Proceedings of the International Conference on Islamic Education
" Exploring Contemporary Challenges and Innovations in Education "
Faculty of Tarbiyah and Teaching Training
Maulana Malik Ibrahim State Islamic University (UIN) Malang
October 17 th, 202 4
P-ISSN 2477-3638 / E-ISSN 2613-9804
Volume: 9 Year 202 4

Profile of Religious Moderation at Madrasah Ibtidaiyah Negeri 3 Malang

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Abstract. This research aims to determine the profile of religious moderation of students at Madrasah Ibtidaiyah Negeri 3. This is based on the fact that as an educational institution under the auspices of the Ministry of Religion, it is appropriate to implement religious moderation in order to prevent radicalism behavior which is also rampant in the primary education age range. Researchers use a quantitative approach with a descriptive model. The number of respondents used was 21 students with grade levels 4-6. Data collection used a 20 question questionnaire with four indicators of religious moderation from Ministry of Religion, namely tolerance, non-violence, accommodating culture and national commitment. Based on the data found, information was obtained that the students of Madrasah Ibtidaiyah Negeri 3 Malang had more than 90%reflected religious moderation, although there were still some responses that did not show an attitude of religious moderation. Based on this, it is certainly an evaluation for madrasah to always emphasize attitudes of religious moderation in order to create students become moderate and anti-radical individuals.
Keywords: Interreligious learning; Islamic Primary Education; Moderation Religion

INTRODUCTION

As many as 33 million Indonesians have been exposed to radicalism (Handayani, 2023) . Radicalism is very easily exposed among Gen Z (Rahmawati et al., 2023) . In 2019, LAKIP (Institute for Islamic and Peace Studies) reported survey findings that showed 52% of students in Indonesia supported radicalism affiliated with religion (Ummah, 2021) .

In recent years, educational institutions have come under sharp scrutiny from various parties (Harto & Tastin, 2019) . The mass media also reported that radicalism activities were increasing (Usnawati, 2019) . In line with this, according to the results of a survey conducted by PPIM, it is clear that educational institutions, both universities (PT) and schools, have also become hotbeds for the emergence of radicalism (Apriyansyah, 2023) .

It turns out that children can also be involved in the problem of radicalism, especially the crime of terrorism (Tanisha et al., 2020) . According to the Ministry of Women's Empowerment and Child Protection, around 500 terrorists were involved, including children (Prastiyo & Setiabudhi, 2021) . It doesn't stop there, as many as 1800 children have been exposed to radicalism (Priambada & Purwadi, 2021) . This number is certainly surprising various parties and the fate of children who should receive proper education at their age, instead receive something that is beyond the limits of children (Nisak, 2020) . both in the cognitive and moral realms in accordance with the expectations of the 2003 National Education System Law (Bahtera, 2019) .

Religious moderation is considered to have advantages related to understanding the concept of Islam, a religion that always brings peace (Nashohah, 2021) and is far from negative labels/concepts of violence (Afdhal et al., 2022) . Religious moderation has also become a hot topic

for discussion at various activities. In this regard, the Ministry of Religion is also carrying out various efforts through discussions at the national and international levels (Syafii et al., 2023) . One of the efforts made by the Ministry of Religion regarding religious moderation to reduce the rate of radicalism is to provide guidelines for instilling religious moderation to students (Destriani, 2022) .

Religious moderation Religious moderation fosters an environment of tolerance and understanding among diverse groups, encouraging dialogue rather than division (Pajarianto et al., 2022). It promotes a balanced interpretation of religious texts, emphasizing peace and coexistence over conflict. By incorporating these principles into educational settings, students can learn to appreciate different perspectives and develop critical thinking skills. Furthermore, religious moderation acts as a protective barrier against extremist ideologies, aiding in the cultivation of a sense of community and shared values. Ultimately, integrating religious moderation into the curriculum at Madrasah Ibtidaiyah not only enriches students' spiritual growth but also prepares them to be responsible and empathetic citizens within a pluralistic society (Sirait, 2021).

Research related to religious moderation at Madrasah Ibtidaiyah has been carried out by several researchers. An example of previous research conducted by (Chrisantina, 2021) is that the cultivation of the value of religious moderation needs to be internalized in the field of education. However, the implementation of religious moderation education is still in the form of introducing raw values, so development needs to be carried out so that the application of values is more applicable. The aim is to find out the factual conditions for the implementation of religious moderation education so that a model of religious moderation education can be developed by developing more applicable values. So that the results of this research resulted in the development of more concrete religious moderation education learning, making it easier for students to understand. Other research by (Yulianto, 2020) also suggests that religious moderation education can be carried out through strengthening madrasah culture. The aim of strengthening religious moderation education based on madrasa culture is several values that are the foundation for behavior, traditions and daily habits that are practiced in madrasas. Values and beliefs will not be present in a short time, so it needs to be a long and continuous process.

This research focuses on students of Madrasah Ibtidaiyah Negeri 3 Malang who incidentally are in an environment that varies in terms of religion and ethnicity. The portrait or profile of religious moderation focuses on 4 aspects of religious moderation, namely (1) Tolerance, (2) National commitment, (3) Non-violence, and (4) Accommodation to culture. This research is aimed at looking at the profile of attitudes towards religious moderation experienced by students and is expected to contribute to an evaluation of the implementation of religious moderation at the madrasah ibtidaiyah/primary school level, so that students better understand the principles of religious moderation from an early age.

METHODS

The method used in this research is a quantitative approach with quantitative survey. Research with a quantitative approach is actually intended to obtain factual information taken from population samples (Bambang Sudaryana et al., 2022) . In this study, conclusions were not drawn about the population as a whole. This is what underlies the limitations of the research carried out. In this study, researchers did not give any treatment to respondents.

The population in this study were students from grades 4 to 6. This is because at that age they already have organized thinking and are starting to be rational (Zhang et al., 2023) . The total population is 151 students. However, the sample taken was only 10%, because the population was relatively small (Gay et al., 2012) . The details of the samples used were 8 class IV students (53.3 %), 4 class V students (26.7%) and 3 class 6 students (20%).

Data collection used a questionnaire instrument with a total of 20 questions. Filling in the questionnaire was done by gathering respondents in one room. The questionnaire prepared is based on indicators of religious moderation, including (1) Tolerance, (2) National commitment (3) Accommodation in Culture and (4) Non-Violence. The existence of questionnaires and samples in this research is of course very in line with questionnaire fillers and school institutions within the scope of the Ministry of Religion considering that they are the organizing bodies for religious moderation.

Data analysis in this study used descriptive statistical analysis techniques and researcher describe by data visualization. Descriptive statistical analysis is used to carry out the process of describing the data that has been obtained without making generalizations. This is done because the researcher does not aim to draw conclusions about the population, but the researcher only describes or explains the results of the sample or respondent data. The data that has been obtained will be displayed using diagrams and tables.

RESULTS & DISCUSSION

Madrasah ibtidaiyah, as an educational unit under the auspices of the Ministry of Religion, has a crucial role in instilling the values of religious moderation in students from an early age (Rani, 2024) . The learning process at madrasah ibtidaiyah does not only focus on cognitive aspects, but also on forming a character that is tolerant, respects differences, and upholds human values (Mustafida, 2019) . Religious moderation is also included in the madrasa education curriculum (Eliza et al., 2023) .

The religious moderation curriculum is integrated with the learning process at madrasah ibtidaiyah (Ahmadi et al., 2024) . This process is carried out using intracurricular and extracurricular processes to provide students with a comprehensive understanding of various social and religious activities (Samsudin, 2024) . Another output from this is that students can be moderate in social behavior and live side by side with diverse Indonesian society (Gunada et al., 2023) .

As an educational unit, madrasah ibtidaiyah has the responsibility to implement the values of religious moderation in all aspects of madrasah life (Prasetyo et al., 2023) . Starting from learning activities, social interactions between students, to the relationship between the madrasah and the surrounding community, everything must reflect the four indicators of religious moderation (Hidayati, 2023) . These four indicators are the values of tolerance, national commitment, accommodating culture and non-violence (Khusni et al., 2022) . The four indicators are described as follows.

The first indicator is tolerance. According to the Ministry of Religion, tolerance is an open and open attitude in accepting differences and respecting other people who are different as part of themselves (Priatmoko et al., 2022) . The components of tolerance given by researchers to respondents include an attitude of respect for religion, mutual cooperation activities towards others, friendship in differences, an active attitude towards people of different ethnicities, cultures, races and groups, and pronunciation of holidays of different religions (Adi , 2021) . Data findings obtained from respondents are presented in Figure 1

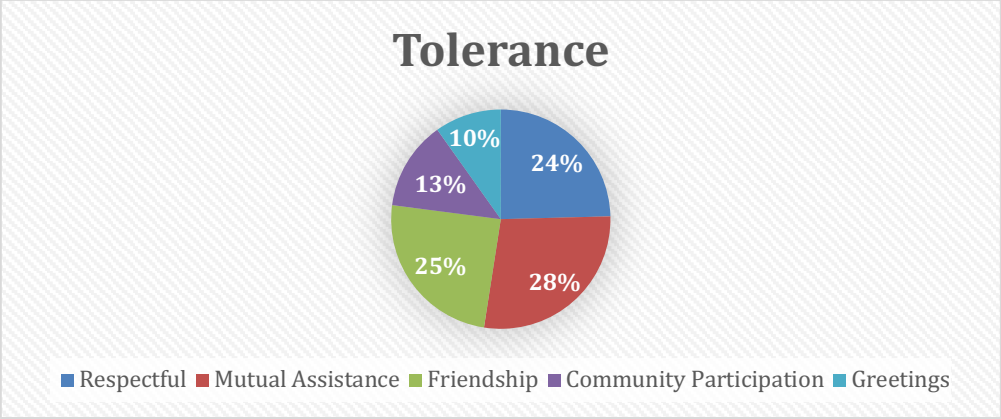


Figure 1. Tolerance Response Graph

Based on the findings gathered from student responses, various information was obtained from respondents. This question relates to the activities of celebrating holidays of other religions. On the data, repesented of greetings tells, if 29% of responden or 10% from totally 100% respondence, said disagreed with greetings in other religious day. They did not agree with

celebrating other religious holidays, because it could be related to the beliefs adhered to by them and their families. Meanwhile, the other respondents said agreed and strongly agreed.

In the second finding, researchers saw quite varied data on participatory activities in various kinds of activities but interacting with people of different religions. In this data, it was 13% from 100% respondece data. From that, researcher found that 38% of students agreed and strongly agreed with the attitude of tolerance in interactions with people of different religions. However, as many as 24% of respondents stated that they did not agree with interacting with people of different religions. In this case, it shows that some students do not fully understand respect for religious differences. Therefore, it is important for teachers to place more emphasis on tolerance activities for students.

Further findings on questions relating to activities regarding respect for neighbors of different religions, then cooperation building activities, as well as peer friendship activities with different religions. In the data tahts represented by 28% from 100% or more than 50% of respondents stated that they strongly agreed with these various activities. This indicates that students quite understand appreciation activities in diversity. Apart from that, this activity also does not affect the students' faith/belief in the religion they follow. The tolerance that occurs in students actually supports religious moderation behavior (Wahyuddin et al., 2022) . An attitude of tolerance is an indicator of religious moderation because, if someone does not have a tolerant attitude towards different beliefs, different ethnicities or different races, then violence may arise both verbally and non-verbally (Rahmah & Amaludin, 2021) .

The next indicator is national commitment. In national commitment activities, it has become the main foundation of the Indonesian nation that Indonesia is a unitary country in the form of a Republic (Alif, 2022) . This has become something absolute and must be accepted by all Indonesian society (Arianto, 2023) . On national commitment, researchers distributed five questions regarding national commitment. The research findings from respondents regarding national commitment are presented in Figure 2.

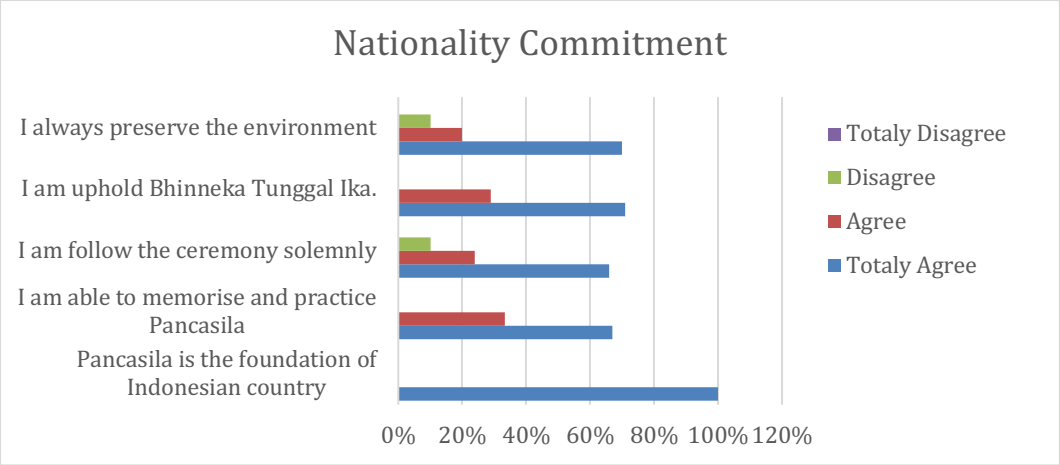


Figure 2. National Commitment Response Graph

The questions given to respondents included attitudes related to national commitment. These attitudes include an attitude of loving the environment and an attitude of nationalism. The attitude of nationalism is reflected by students in their appreciation of ceremonial activities carried out solemnly by students, activities in memorizing and practicing Pancasila, as well as the belief that Pancasila is the basis of the Indonesian state.

When students fully appreciate the ceremonial activities, it turns out that as many as 90% of respondents appreciate the flag ceremony activities. Meanwhile, as many as 10% of students have not experienced the flag ceremony activities. The appreciation activity in carrying out the flag ceremony is actually a benchmark in national commitment activities because the flag ceremony is a sacred moment to instill national values such as nationalism, patriotism, love of the homeland and unity. (Ihsan, 2022) . Through deep appreciation, ceremony participants will better understand the

meaning behind each symbol and series of ceremonies, so that these values are internalized within students (Mizani, 2021) . Therefore, for students who have not experienced the ceremony in a solemn way, the teacher can certainly emphasize more on students so that they can better appreciate the moment of the flag ceremony.

In the activity of memorizing and practicing Pancasila, it turned out that 100% of respondents expressed a positive response. As many as 67% of respondents said they strongly agreed while 33% of respondents said they agreed. The positive response to the ability to memorize and practice Pancasila turns out to have a tremendous impact on students' national commitment (MA Lubis, 2020) . By understanding and practicing Pancasila, students will increasingly feel a sense of belonging and be proud to be part of the Indonesian nation. This will strengthen national identity and a sense of belonging to the country (Damanik et al., 2023) .

The final attitude of nationalism is related to the belief that the basis of the Indonesian state is Pancasila. The researchers' findings were 100%, respondents stated that the basis of the Indonesian state is Pancasila. This indicates that all respondents have a very good and strong understanding of the foundations of the Indonesian state (Putu & Karpika, 2023) . The positive results indicate that the values of Pancasila are still firmly embedded in students' collective consciousness (Umairoh et al., 2021) .

The final national commitment is related to an attitude of love for the environment. Based on the findings, it turns out that various data were obtained. This is shown in the graph, that 90% of students have a positive response related to love of the environment. Meanwhile, the remaining 10% of students had less positive responses regarding the character of loving the environment. The character of loving the environment actually shapes students' morals to always act consciously in disciplinary activities, develop environmental knowledge, appreciate nature and be aware that every action has an impact on the environment (Dewi et al., 2024) .

The third indicator of religious moderation is accommodating to culture. Accommodation of culture is an indicator of religious moderation because it reflects the Indonesian nation which is diverse and has various existing cultures and traditions. This is based on the diversity of tribes, races and religions, which are the entities of the Indonesian nation. In this study, researchers distributed 5 questions regarding accommodative activities towards culture with 3 indicators. These indicators are acceptance of differences, cultural preservation, and the use of communication in aspects of cultural preservation that can be understood by others. Findings related to accommodative attitudes towards culture are presented in Figure 3.

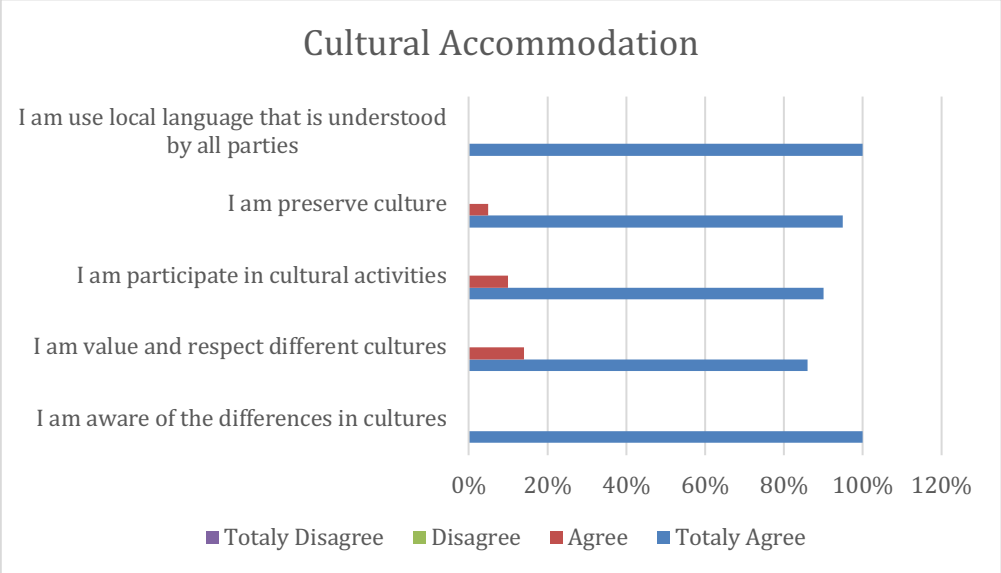


Figure 3. Responses related to Accommodation to Culture

The first indicator is related to efforts to preserve culture through the use of regional language communication. Student responses regarding the use of language that can be understood

by others are 100%. This means that the local language used by the students is also understood by the recipients of the language responses with whom they are dialogued (Mahmud & Idham, 2019) . The use of regional languages in the daily communication process is actually an effort to preserve culture, especially in the linguistic realm (Adnyana, 2022) .

The second indicator presented in the graph is cultural preservation. The second indicator contains two questions. This question concerns cultural preservation efforts and also participatory activities in cultural activities. According to cultural preservation data obtained from respondents, 95% of respondents stated that they strongly agreed to preserve culture while the remaining 5% said they agreed. The same thing was also found in students' active participation in cultural activities. According to the data, information was obtained that 90% of students responded strongly agree, while the remaining 10% agreed. This indicates that respondents (students) have the potential to actively participate in various activities aimed at preserving culture (Oktavianto et al., 2023) .

The last or the fourth indicator of religious moderation is non-violence. The findings related to non-violence are presented in Figure 4. On the data represented 20% from five indicators or 100% of all respondence agree with non-violence activity. An non-violent attitude is one of the indicators of religious moderation because all religions teach the values of peace, compassion and tolerance (Tombokan et al., 2024) . Violence is contrary to basic religious teachings which emphasize the importance of peaceful coexistence (P. Lubis, 2024) . Often, acts of violence are justified in the name of religion (Lestari, 2021) . In fact, true religion never teaches violence as a solution to all problems (Irwan, 2020) . Based on the findings obtained by researchers, respondents stated that they strongly agreed regarding non-violence activities. Based on this, it can also shape students into anti-radical individuals (Islamy et al., 2022) .

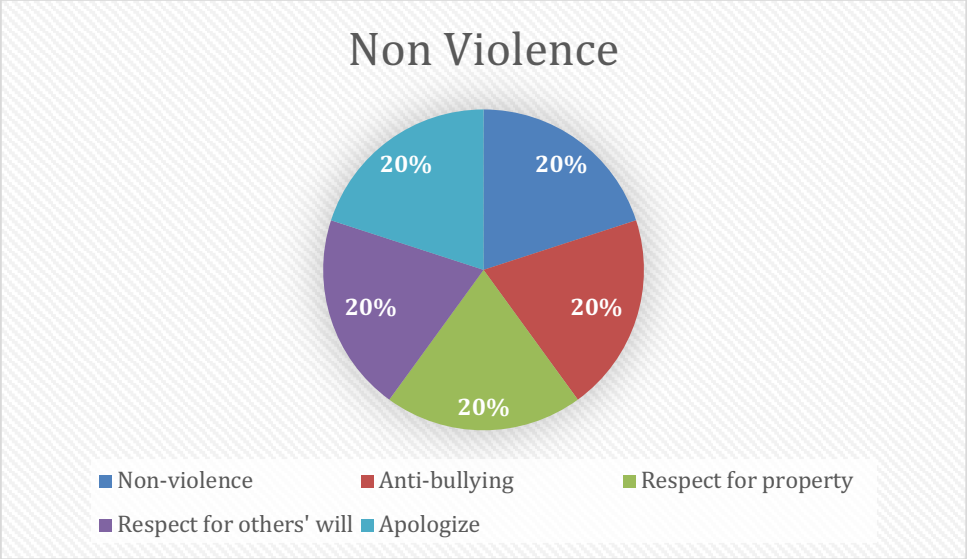


Figure 4. Student responses regarding Non-violence

CONCLUSION

Based on the findings in the field, data was obtained that students at Madrasah Ibtidaiyah Negeri 3 Malang had demonstrated an attitude of religious moderation. This is shown from the data findings, namely for indicators of tolerance with an average of 70% of students responding positively (agree and strongly agree), national commitment with an average of 90% responding positively (agree and strongly agree), non-violence with an average of 100% (agree and strongly agree).), and acceptance of tradition 100% (agree and strongly agree). Based on this data, the process of religious moderation has the character of urgency to be implemented at educational levels such as at the madrasah ibtidaiyah/primary school level, so that students become more aware of the principles of religious moderation from an early age and make students become moderate and anti-radical individuals.

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