

RELIGIOUS MODERATION IN PUBLIC SCHOOLS; A SEARCH FOR A MODEL OF THE TEACHER'S ROLE

Muhammad Redha Anshari¹
Surawan²
Cindy Fatimah³

^{1, 2, 3}Institut Agama Islam Negeri Palangka Raya
(e-mail: m.redhaanshari@iain-palangkaraya.ac.id)

Abstract: *This research aims to describe Islamic education teachers' role in building religious moderation values in elementary school Kabupaten Katingan and to know give values of religion moderation and supporting factors and inhibiting factors for building religious moderation at SDN Jahanjang dan SDN Asem Kumbang Kabupaten Katingan. This research was compiled by researchers using a qualitative approach with the type of field research and descriptive qualitative research methods. Collecting data using interview and documentation techniques. Data analysis was carried out by collecting data, reducing data, presenting and drawing conclusions. The validity of the data was carried out using triangulation of sources and techniques. The results of this study indicate that: 1. The role of Islamic education teachers in building religious moderation includes: a. The conservator as a PAI teacher is responsible for his attitude, b. Innovators, PAI teachers collaborate with all teachers from various religions, c. Transmitter, PAI teachers act as motivators and guides, d. Teacher organizer carries out innovative activities, e. Transformers, Islamic Education teachers translate values into figures for students; 2. The values of religious moderation that are built include fairness, balanced, simplicity, unity and brotherhood. 3. Supporting factors and inhibiting factors include: Supporting factors, namely the PAI teacher, who is an alumnus of an Islamic boarding school who has good experience and capacity. A community environment that supports school activities, especially religious activities. As for the inhibiting factor, namely the age of the student is very influential for the implementation of the religious development program, because new students are still adapting to go to school. Limited school facilities, as a forum for religious development, such as not having a prayer room, have made teachers have to be more creative in providing religious guidance in schools.*

Keywords: *Role, Islamic Education Teacher, Religion Moderation*

Introduction

Central Kalimantan, is one of the provinces in the country of Indonesia which also has a population of religions that can be said *plural* (plural), even though Islam is the religion of the majority of the people in it. Based on Dukcapil data for the Province of Central Kalimantan in 2018 accessed on May 3 2020 it stated that in Central Kalimantan there were 73.83% Muslims, while Christians 16.75%, Catholics 3.12%, Hindus 6.14%, Buddhists 0, 11%, Konghuchu 0.01%, and non-institutionalized trust around 0.04% (Dukcapil, 2020). The beliefs that are not institutionalized are the original beliefs or religion of the Dayak people which are generally still adhered to by some communities, for example Kaharingan. Kaharingan is a belief held by many Dayak people, sometimes each Dayak Kaharingan group

or region has its own path, Kaharingan as a belief is a way of life for the Dayak people (Rosyadi, 2020: 210). With this diversity, the role of education is the most important requirement for the life of the nation and state education should be obtained by all people without exception (Surawan & Azijah, 2022).

Differences are not something that every member of the state can avoid, where in a country it is increasingly difficult to find a country that has a uniform society (Ghazali, 2009: 2). Religious moderation in Central Kalimantan includes the need to receive continuous attention to maintain and maintain the progress of religious communities so that they do not conflict with the religious moderation program which is the effort of the Ministry of Religion. Katingan Regency is one of the districts in Central Kalimantan with considerable religious diversity or heterogeneity as stated by data from the Ministry of Religion of Katingan Regency in 2018 accessed on Sunday 12 July 2020 stating the percentage for adherents of Islam is 60.24%, adherents of other religions Christians 15.51%, Catholics 11.51%, Hindus 12.42% and 0% for Buddhists and Confucians. This diversity demands that religious moderation be a solution for being open to each other, accepting differences, and maintaining harmony between religious communities.

Religious moderation means thinking moderately and does not mean being unsteady in your religious beliefs or even having defects in your faith, confident in the essence of the teachings of your religion, which teach the principles of fairness and balance, but sharing the truth as far as the interpretation of each religion is concerned. The character of religious moderation requires openness, acceptance, and cooperation from each of the different groups, therefore the presence of religious moderation will create tolerance, which is able to maintain religious harmony. It is hoped that this paradigm will enable inter-cultures, religions and others to form a community, which accepts differences and is able to live together in different situations of life (Baidhawi, 2005: 160). This diversity of adherents of a religion, makes religious people in general can be divided into three, namely exclusive, inclusive and moderate. The general view, in exclusive and inclusive attitudes are attitudes that are considered less supportive of inter-religious harmony, this occurs because of sentimental attitudes towards the existence of other religions, and are also vulnerable to becoming fuel that will exacerbate the situation or trigger social conflict. (Abidin, 2019: 172). Religious moderation itself can be interpreted as a concept practice, where a follower of that religion carries out or practice the teachings of their religion in moderation or not extreme, be it extreme right or liberal or not extreme left or excessively (radical) so threaten the integrity of the country (Anshari, Surawan, Adi, & Azmy, 2021).

Islam as a religion address this as a form of beauty that has been bestowed by Allah SWT on its people so that they know and know each other. Moderation in Islam is called wasatiyyah which teaches the concept of rahmah li al-'alamin, namely mercy for all people who spread justice, kindness and tolerance for every difference. Allah SWT says that explains how to respond to differences by knowing and tolerant each other in the Al-Qur'an surah Al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ

خَبِيرٌ

"O mankind, verily We created you from a male and a female and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the eyes of God is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing" (Kemenag, 2019: 517)

The verse states that diversity is a provision that must be responded to by knowing and tolerant one another. According to interpretational-*Tafsir al-Munîr fi al-'Aqidah wa al-Syari'ah wa al-Manhaj* in Mirhan (2015: 4), this verse explains what a Muslim must do to Allah, the Prophet and to those who challenge and violate both of them, namely the wicked. However, in this verse Allah explains the attitude that a Muslim must have towards other believers and humans in general by not criticizing, insulting, backbiting, pitting one another and requiring them to treat other people equally (*musâwâh*) on the basis that one's glory lies in piety, goodness and perfect morals. If the understandings of fellow religious communities collide, those who adhere to this paradigm will expand their exclusivity to reach areas that are very crucial to the point of being able to cause conflict between religious communities. This is where the role of religious moderation is needed in building religious harmony.

Religious moderation can be promoted through various aspects, one of which is education. According to Nisa (2018: 722) education is an important and integral part of realizing the moderate ideals promoted by the Indonesian government. Education is a place where personality is formed and the process of maturing for a student. This strengthening of moderation should also be introduced early on to students so they are not easily influenced by radical religious thoughts and close themselves to other religions. Elementary school, which is then abbreviated as SD, is a place of basic education, which according to Law no. 20 of 2003 concerning the National Education System article 17 paragraph 1 states that basic education is the initial basis for students to know the basics of the level of education that will be directed in the future. Of course, it is the duty of a teacher as an educator to provide learning according to the needs of students in shaping this personality and maturity. This is in line with the understanding of the teacher as an educator in Law no. 20 of 2003 paragraph 3 (2007: 120) which states:

Educators are professionals who are tasked with planning and carrying out the learning process, assessing learning outcomes, conducting guidance and training as well as conducting research and serving the community, especially for tertiary educators. The figure of a teacher plays an important role in the implementation of education in order to make the program to strengthen religious moderation successful. Strengthening religious moderation can be a bridge for students from an early age, at the elementary school level, to know how to accept existing differences, besides that it is also useful for maintaining harmony and balance among existing religious communities.

Katingan Regency, which has quite high religious heterogeneity, requires that schools highly respect the diversity that exists. Religious heterogeneity in the district is influenced by local customs and habits. A culture that is an ancestral heritage such as wara, kijak kacang, and so on, is still carried out openly and sometimes involves multi-religious communities, as explained in the previous paragraph if religious moderation is not taught early on to students in elementary schools, it will affect his understanding of culture should be maintained and preserved and prevent inter-religious conflicts in the future due to a cultural custom.

Several elementary schools, such as SDN Jahanjang and SDN 1 Danau Usung, are trying to establish a process of religious moderation, which is carried out through making student vows at a flag ceremony every Monday. Then strengthening the values of religious moderation through religious study activities by PAI teachers. Strengthening the values of religious moderation by PAI teachers is able to make students who previously did not want to kiss the hands of teachers of different religions, now do not discriminate when they meet and even kiss the hands of teachers of different religions.

This phenomenon gives reasons that are of interest to researchers, to find out the teacher's role in building religious moderation in elementary school students who are able to create harmony in social interaction and are able to maintain a balance that does not blame each other. Then to conduct research on PAI teachers in elementary schools in the area in order to find out the role of PAI teachers in instilling the values of religious moderation

Research methods

This study was compiled by researchers using a qualitative approach with the type of field research (field research) and descriptive qualitative research methods. Descriptive is an attempt to describe an existing problem based on data, but it also presents data, analyzes data and interprets.

The subjects of this study were PAI teachers at SDN Jahanjang and SDN Asem Kumbang, Katingan District. The object of this research is the teacher's role in building religious moderation at SDN Jahanjang and SDN Asem Kumbang, Katingan Regency. Data collection uses interview and documentation techniques. Data analysis was carried out by collecting data, reducing data, presenting and drawing conclusions. The validity of the data is done by using triangulation of sources and techniques.

Literature Review

The Role of PAI Teachers in Building Religious Moderation

Role in the Big Indonesian Dictionary (KBBI) is defined as a set of behavior that is expected to be possessed by people who are located in society. The set of behavior that is owned as a role gives responsibility to anyone who has it. Islamic Religious Education (PAI) according to Ilyas, et al (2017: 47) is a conscious and planned effort in preparing students to practice Islamic religious teachings by knowing, understanding, living to faith, piety and noble character. PAI teachers according to Muhaimin in Sary (2019: 14) stated; if interpreted literally in Islamic education literature, the PAI teacher is a teacher who is commonly referred to *aschaplain, mualim, coach, mursyid, mudarris, dan muaddid*. This means providing knowledge with the aim of educating and fostering student morals, so that they become people with good personalities. A PAI teacher is an actor in the learning process (transfer of knowledge), guiding students both cognitively, affectively and psychometrically. The aim is to make students as good people who have noble character and always fear Allah SWT. According to Hasyim (2014: 273-274) teachers as professionals in the learning process include passing on the knowledge or skills or experience they have or learn to their students, besides that the teacher also has a humanitarian function in the sense of trying to develop or foster all potential talents or nature that is in the student and forms a divine face in him.

According to Suwarno in (Kuswanto, 2014: 215), teachers are people who deliberately influence other people to reach a higher level in humanity, which means that every teacher is responsible for their students.

Abin Syamsudin (2016: 23) states that an ideal teacher can basically play the following roles: 1) As a conservator (custodian) of a value system; 2) As an innovator (floaters) of the value system; 3) As a transmitter (successor) of the value system to students; 4) As a transformer (translator) of the value system through personal embodiment and behavior in the process of interaction with students; 5) As an organizer (organizer) of a value system by creating an educational process that can be accounted for both formally and morally. Meanwhile, another study conducted by Surawan, et al, showed the role of kyai and ustadz in building religious moderation education, namely the role of conservator, innovator, role of conveyer, role of modifier, and organizer (Surawan, Anshari, Azmy & Adi, 2022).

The Values of Religious Moderation Built by PAI Teachers

According to Kartono Kartini in Purwanto et al, (2019: 113), values are considered good and important, a kind of belief that someone should do. Zakiah Degrees in Rusmayani (2018: 790), argues that value is a set of beliefs or feelings that are believed in thoughts, feelings and behavior as an identity that gives special characteristics. Shaharir (2013: 33) states that moderation is very relevant to the Muslim world. According to Kamali, moderation is an important aspect of Islam that relates to our contribution to our community or environment where not all Muslims have a fellow environment (Ramadhan, 2014: 63-64 E). The values of religious moderation are good and important principles, which must be believed in carrying out and implementing this moderation behavior.

Results and Discussion

The role of PAI teachers in building religious moderation at SDN Jahanjang and SDN Asem Kumbang Katingan Regency includes; conservator, innovator, transmitter, transformer and organizer which can be described as follows:

1. The Teacher's Role as Conservator

Based on the results of interviews with AS and SI, it can be concluded that the views or views of teachers as conservators of something new in elementary schools in the Katingan district, namely, as conservators of the values of moderation (conservators) of Islamic Religious Education teachers at SDN Jahanjang and SDN 1 Danau Usung mean more to the frame of religious tolerance, in building the values of fairness, balance, simplicity, unity and brotherhood have become the identity of schools and their respective environments. This is in line with the moderation value promoted by the ministry of religion.

The value of religious moderation from the theory above which was built by PAI teachers at SDN Jahanjang and SDN Asem Kumbang, Katingan Regency, is; Fair, Balanced, Simple, Unity, Brotherhood. Based on the results of interviews with PAI teachers at SDN Jahanjang and SDN Asem Kumbang, their role as a conservator gives them a big responsibility to be able to behave properly in broadcasting religious

moderation. AS and SI as conservators have a big responsibility to themselves and demand to always remind students to recognize and implement religious moderation before entering class in the morning. Being a major figure in education, maintaining a value system is an important role in guiding and educating students to become intelligent human beings and have commendable character (Palunga and Murzaki, 2017: 110). One of the students from each school could say that the teacher as the conservator told the students to maintain the values of religious moderation. Based on the interviews they also said that this moderation as a strengthening of religious harmony, must be able to maintain the values contained in it and make students understand the importance of these values. The roles of AS and SI as conservators differ in their activities, based on statements from each and the situation of students at school. Where the plurality of US schools is very high, emphasizing religious tolerance and in addition to broadcasting through morning gatherings at school but also through habituation to student appointments every Monday ceremony. Whereas SDN Asem Kumbang has not as much plurality as SDN Jahanjang. Making it not only focuses on tolerance but also improves the quality of piety to students and broadcasts it through gathering together before entering class.

2. The Role of the Teacher as an Innovator

The teacher as an innovator (developer) of the value system of science. Innovation is an indicator that shows the development of a role or behavior, which should be a competency for each actor in that role.

Results of interviews with AS and SI as PAI teachers at elementary schools in Katingan Regency, also with SM and MW as principals of the primary schools in the research location, and RTE and CR as teachers at the school. In short, the role of PAI teachers in elementary schools in Katingan Regency is in building religious moderation, namely, including Conservators (maintainers of the value system which is the essence of religious moderation), Innovators (learning, mentoring or activities outside the classroom), Transmitters (successors of these systems). to students), transformer (transferring the values of religious moderation through organized activities) and organizer (implementing innovations carried out both in class and outside the classroom; teacher, motivator and figure).

Based on interviews in schools in Katingan Regency, for various levels, interaction between teachers and students is always implemented 15 minutes before entering class. This activity is usually used by teachers to provide direction to students, both for the daily evaluation of students the previous day, notification of additional agendas for the day, and according to AS it can be a da'wah opportunity for PAI teachers in building religious moderation in schools.

Interviews with AS and SI also show various kinds of innovations that are carried out in every elementary school in the Katingan district. SDN Jahanjang as a school that bears a bonfire or favorite image has many innovations in strengthening the value of religious moderation as well as strengthening religious character and nationalism in schools. The innovation can be in the form of implementing Islamic Holiday Celebrations (PHBI) and spiritual coaching for class III, IV, V, VI in order to foster spiritual values

that will lead to values in religious moderation. A very interesting innovation carried out by SDN Jahanjang is the PHBI celebration which involves multi-religions. PHBI celebrations are carried out by Islamic religions such as Islamic boarding schools, based on statements by AS, SM, RTE and NF, it shows that when carrying out these activities, other religions also participate in fostering the piety of their respective religions.

SDN Asem Kumbang in building religious moderation prioritizes conveying understanding of religious moderation, both through learning and outside of learning hours. SI as a PAI teacher at Asem Kumbang Elementary School tries to innovate through behavior towards non-Muslim students. Echoing the importance of the values of moderation being built in schools, to maintain harmony and brotherhood among religious communities.

This difference in innovation still has the sole purpose of building religious moderation in schools. In short, geographical differences create quite significant differences in the implementation of building religious moderation in each school. In essence, according to the two PAI teachers, the most important thing to do is provide an understanding of what religious moderation is, and how to address the strengthening of these values to students.

3. The Role of the Teacher as Transistor

These values are then passed on by the teacher, as is the role of transmitter (successor) of value systems to students. This role is not so difficult for PAI teachers to carry out, according to the results of interviews with AS and SI. Basically, even though it comes with a new name, namely "religious moderation". This religious moderation is already familiar with the school culture, also with the aim of straightening out religious views. In order to protect students from extremes in adhering to their religion, and be able to make students able to adapt, by placing themselves wherever and however without eliminating the existence of the religion they adhere to in the practice of moderation.

The teacher as a transmitter who behaves to carry on the essence of the value of religious moderation. Based on the results of interviews with AS on September 11 2020 and SI on September 14 2020, it was stated that, in fact, there was no plan that had to be prepared in depth to build religious moderation which was echoed by the ministry of religion. The program basically, has run by itself and is not something new.

According to AS and SI as transmitters, because religious moderation is not a new matter, so in the future to be further strengthened in building religious moderation, this program must always be reminded or conveyed to students. The presentation of strengthening religious moderation was carried out in order to provide understanding to students at school. So that in the implementation of strengthening religious moderation values can be applied and implemented easily by students. AS and SI also said that the way to build religious moderation was: to be a motivator and guide.

Motivating or as a motivator, PAI teachers must be able to provide encouragement and sincere intentions because of Allah SWT in learning (Ramayulis in Mussafa, 2018: 37). Meanwhile, according to Jentoro, et al (2020: 53-54) Teachers are motivators, namely teachers should be able to provide mental and moral encouragement to students so that in the future they will have enthusiasm in learning and achieving

learning goals. AS stated that as a motivator, he always motivates students with inspirational Islamic stories, and not infrequently he even motivates students with stories of his experiences. SI said to motivate by giving an understanding of religious moderation which is able to have an impact that we are not aware of is able to generate motivation for existing students. SI also agrees that motivating can be done by using inspirational Islamic stories. AS and SI are also in accordance with the delivery from SM, RTE, NF and MW, CR, AN providing motivation to students through morning delivery when gathering together.

PAI teachers, apart from providing motivation, must also bring students towards maturity in thinking that is creative and innovative (Ramayulis in Mussafa, 2018: 37). According to AS and SI acting as a guide in learning and outside learning is the obligation of a teacher. Guiding in building religious moderation according to AS is very important. To maintain inter-religious harmony in the elementary school environment. AS believes that sometimes elementary school children have the potential to be more radical than adults. Because the imitation process continues when a child sees something, especially from someone he knows very well, he will be affected.

According to SI guiding in building religious moderation is not an easy thing. SI said that to guide the development of religious moderation, it is very necessary to raise awareness of the importance of religious moderation in life, both at school and outside of school. The descriptions above show that in guiding teachers need to adjust the character of each student in guiding. Elementary school students also have the potential to be more extreme in socializing, so guidance from a religious teacher is needed to balance student thinking between the existence of religious moderation in thinking. The difference that appears in guiding is in the innovations made by teachers, where AS guides not only during class hours but also during special hours such as religious coaching which is scheduled once a month for grades III to VI, as well as on other occasions such as PHBI. SI in this case still provides guidance that focuses on learning and verbal delivery to provide understanding then model and motivate.

Through motivation and guidance by the PAI teacher, the role of the PAI teacher as a transmitter is shown. Interviews with one of the students and guardians of students in each school showed that PAI teachers in continuing efforts to build a system of religious moderation values still really need to communicate to parents. AS, in this case, based on what was stated by the parents at SDN Jahanjang, had good relations and maintained communication to communicate the behavior of their students, although sometimes only at certain times AS could communicate it. SI in this case, based on interviews with one of the students and the student's guardian, showed that he was still lacking in communicating about student behavior to his guardian. Meanwhile, according to Rizki et al, parents have a big role in motivating children's learning is a factor external factors that have an important influence on the process and success learn in children (Rizki, Ajahari & Surawan, 2022).

4. The Role of the Teacher as a Transformer

Building the value of moderation really needs to be a transformer. The teacher as a transformer must be able to convey the values of religious moderation to students either through the figure of a teacher.

According to Jentoro, et al (2020: 48) states that to build religious moderation, the role of a teacher is very much needed, which not only seeks to impart knowledge to each student, but is also able to instill moral values in students so that they are able to give birth not only to educate the nation's life but also to give birth to human beings. virtuous. Interviews with AS and SI as PAI teachers provide an example as figures who are able to build values in religious moderation. According to AS, being an example for students is doing before ordering and participating enthusiastically. AS also stated, that being a figure, one must also be able to give love to each of his students so that he can easily strengthen the relationship between the PAI teacher and each student. Based on an interview with a student who attended SDN Jahanjang, it was also stated that the teacher in being a figure really exemplifies what students should do to become students who understand moderation and set an example of the values of moderation.

According to SI, being a figure capable of building religious moderation is being able to provide learning opportunities for students of different religions. SDN Asem Kumbang, has a shortage of religion teachers for non-Muslim students. SI even when teachers who usually fill non-Islamic religious hours are unable to attend, always provide opportunities for their students to study independently in class or outside of class. This attitude shows a fair attitude that SI exemplifies to other students and needs to be conveyed more to strengthen in building religious moderation. An interview with one of the students also said that as an IS teacher, he exemplifies moderate attitudes, such as blending in with everyone, being fair, exemplifying togetherness and brotherhood.

Based on the statement above, PAI teachers are more exemplary to students in how to get along, translating the values of religious moderation which include fairness, balance, simplicity, unity, and brotherhood. Kyai or ustadz are expected to prepare students to know, understand, live their beliefs, and behave in accordance with the ethics, morals, and values prevailing in society in accordance with Islamic teachings (Surawan & Rohmah, 2022).

The teacher in carrying out his role has indicators in achieving success, so the teacher must be able to assess which means having to collect, analyze, interpret and be able to provide judgment (judgment), on the behavior of students during the learning process in achieving learning outcomes according to predetermined criteria, both regarding aspects of the effectiveness of the process as well as the qualification of the product According to Abin Syamsudin in Kuswanto (2014: 217). AS and SI said that the indicators of the assessment were the achievement of learning objectives and activity programs. According to the US, the existence of religious moderation includes the following aspects: a) creed or theology (faith), mediating between rationality and textuality; b) Fiqh (*muamalah*) and sharia (laws), in this case, the dialectic between text and reality goes hand in hand in issuing a law. Existing laws make it easy for humans without forgetting the *naqli* argument; c) Da'wah, Preaching with wisdom. Do not

commit violence, especially burning or destroying public facilities and killing innocent people (Nugroho, et al, 2019: 45).

The role of AS teachers as transmitters and transformers (guiding, motivating and becoming figures), enables students to mediate between religious and social matters. Providing an understanding of the values of moderation through various forms of innovative activities, both directly and indirectly programmed. The role of the US in the interview stated that, as a control and evaluation to build religious moderation, it can be seen through major changes in maintaining heterogeneous religious harmony into the potential for extraordinary harmony. have an impact on the association of students with fellow students, and students with teachers. The values of religious moderation at SDN Jahanjang are also not only felt by the students, but are also felt by the teachers with the cohesiveness in their activities.

SDN Asem Kumbang, based on an interview with SI said that as of now the role of SI has not yet had an impact on religious moderation, but SI is very supportive in the future for SI to make religious activities in schools to provide learning effectiveness and build stronger religious moderation . According to SI, the values that can be transformed are the values of fairness, balance, simplicity, tolerance, unity and brotherhood, upright and upright, non-discriminatory, maintaining civility, and tolerance for students at school. SI also acknowledged that currently special programs cannot be given because they feel that religious moderation is not only the responsibility of PAI teachers, but also the responsibility of every existing teacher. Future indicators in religious moderation according to SI, the main thing is to strengthen the faith of students and strengthen brotherhood within the framework of religious moderation by practicing its values.

Based on the description of the teacher's role above, there is a striking difference between the roles of the two teachers. The roles which include conservator, transmitter, innovator, organizer and transformer show differences in innovators, through their respective innovations it shows that the US has many innovations in building religious moderation in its schools. Meanwhile, SI is still limited in innovation to build religious moderation, even though the values of religious moderation are still conveyed through other roles such as organizer and translator. This difference occurs because of the circumstances of the students, the environment and the school which are the supporting and inhibiting factors for each teacher.

5. The Role of the Teacher as an Organizer

The teacher as an organizer creates an educational process that can be accounted for, both formally (to those who appoint and assign it) and formally (to students, and to Allah SWT) (Syamsudin, 2016: 23). Organizing an educational activity is a very important role of the teacher. Success in activities will be measured through implementation, and the output from these activities will be felt after the organization.

Based on the results of interviews with AS and SI, the programs that were innovated were very diverse. SDN Jahanjang through an interview with AS a PAI teacher, stated that organizing activities to build religious moderation only requires strengthening. Programs that support the strengthening of religious moderation have

actually been neatly organized and implemented in a multiplicity according to US accounts of religious activities at SDN Jahanjang.

SDN Jahanjang in the implementation of PHBI always coordinates with other religions. For example, in Islamic boarding schools activities in schools, other religions also make their religious worship development activities like Christianity's spiritual guidance. Organizing this activity has a positive value where the teachers are very concerned about pluralism in schools and unite perceptions to maintain the harmony of this pluralism. The PHBI program is not the only program that is a character development program in the realm of religion and nationalism. Other activities such as spiritual development for class III, IV, V, VI children are carried out every month in the implementation of religious learning in class.

Spiritual development for the Islamic religion has the goal of learning aqidah morals, jurisprudence, and the Qur'an and Al-Hadith. The purpose of this spiritual development is to strengthen students' faith in Allah and provide other learning, as well as being an opportunity to strengthen the building of religious moderation in schools.

Other multi-religious activities at school include a program for youth oath ceremony activities. The youth oath day ceremony is used as a venue for cultural preservation and cultural heterogeneity in schools. PAI teachers always take part in these US recognition activities. According to AS, with activities like this, it is possible to present the values of religious moderation, one of which is tolerance, egalitarianism, unity and brotherhood.

SDN Asem Kumbang, based on the results of an interview with SI as a PAI teacher, stated that currently there is no program that is specifically devoted to strengthening the character of the religious and nationalism domains. Strengthening character in this field also influences the strengthening of religious moderation values. The organization in building religious moderation that is carried out by PAI teachers at Asem Kumbang Elementary School is still through classroom learning and modeling.

Based on the descriptions above, with a variety of organizations, teachers basically carry out their role in building religious moderation. This organization is also influenced by the innovations carried out by each teacher, which the US organizes well. SM and RTE revealed that the US always brings its innovations to teacher council meetings such as Islamic boarding school activities that ask other religions to also make activities to provide balance. for each student in obtaining religious guidance. SI is also in accordance with what it innovates by giving examples as well as expressed by MW, CR, AN and DG, that SI provides an example of how to be fair and balanced when the only religion teacher being and dealing with four religions.

This difference remains focused on building the value of religious moderation in their respective schools. These values are points for maintaining inter-religious harmony in schools, and also for continuing to encourage students to strengthen the quality of their faith and piety.

The same thing was also conveyed in Surawan and Fatimah's research that teachers have a big role in student development, including as motivators (providing enthusiasm and motivation), counselors (providing understanding to students),

observatories (knowing students' abilities in Al-Qur'an literacy), facilitator (providing direct guidance), informants (providing information and directions), and evaluators (give an assessment). (Surawan & Fatimah, 2021).

The Values of Religious Moderation Built by PAI Teachers

The forms of religious moderation values developed by teachers at SDN Jahanjang are as follows:

1. Fair

The fair form built by AS in his interview statement is that students are not picky in making friends. According to NF, AS never forbade anyone to be friends, and that made NF able to make friends with anyone in class regardless of their religion. In addition to building fair values, AS also performs several roles as a transmitter, organizer and transformer for students. His roles provide a positive imitation such as the US reprimanding students who are playing ball outside of sports learning hours. who were walking around the school. He did this as a form of affection and to give a sense of fairness in admonishing students.

SI in adding value is not much different from what US does. The fair values built by SI are carried out through a learning process, where SDN Asem Kumbang has a shortage of non-Islamic religious teachers and this makes AS have to be able to be fair to students who are non-Muslim. SI stated that he had never prohibited people of different religions from joining the class or remaining in the class to get learning, and this was supported by CR's statement that SI invited them to join. SI stated that with this he adjusted how the delivery was so as not to offend when there were non-Muslims in the class, although it is undeniable that there are some lessons that non-Muslim students cannot follow, but from this it shows that SI provides fair behavior to students who want to learn. This is what makes students not picky about making friends in class and at school.

2. Balanced

Balanced values in the sense that describe perspectives, attitudes, and commitment to always side with justice. According to Nur and Mukhlis (2015: 212) the understanding and practice of religion in a balanced way which covers all aspects of life, both worldly and spiritual, is firm in stating the principles that can distinguish between inhiraf (deviation,) and ikhtilaf (differences). This value is related to the previous value, where AS and SI agreed that a balanced score here is given to students as a form of boundary in making friends which AS and SI always remind their students not to offend friends of different religions.

AS's statement about balance was also justified by SM and RTE, with his firmness as a PAI teacher at school making students reticent towards him and in making friends with friends to be balanced in maintaining each other's beliefs. RTE also said that "the US has had many positive impacts," said RTE (Interview, Thursday 17 September 2020, 13.30-14.01 WIB by telephone). Meanwhile, SI in schools, according to MW and CR, is an experienced teacher who emphasizes doing balance to students so that students

already understand this. CR stated that SI was an old teacher who never separated from the value of balance, then he always conveyed that value to his students and practiced it.

3. Simple

Simplicity in religious moderation means not exaggerating towards one's own religion and the religion one does not adhere to. AS and SI stated that apart from needing provisions to respect each other and respect other religions, students must still be given understanding and increased faith and piety towards their own Islamic beliefs. This is intended as a provision for students so that they are not easily carried away in further education.

AS and SI build this value in classroom learning and also through AS innovation with additional Islamic religious learning guidance that has been programmed by bringing students to break close to the school environment. Whereas SI provides understanding in the classroom so that students do not forget that the real purpose of religious moderation is mutual respect and increasing piety, SI's statement is supported by MW as the school principal, that SI is very focused on increasing students' faith, in addition to providing an understanding moderation or moderation.

4. Unity and Fraternity

Based on the statements by AS and SI, which were supported by SM, RTE, MW and CR stated that the values of unity and brotherhood were built in various ways. The methods used varied widely between schools, AS at SDN Jahanjang stated that this value could be built through a Monday ceremony with student pledges read together by all students. The student's promise contains how to uphold diversity and unity. The implementation, according to AS, is that students remind each other when someone is sick or affected by a disaster, and other students also pray for it. The behavior that occurred at SDN Asem Kumbang was the same, where the students had strong solidarity showing their strong unity and brotherhood. The influence of society on the field of education greatly influences the emergence of a religious spirit (Surawan & Mazrur, 2020: 38).

Conclusion

1. The Role of Islamic Religious Education Teachers in Building Religious Moderation at SDN Jahanjang and SDN Asem Kumbang, Katingan District
 - a. The conservator as the maintainer of the moderation value system, the PAI teacher is responsible for the attitude carried out at school to be a role model.
 - b. Innovator (developer) in building religious moderation. Religious moderation does not only focus on Muslim students, but also echoes students of other religions. PAI teachers have to innovate by working with every teacher, both Muslim and non-Muslim, to broadcast religious moderation.
 - c. Transmitter (successor) of value systems for students of PAI teachers continues the values of religious moderation by becoming a guide and motivator for students to be able to understand religious moderation.
 - d. The transformer as the role of the PAI teacher is carried out by transferring values in the form of behavior, so that each student is able to understand that the

- values instilled are also carried out by the teacher and are able to be imitated by students. The organizer as the role of the PAI teacher is carried out to organize every existing activity, especially those that are innovated such as multi-religious activities at schools in celebration of PHBI or other national holidays.
2. The values of religious moderation built by PAI teachers at SDN Jahanjang and SDN Asem Kumbang, Katingan Regency
 - a. Fair (*Adl*) students are free to make friends and are given full opportunities to play together.
 - b. Balanced (*Tawazun*) students do not offend each other's religions of friends who have different beliefs.
 - c. Simple (*I'tidal*) students are equipped with religious knowledge so that it becomes a provision at a further level so that they are not easily carried away by excessive currents in religion.
 - d. Unity and Fraternity (*Ittihad wa Ukhuah*) students care about other students.

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