Strengthening Religious Moderation of Teachers at Insan Prestasi School Denpasar

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Abstrak

Pendidikan merupakan faktor yang sangat penting dalam membangun lingkungan pendidikan yang toleran terhadap semua penganut agama. Penerapan moderasi beragama dalam pendidikan adalah membangun rasa saling pengertian dari sejak dini antara peserta didik yang memiliki keyakinan beragama yang berbeda. Dengan demikian baik kurikulum maupun buku-buku yang diterapkan di sekolah sebaiknya kurikulum yang memuat nilai-nilai pluralisme dan toleransi keberagaman. Tujuan pelaksanaan pengabdian pada masyarakat ini adalah memberikan penguatan moderasi beragama apada guru-guru di Insan Prestasi School Denpasar. Metode yang dipergunakan dalam pengabdian pada masyarakat ini adalah ceramah, tanya jawab dan penugasan. Pengumpulan data menggunakan observasi, wawancara dan kuesioner untuk evaluasi peserta dan evaluasi pelaksanaan kegiatan. Hasil pengabdian pada masyarakat ini menunjukkan bahwa guru-guru Insan Prestasi School telah memahami konsep dan implementasi moderasi beragama di sekolah. Program pengabdian masyarakat pada guru-guru ini sangat perlu dilaksanakan sebagai agen perubahan untuk membentuk / membangun sikap serta menguatkan moderasi beragama yang ada di sekolah. Guru selanjutnya dapat menanamkan nilai-nilai multikulturalisme, membawa pesan agama dengan lebih damai dan menebarkan nilai-nilai kemanusiaan kepada peserta didik di sekolah.

Kata Kunci: Moderasi, Beragama, Guru

Abstract

This community service aimed to strengthen the religious moderation of teachers at Insan Prestasi School Denpasar. Education is a significant factor in building a tolerant educational environment for all religious adherents. The implementation of religious moderation in education was to build a sense of mutual understanding between students from an early age who have different religious beliefs. Thus, both the curriculum and the books applied at schools should be curriculums that contain the values of pluralism and religious tolerance. The methods used in this community service were lectures, questions and answers, and assignments. Collecting data used observations, interviews, and questionnaires for participant evaluation and evaluation of activity implementation. The results of this community service showed that Insan Prestasi School teachers understood the concept and implementation of religious moderation at schools. Furthermore, teachers can instill the values of multiculturalism, bring religious messages more peacefully, and spread human values to students at school.

Keywords: Moderation, Religious, Teacher

1. INTRODUCTION

Harmony is a condition in which an attitude of mutual understanding, unity, mutual assistance, peace, and friendship among members who live together for one nation and state goal. In addition, it can also interpret that harmony is a condition that reflects mutual understanding and agreement between members to create peace and tranquility. Indonesia is a large country where the people consist of various ethnic groups, cultures/customs, and adhere to different religions or beliefs. One of the big agendas in community, nation, and state life is

to maintain unity and integrity and build a prosperous life together with all citizens and religious communities (Bauto, 2014; Nopryana & Susilowati, 2022). Indonesia has the potential for multi-ethnic, multicultural, and multi-religious wealth as a plural and heterogeneous country. Those are the potential to build a large multicultural nation "multicultural nation-state". On the other hand, the diversity of a multicultural society as a nation's wealth is very prone to cause conflict and division (Lestari, 2016; Rahma et al., 2022).

Other research states that at least the plurality of Indonesians can be seen from its two unique characteristics (Anwar, 2021; Lestari, 2016; Rahim, 2012). First, horizontally, it is marked by the fact that there are social units based on differences in ethnicity, religion, customs, and regional differences. Second, vertically, it is marked by the vertical differences between the upper and lower layers, which are pretty sharp. This harmony has begun to decline in the current globalization flow because Indonesians tend to be more concerned with themselves or their groups than the nation and state. It can be seen in the community's daily life, where it is easy to cause disputes or quarrels between groups. The emergence of intolerant attitudes results from a lack of deep understanding of religious knowledge, where they only learn the religion from the surface (Enjang & Irfan, 2019; Maarif, 2019).

The harmony of religious life is not the harmony of each religion's teachings in the sense of mixing religious teachings, but the harmony between people of different religions. Religious harmony can be realized if there is a tolerant attitude between fellow believers of different religions. The understanding of good and bad, the dividing line between what should and not be done, is obtained from education, religious centers, and their teachings. The relation with this tolerant attitude is still relevant if it is related to the theory of character formation, where there are three components in character-building efforts. These are moral knowing, moral feeling, and moral action. This last component can also be interpreted as the attitude itself. It is because the attitude itself means an expression of feelings (inner feeling) that reflects whether a person is happy, likes or dislikes, agrees or disagrees with an object. Based on this, it can draw an understanding that tolerance is an attitude that views everyone has the freedom to express their opinions in various ways (Abdulatif & Dewi, 2021; Faridah, 2018; Sahal et al., 2018).

The tolerant attitude is controlling oneself in acting towards others, so they do not feel harmed or offended. The self-control attitude does not only come from one side. Every different religious adherent must do this attitude. An effort is required from various parties to realize inter-religious harmony. According to previous research, states that must conduct some efforts to develop tolerance values in several activities and environments (Gifford & Nilsson, 2014; Nuccio et al., 2018; Sari, 2014). In society, this becomes very important because there are so many interests in it. Clashes will occur if there is no mutual understanding and togetherness. As revealed by similar studies which state that what is needed in society is not just looking for similarities and agreements that are not easy to achieve (Halik, 2017; Purwaningsih, 2015; Sari, 2014). In fact, the most important thing in a diverse community is mutual understanding.

Based on the description above, implementing community service is very important because schools are the frontline in inculcating the religious moderation value from an early age. The volunteers initiated a form of activity within three months (April to June 2022) to contribute to solving the problems of radicalism and terrorism, especially as a preventive measure through the SD Insan Prestasi School Denpasar. This activity aims to build religious moderation, or at least strengthen existing *moderateism*, and be a preventive tool for school members to avoid radical doctrines.

2. METHOD

The location of community service was held at Insan Prestasi Mandiri School, Denpasar City. The method of this activity was in the form of counseling to teachers at Insan Prestasi School Denpasar. After being given counseling in the form of information about strengthening religious moderation applied in schools, they were allowed to argue and be guided to apply the knowledge gained.

The community service methods used were as follows: (1) Lecture Method. This method was chosen to explain how to strengthen religious moderation in schools and provide examples of facts related to the material described; (2) Question and Answer Method. The question and answer methods were essential for the participants, both when receiving information on strengthening religious moderation at school and practicing it. It was because this method allowed the participants to gain as much knowledge as possible about the material described and will also have experience in arguing so that their horizons are broadened; (3) Assignment Method. This method was very important given to the participants to provide an opportunity to actualize the understanding related to the material obtained. It is hoped that participants will genuinely understand the materials received, know how to strengthen religious moderation in schools, and be able to apply the knowledge gained. This community service was carried out using a form of experimental design, namely Pre-Experimental Designs (nondesigns). It aimed to see service effectiveness, so it is hoped to realize a good and effective religious moderation understanding. The form of Pre-Experimental Designs (nondesigns) used was One-Group Pretest-Posttest Design. This design was done by comparing the pretest results with the posttest results and did not use a control group.

In addition to evaluating the participants, it also evaluated the activities implementation based on the activity questionnaire. Based on the focus of the problem, objectives, research subjects, and evaluation of the service carried out, the approaches used were qualitative and quantitative approaches. The selection of qualitative and quantitative approaches was based on the reason that this service aimed to strengthen religious moderation for Insan Prestasi Mandiri School teachers. The targets in this community service activity were taken from teachers at Insan Prestasi Mandiri School. Data collection techniques used included (a) participation observation, (b) interviews, (c) documentation studies, and (d) questionnaires before (pre-test) and after (post-test) community service activities. The data analysis used included qualitative data analysis, namely data triangulation, and quantitative analysis through analysis of the pre-test and post-test scores of community service participants.

3. RESULTS AND DISCUSSION

Results

The community service activity entitled Strengthening Religious Moderation of Teachers at Insan Prestasi School Denpasar began with student guidance and debriefing who would assist in the activity's implementation attended by five students. This service activity has been carried out well in one of the meeting rooms at Insan Prestasi School Denpasar. It was attended by the principal, 20 teachers, five lecturers of the Dharma Acarya Study Program (Hindu Religion Education) at Postgraduate of the State Hindu University I Gusti Bagus Sugriwa Denpasar, and five students. The implementation of community service activities was divided into planning, implementation, and evaluation activities. These three stages can be explained as follows. The activities carried out in this planning involve preparation, identification of needs, materials determination, time of activities, and facilities and infrastructure.

First, identify the need for community service. This activity results from collecting data by interviewing and observing, summarized in the previous section and deepened through joint discussions. If examined further, the analysis of community service needs has several objectives, namely as follows; Ensure that community service is indeed one solution to improve or enhance teachers' religious moderation knowledge, skills, and attitudes, ensure that the teachers involved in community service are the right people, ensure that the knowledge and skills taught during community service are genuinely in accordance with the needs of the teachers, and identify that the types and methods chosen are in accordance with the theme or material for community service.

Second, organizing activities. This activity is carried out together with the manager of the study program. From the discussion results, it is agreed that the organizational structure of community service providers. The description of each of these components can be seen in Table 1.

Table 1. Job Description of Community Service Organizations

No	Structure	Job Description
1	Person responsible	1. Responsible for all community service activities. 2. Coordinate all activities. 3. Monitoring and directing community service activities.
2	Chairman	1. Responsible for all community service activities, including the preparation of planning, implementation, and evaluation. 2. Carry out community service activities according to a set schedule. 3. Resolving problems encountered in the implementation of community service. 4. Helping the smooth implementation of community service, so it takes place in a good and orderly manner.
3	Secretary	1. Assist the chairman in the implementation of community service activities. 2. Provide all administration of community service activities. 3. Handling financial problems, both income and expense, during the activities implementation.
4	Member	Helping the smooth teaching and learning process during community service takes place.

Third, determining the activity's materials, resource persons, and moderators. Based on the identification of the needs and considerations of the committee related to the empirical conditions and potential of the school, thus the training materials are determined. The descriptions can be seen in Table 2.

Table 2. Activities Materials, Resource Persons, and Moderators

No.	Materials	Speakers
1.	Phenomenon of Religious Moderation at Schools	Prof. Dr. Drs. I Nyoman Linggih, M.Si
2.	Policy on Religious Moderation	Dr. I Ketut Sudarsana, S.Ag., M.Pd.H.
3.	Implementation of Religious Moderation at Schools	Dr. Heny Perbowosari, S.Ag., M.Pd.
4.	Development of Religious Literacy	Dr. Dra. Ni Wayan Sariani Binawati, M.Ag
5.	Interfaith Education	Dr. I Made Arsa Wiguna, SST. Par., M.Pd.H.

Fourth, the time determination of community service was carried out by coordinating the committee and the principal. Further, it was agreed that the training started at 13.00 to 17.00 WIB, considering the ability of participants who wanted community service to be carried out after teaching activities.

Fifth, the provision of facilities and infrastructure. Before community service activities were held, the committee and the school principal, and administrative officers checked the completeness of the facilities and infrastructure available in the classrooms used by community service locations. In general, facilities and infrastructure were available, except for activity banners. Furthermore, the activity banner was prepared by the committee.

The implementation of community service activities with 20 participants from April 23 to June 11, 2022, is the estuary of all planning stages. Everything formulated in the planning became a reference in implementing community service. Before the learning process began, the opening of the training event was carried out. It started with a report from the chairman of the committee. After that, it was followed by remarks from the Principal of the Insan Prestasi School. Further, it was followed by remarks from the Head of the Dharma Acarya Study Program (Hindu Religion Education) at Postgraduate of the State Hindu University I Gusti Bagus Sugriwa Denpasar, who also opened the *upakara* (ceremony) training. The documentation of opening ceremony is presented in Figure 1.

Figure 1. Opening of Community Service Events

The order of routine implementation of each meeting of community service activities included opening activities, core activities, and closing activities. The opening activities carried out by community service speakers included as follows. Greetings in Hinduism by saying in Sanskrit "*Om Swastyastu*", which means that wish you are always in good condition by the grace of God. Further, praying together and fostering intimacy aimed to condition participants in community service to be ready to take part in learning and apperception by connecting daily experiences with the material to be studied and conveying the goals of community service.

The core activity included the speakers systematically delivering material on religious moderation through an andragogy approach using participatory learning. The presenters asked for feedback from community service participants, which was accompanied by observing and assisting participants in problem-solving. The presenters motivated participants to learn and listen attentively and participate in every learning process that was carried out. The documentation is presented in Figure 2.

Figure 2. The Speaker Delivers Material on the Phenomenon of Religious Moderation at Schools

In the closing activity, the speakers evaluated the learning materials presented through questions that must be answered by the participants orally. Furthermore, the speakers reviewed the materials studied together, conveyed conclusions, and closed the lesson in a community service meeting by saying thank you, apologizing, and thanking God. Last, the presenter and the participants tidy up the media/tools so that the place is clean and orderly after returning home. The opening, core, and closing activities in each of the learning processes were repeated every time the meeting was held.

Basically, the general purpose of evaluating community service is to provide or present data as input for decision-making about the program. From the general purpose, it can be translated into various specific objectives, namely as follows: (1) Provide input for further program planning; (2) provide input for decision-making related to the follow-up, expansion, or termination of the program; (3) provide input for decision-making regarding program modifications or improvements; (4) provide input regarding the supporting and inhibiting factors of the program; (5) provide input for motivational and coaching activities (observation, supervision, and monitoring) for program organizers, managers, and implementers; and (6) presents data on the scientific basis for evaluating community service programs. The evaluation carried out in community service is divided into two, namely (1) participant evaluation and (2) activity evaluation, which is more directed at evaluating the process of implementing community service. The participant evaluation activities in community service included Pre-test, an evaluation before the first activities meeting on April 23, 2022, and Post-test, an evaluation after the community service implementation on June 11, 2022. This evaluation used a non-test or questionnaire form, namely some written questions used to obtain information from participants in the sense of reports about their personalities or known things. The use of a questionnaire-type instrument aimed to determine the level of understanding of religious moderation before and after receiving the material. The evaluation results can be seen in Table 3.

Table 3. Ranks

		N	Mean Rank	Sum of Ranks
Post-test - Pre-test	Negative Ranks	0[a]	0.00	0.00
	Positive Ranks	20[b]	10.50	210.00
	Ties	0[c]		
	Total	20		

Notes: a. Post-test < Pre-test; b. Post-test > Pre-test; c. Post-test = Pre-test

From these calculations results, it can be obtained as follows: (1) Negative Ranks or the difference between the negative pre-test and post-test results are 0 respondents. In other words, no post-test score is less than the respondents' pre-test score; (2) Positive Ranks or the difference between positive pre-test and post-test results are 20 respondents. In other words, all post-test results are more than the respondents' pre-test results, with the average rank = 10.50 and the number of positive ranks = 210; 3) Ties or no difference between the pre-test and post-test results with as many as 0 respondents.

Furthermore, hypothesis testing is carried out with a significance of α = 0.05. The results of statistical test values can be seen in Table 4.

Table 4. Statistics Test

	Posttest - Pretest
Z	-3.927
Asymp. Sig. (2-tailed)	0.000

Training Model Evaluation

Activities evaluation emphasizes the process of implementing community service. This evaluation involves participants who provide an assessment based on their respective perceptions regarding the implementation of community service. This evaluation item consists of ten questions related to the speakers, materials, learning media, learning methods, time, and learning process. The assessment results of community service activities can describe in the Table 5.

Table 5. Activities Evaluation of Community Service

No	Questions	Evaluation	
		Score	%
1	The speaker is ready and masters the material.	69	92
2	Relevant material to what I need.	70	93
3	Well-presented and interesting materials.	59	78
4	All learning media are used effectively.	43	57
5	The module really helps me in studying.	57	76
6	The learning method is very varied, so it is not boring.	44	58
7	Community service facilities are in accordance with the needs.	58	77
8	Time for community service in accordance with my condition.	71	95
9	There is a balance between material presentation and personal or group involvement of participants.	71	95
10	Community service activities are very helpful and motivate me to be a moderate person in religion.	58	77

Discussion

Based on Table 4, the critical area H_0 is rejected if the *Asymp.Sig.* value < α value. From the calculation results above, it can obtain the *Asymp.Sig.* value = 0,000 < nilai α = 52, so it can be concluded that null hypothesis (H_0) is rejected. It means there are differences in participants' understanding before and after receiving religious moderation material. Thus, it can be concluded that community service has effectively increased the knowledge and skills of the Insan Prestasi School teachers. Statistically, it can be explained that 1) there is an effect of providing religious moderation material on knowledge and skills, and 2) there is an increase in knowledge and skill scores after receiving religious moderation material

compared to before community service. Likewise based on Table 5, the evaluation results involving participants showed that participants gave good, even excellent ratings on several evaluation items, namely as follows. The balance between material presentation with personal and group involvement of participants, time of community service in accordance with the participants' condition, relevant material as needed, and presenters are ready and mastered the material.

Community service activities were carried out by the Dharma Acarya Study Program (Hindu Religious Education) at Postgraduate of the Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar. These activities were very well received by the Principal of Elementary School Insan Prestasi School because they will impact the understanding of religious harmony in the school environment. Schools are the spearhead in building harmony from an early age. According to previous research which states that the issue of harmony is a problem that must be a priority for the nation's children to be maintained and appropriately managed (Arifianto et al., 2021; Arifianto & Stevanus, 2020; Iriany, 2017). The harmony that has occurred so far has experienced ups and downs due to friction between religious adherents and in every social life related to SARA (ethnicity, religion, ancestry, and group of people). Educational institutions have a strategic role to break the chain of violence in the name of religion (Hefni & Ahmadi, 2022; Purbajati, 2020; Yapandi & Rustam, 2022). An educational approach for all students that can be implemented in peace education which is integrated with the school curriculum, constructive conflict resolution exercises, mediation and negotiation by peers is a joint effort so that the Indonesian nation becomes a conciliatory nation (Al Arifin, 2012; Kester, 2013; Morales & Gebre, 2021).

The community service participants are teachers who are expected to be able to anticipate the method of delivering material for students to make it fun but not out of the concept of religious moderation. Provide examples in today's life relevant to the material presented so they can easily understand the material delivery. Materials delivery by providing more examples in everyday life really helps students more quickly understand the material presented and the purpose of the material being delivered.

Religious moderation is very important to be instilled early in the school environment. Therefore, teachers have a very important role in efforts to build religious moderation in the school environment. It is because the teacher is the party who directly faces the students and has a certain closeness with them. The teacher is also the party who educates students and directs them based on religious and national values (Cahyaningrum et al., 2017; Imsen et al., 2017; Kurniawan, 2015). It is in line with previous study, which states that a teacher's role in building religious moderation in schools can be reflected in his abilities (Aldeia & Nisa, 2022; Allen et al., 2018; Suwija et al., 2022). The ability to reduce differences in race, language, skin color, and other differences. As previously stated, the teacher is a role model for students. Thus a student can imitate the actions taken by the teacher at school. These example efforts can become a habit that can be instilled in students.

4. CONCLUSIONS AND SUGGESTIONS

Religious moderation is essential and needs to be taught to students to become human beings who can reconcile, full of compassion and tolerance in the future. Religious moderation in educational institutions is very important, so teachers have an important role in providing a broad understanding of religion. In addition, strengthening religious moderation in the learning process can be done with various methods so that students can implement religious moderation at schools. This community service is considered effective considering that Elementary School of Insan Prestasi School. It was established to assist the government in educating the nation through nine years of compulsory education. This school is open to

the public and located in a developing area so that its students consist of various ethnic groups, cultures/customs, religions, or beliefs. Differences in ethnicity, culture/customs, religion, and beliefs held by Elementary School of Insan Prestasi School students are evidence of a school with multicultural students.

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