of religious moderation is not only given to religious leaders and the State Civil Apparatus as agents of religious moderation, but also implemented in the field of education. Following up on the religious moderation program, the Research and Development and Training Agency of the Ministry of Religious Affairs in 2019 published a religious moderation book used for schools and madrasah. The book of religious moderation



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contains the conceptual of religious moderation, the empirical experience of religious moderation; and strategies for strengthening and implementing religious moderation. In the conceptual part of religious moderation, it is stated that there are 4 (four) indicators of religious moderation, namely: 1) national commitment; 2) tolerance; 3) nonviolence; and 4) accommodating to local culture.¹

The values of religious moderation contained in character education have actually been implemented first in schools and madrasas. According to the Ministry of National Education, the Research and Development Agency for National Culture and Character Education of the Ministry of National Education has identified 18 (eighteen) values derived from religion, Pancasila, culture and national education goals, namely religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievements, friendly / communicative, peace-loving, love to read, care for the environment, care for social and responsibility.²

The application of these character values is not all implemented in educational units, but is selected and adjusted to each educational unit looking at the vision and mission, readiness, situation and conditions of each school. Likewise, the value of religious moderation applied in each school and madrasah is in accordance with the vision, mission and programs in each Islamic educational institution. The implementation of religious moderation can be integrated into the curriculum structure and can also be done by habituation or hidden curriculum. MIN 2 Doko Kediri implements the values of religious moderation based on local wisdom in intracurricular, extracurricular activities and with habituations.

VALUES OF RELIGIOUS MODERATION

Religious moderation is a matter of concern to many circles, moreover the government divides special attention related to religious moderation. The Indonesian nation, which consists of various ethnicities, religions, cultures, and languages, will be threatened by religious moderation that is not guarded and its values are not instilled in the younger generation. The Ministry of Religious Affairs of the Republic of Indonesia has developed religious moderation to address religious extremism. Radicalism and mainstream approaches can help moderation improve understanding of religious moderation, which is often associated with any issues related to protégés.³ Facing Indonesian society with a variety of ethnic, cultural, linguistic and religious diversity, as well as various views on oneself makes a unique characteristic for the Indonesian nation. To be able to coordinate the Indonesian people to achieve a common goal in the

¹ Tim Penyusun Kementerian Agama RI. (2019). *Moderasi Beragama*, Cetakan Pertama. (Jakarta: Kementerian Agama RI).

² Vita Santa Kusuma Chrisantina, Efektivitas Model Pembelajaran Moderasi Beragama dengan Berbasis Multimedia pada Peserta Didik Madrasah Ibtidaiyah, (Edutrainee: Jurnal Pendidikan dan Pelatihan, 2021, DOI : <http://doi.org/10.37730/edutrainee.v5i2.155>),80.

³ Ria Sandi, dkk, Kepemimpinan Kepala Madrasah dalam Menanamkan Nilai-Nilai Moderasi Beragama di MIN 1 Rejang Lebong, (Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah, 2023), 1153.



organization of the institution Islamic education, must be based on an approach that is relevant to the circumstances of Indonesian society.⁴ There are four indicators of religious moderation, namely:

a. National commitment

National commitment is a very important indicator as a tool to see to what extent a person's religious views, attitudes, and practices can have an impact on loyalty to the basic national consensus. Part of the national commitment is the acceptance of the principles as stated in the constitution of the 1945 Constitution and the regulations below.

b. Tolerance

Tolerance is the attitude or nature of respecting, allowing, respecting, and allowing opinions, views, beliefs, habits, etc. Which is contrary to his own stance. While religious tolerance is an attitude of patience and refraining from insulting, disturbing, and not harassing other religions. As an attitude in the face of differences, tolerance is an important basis in democracy. Because democracy will work if someone can hold back his opinion or stance and then accept the opinion of others.⁵

c. Nonviolence

Violence can also be said to be radicalism which means an idea or idea and understanding that wants to change the social and political system. But the way it is done is the way of violence in the name of religion. Both verbal, physical, and mental violence of this radical group generally want changes in a short time, drastically, and also contrary to the prevailing social system, so radicalism is often associated with terrorism which does everything possible to achieve its goals.

d. Accommodating to local culture

Religious practices and behaviors that are accommodating to local culture can be used to see to what extent the willingness to accept religious Amaliah practices that accommodate local traditions and culture. Friendly people are usually moderate people. But that does not mean this religious practice can describe the perpetrators. This practice can only be used to see the general tendency whether it tends to be friendly towards acceptance of local traditions and culture or vice versa.⁶

LOCAL WISDOM

Local wisdom contains local ideas full of wisdom, wisdom, and kindness that have been inherent and embraced by certain communities for many years. Some forms of local wisdom are owned by some communities, as follows: norms, traditions, beliefs, myths, traditional rituals, art, literature, symbols, and rules. Local wisdom maps itself to three

⁴ Nur Hidayah, *Pengelolaan Lembaga Pendidikan Islam Swasta Berbasis Moderasi Beragama*, (Edukasi Islami: Jurnal Pendidikan Islam, 2021), 782.

⁵ Ahmadi, Nur Afifah, *Penanaman Nilai-Nilai Moderasi Beragama melalui Pendidikan Agama Islam di Madrasah Ibtidaiyah*, (Kartika: Jurnal Studi Keislaman, 2022), 113.

⁶ Kementerian Agama RI. *Moderasi Beragama*. Cet. I. (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).



areas in its development, namely: human relations between others, human relationships with nature, and human relationships with God.⁷

Universally, education about local wisdom is like all good values that contain certain citizen cultures as part of building self-identity and character to respond to the challenges of the times. Kuntoro interprets the word "local wisdom" to indicate the lifestyle of certain communities (socio-cultural) that contain noble, high, good, and beautiful values and are respected by the community, so that they are used as a guide for life to create interaction between people by realizing common goals.⁸

The existence of local wisdom does not only focus on classroom learning, but is closely related to the learning experience of students whose output there is a change in behavior and expected learning outcomes. The purpose of local wisdom is to achieve the goals of the school / madrasah in order to achieve a culture of moderate thinking in students. Local wisdom contains indigenous knowledge sourced from people's lives. The knowledge collaborates with local ethics, customs, local social processes and local resources. So that its existence is very representative in madrasah which has its own local wisdom.⁹

STRENGTHENING THE VALUE OF RELIGIOUS MODERATION BASED ON LOCAL WISDOM AT MIN 2 DOKO KEDIRI

Strengthening religious moderation in madrasah is not moderating their religion, but instilling middle or moderate religious attitudes and behaviors. Breakthrough in strengthening religious moderation in madrasah to counteract intolerance and radicalism in students to metamorphose into moderate behavior. One way that is considered effective to instill the intake ratio of students as evidenced by moderate thinking and behavior is to include religious moderation in the madrasah curriculum.¹⁰

The culture of moderate thinking is a manifestation of religious understanding. This religious understanding is internalized in students to act and respond to current phenomena based on considerations of religious values. Meanwhile, the expression of students' religious understanding is displayed in a multicultural, moderate and tolerant life in the nation and state.¹¹ Especially in madrasah, the culture of thinking is mixed and produced in the form of Decree of the Minister of Religious Affairs Number 184 of 2019 concerning guidelines for curriculum implementation in madrasah.

Decree of the Minister of Religious Affairs Number 184 of 2019 was issued to encourage and regulate how madrasah innovate and develop forms of strengthening

⁷ M. Japar, dkk, Pendidikan toleransi berbasis kearifan lokal, (Jakad Media Publishing, 2020)

⁸ N. Wafiqni, S. Nurani, Model Pembelajaran Tematik Berbasis Kearifan Lokal, (*AlBidayah: Jurnal Pendidikan Dasar Islam*, 10(2) 2018), 255.

⁹ Rinda Fauzian, dkk, Penguatan Moderasi Beragama Berbasis Kearifan Lokal dalam Upaya Membentuk Sikap Moderat Siswa Madrasah, (*Al-Wijdan: Journal of Islamic Education Studies*, 2021), 6

¹⁰ Rinda Fauzian, dkk, Penguatan Moderasi Beragama ..., 4.

¹¹ HR Sabriadi, "Manifestasi Kearifan lokal Dalam Pendidikan Agama Islam," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 19, no. 1 (2020): 947–54, <https://doi.org/10.30863/ekspose.v1i1.769>.



religious moderation in madrasah. The form of strengthening religious moderation is also internalized based on local wisdom through core subjects, local content and extracurricular. Everything is internalized through a process of habituation, cultivating and empowerment. This is with provisions, not necessarily and must be contained in the RPP, but teachers are required to condition the class and guide students to habituate in carrying out a culture of moderate thinking.¹²

The implementation of religious moderation values in MIN 2 Doko Kediri began with the existence of the Association of Darma Women Mothers of the Ministry of Religious Affairs with the jargon of Mother Modis which recruited religious moderation agents, namely teachers. It is the religious moderation agent who will train students who are named ambassadors of religious moderation. There are 24 children who are ambassadors of religious moderation at MIN 2 Doko Kediri. The steps after the election of religious moderation ambassadors are by holding the inauguration of religious moderation ambassadors. This is followed by teaching a simulation of religious moderation so that moderation ambassadors understand the meaning of religious moderation and what they should do. The internalization of the value of religious moderation in MIN 2 Doko Kediri emphasizes the strengthening of individual differences with their diversity and the value of religious moderation that must be practiced.

Teachers at MIN 2 Doko Kediri also use media in implementing religious moderation during learning. The media plays snakes and ladders of religious moderation. There are various cards containing draft questions related to religious moderation. The media is applied to upper class students.

Strengthening the values of religious moderation based on local wisdom implemented in MIN 2 Doko Kediri is as follows:

a. Tolerance

Tolerance is an attitude of mutual respect, respect and acceptance of individual or group differences in terms of beliefs, opinions or beliefs, in the world of education especially in the classroom environment, each individual is unique with all kinds of advantages and disadvantages. As students, they are taught to respect individual differences and stay away from bullying. Bullying is any form of bullying or violence, carried out intentionally by one person or a stronger group. Anti-bullying campaigns are echoed both in the classroom and in general in madrassas. The campaign is in the form of songs sung during scout activities.

b. Love of the Motherland

Love of the homeland means love for the environment in which we are and appreciate the struggle of heroes and maintain the good name of the Indonesian nation. MIN 2 Doko Kediri arouses love for the country by holding a carnival themed on traditional Indonesian clothing, connecting independence with heroism, and creating harmony throughout the earth. Holding commemoration ceremonies on Mondays and celebrations of independence holidays such as August 17. On the other hand,

¹² Ika Maryani and Fitria Dewi, "Pelaksanaan Kearifan lokal Pada Mata Pelajaran Pendidikan Al-Islam Di SD Muhammadiyah Wirobrajan I Yogyakarta," *EduHumaniora | Jurnal Pendidikan Dasar Kampus Cibiru* 10, no. 1 (2018): 8–15, <https://doi.org/10.17509/eh.v10i1.8396>.



teachers also emphasize students to be able to memorize national songs. Because of the lack of students today who memorize national songs. The application is taught by each class teacher.

c. Love of Culture

Love of Indonesian culture is a manifestation of the application of the meaning of the proclamation of independence. Love for culture is very important, because it is a form of our care and recognition of the culture of local wisdom of Indonesia. One of the implementations of cultural love in MIN 2 is the implementation of P5P2RA (Project for Strengthening Pancasila Student Profile and Rahmatan lil Alamine Student Profile), which is a regional dance practice with the aim that children get to know about Indonesian dance dances that are so beautiful and diverse. Introduction to the art of dance at the time of the subject. There is also a traditional food introduction program for learners. Appreciate the local culture in the area around the madrasah, namely attending village clean events at Prabu Anom's grave and introducing related cultures and customs that must be respected and respected.

d. Peace Love

Peace-loving is an attitude, a word that makes others feel good about their presence. Students who have a peace-loving attitude tend to cooperate, tolerate and care for others. Independence is the right of all nations is the sound of paragraph 1 of the preamble to the 1945 Constitution. The human tragedy that occurred in Palestine is a concern for all countries in the world. Students in MIN 2 show a sense of care and love of peace by holding ghoib prayers and fundraising to help Palestinian citizens. Students also make posters related to peace and humanity. Defending humanity is a teaching of all religions. In Islam it is taught, if they are not our brothers in faith, then they are our brothers in humanity.

CONCLUSION

Strengthening the values of religious moderation based on local wisdom implemented in MIN 2 Doko Kediri began with the existence of the Association of Darma Women Mothers of the Ministry of Religious Affairs with the jargon of Mother Modis which recruits religious moderation agents, namely teachers. It is the religious moderation agent who will train students who are named ambassadors of religious moderation. The steps after the election of religious moderation ambassadors are by holding the inauguration of religious moderation ambassadors. This is followed by teaching a simulation of religious moderation so that moderation ambassadors understand the meaning of religious moderation and what they should do. The internalization of the value of religious moderation in MIN 2 Doko Kediri emphasizes strengthening individual differences with their diversity and the value of religious moderation that must be practiced, namely tolerance, love of the motherland, love of culture, and love of peace.



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