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**Hamdanah Hamdanah**

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# RELIGIOUS MODERATION IN LEARNING PROCESS IN STATE ISLAMIC INSTITUTE OF PAREPARE

<sup>1</sup>Hamdanah, <sup>2</sup>Rustan Efendi, <sup>3</sup>Muzakkir, <sup>4</sup>Abdullah Thahir

<sup>1</sup>hjhamdanah@iainpare.ac.id

## Abstract

This is a development research project that employs a research and development (R&D) approach. The primary issue is how to build a paradigm of religious moderation at IAIN Parepare that is application-based. The reality of the issue of religious moderation, as well as the religion-based strengthening program of the Ministry of Religion of the Republic of Indonesia and the gate of religious moderation at the State Islamic Institute (IAIN) Parepare, drive this research.

Questionnaires and interviews were used to collect data, which was then evaluated using statistical analysis and interview content analysis. In the context of development research, the stages of design, maturation, trial, revision, and model validation are used. The results of statistical analysis demonstrate the effectiveness of using research products in the form of online applications that are based on religious moderation, as evidenced by the following data: for expert validation items, the results are extremely high, with items or material items scoring 0.75 (high validation), language and images scoring 0.66 (high validation), and presentation scoring 0.92. (very high validation).

Meanwhile, for the purpose of evaluating learning model products in terms of their suitability for stakeholders/users (lecturers and students) as follows: Respondents indicated that they strongly agreed 47.2 percent of the time, agreed 41.5 percent of the time, hesitated 9.4 percent of the time, and disagreed 1.9 percent of the time. Thus, the percentage of applications that are accommodating to stakeholder needs is quite high at 47.2 percent. Meanwhile, 41.5 percent very agreed, 52.8 percent agreed, 3.8 percent hesitated, and 1.9 percent strongly disagreed with the statement that the application developed featured new things in learning. Meanwhile, 58.5 percent strongly agree, 35.8 percent agree, and 5.7 percent hesitate when asked whether the application-based learning model of good practice moderation is successful and efficient. This demonstrates the product's effectiveness and efficiency. As a result, it is necessary to improve and institutionalize the construction of a learning model based on religious moderation in order to actualize the IAIN Parepare program as a cultural and Islamic acculturation and gate of moderation.

**Keywords:** Model Of Learning, Religious Modernity, Application Of Religious Modernity Good Practice.

## INTRODUCTION

The growth of identity politics, which places a premium on ethnic, ethnic, and religious identities, complicates religious life. This occurred for a purpose. The organization has a sad history that has been omitted from the

nation's historical narrative. Identity is critical for existential recognition, as it is a quality shared by humans as an entity inhabiting the cosmos. When this identity is manifested in a nation's reality, it can be viewed as a positive force that promotes cohesion within a context

of diversity, thereby bolstering the spirit of nationalism (Dziuban et al., 2018).

However, it can also be detrimental, resulting in the growth of group identity in the absence of collective understanding as a single large nation within the framework of Indonesia. We are aware of the archipelago's hundreds of languages, tribes, nationalities, religions, and indigenous wisdom, as well as the archipelago's royal history. If the spirit of this kingdom forms and is sustained by specific groups, it will progressively detach from the spirit of collectivity as a country, finally destroying the spirit of *Bhinneka Tunggal Ika* as outlined in the Pancasila's five commandments (Setiadi et al., n.d.-a).

Islam, as a teaching brought by the prophet Muhammad SAW, is a doctrine with universal ideals that transmits lessons of universal human values such as peace, fairness, and harmony in the universe's life. However, we cannot deny that there is a dark background in the history of Muslims, particularly during the fourth caliphate, that can ignite the practices of contemporary religious life, such as during the Shiffin conflict between Ali ibn Abi Talib and Muawiyah (two great friends). and as a result of that incident, *firqah* (groups) were born in the history of Islamic culture (Setiadi et al., n.d.-b).

In Indonesia, the Islam that was propagated by the early preachers who visited the archipelago was Islam that was able to blend the ideals of its teachings with local culture in order for its values to be internalized by the people to which it preached. Islam succeeded in becoming a teaching adopted by the people of the archipelago by the persuasive approach (*bil wisdom wal mau'idzah hasanah*) following the hegemony of Hinduism and Buddhism, which had been embraced by the majority of the population (Hoof, 2008).

Along with the era of openness (the era of disruption and millennials), the value of moderation that distinguishes the Archipelago's Islamic da'wah is threatened by the presence of global Islamic movements (Salafi, Wahabi, and other movements). This single movement was

successful in penetrating the global community, including Indonesia, and not just a handful who joined voluntarily. The question that arises from this situation is where they obtain the information, values, and lessons necessary to enter the global movement's circle. One possible remedy is through education, social media, or online (internet), but this does not preclude the potential of entering the sphere of religious learning through professors or lecturers exposed to anti-Pancasila ideology (Zakariyah et al., 2022).

Self-learning (both in schools, madrasas, and Islamic boarding schools) places a premium on the teacher's involvement in instructional design. Students can debate a variety of disciplines through him, which have been classified as subjects or fields of study. There are evidence that certain students at universities (particularly public universities) have been exposed to radical ideologies. This can be observed in physical appearance or dress style, for example, earlier speech alterations and the desire to form study groups with salafi traits (Nugraha, 2020).

In the context of student intellectual discourse, the tendency to follow Wahhabism can be discerned by the way students dress (men wear *cingkrang* pants, women wear large headscarves) and by the presence of Salafi figures such as Abdullah bin Baz, sheikh Al Utsaimin, and others during class discussions. These signs include the potential for extremism in learning, which is feared to have the ability to shape students into extreme understandings that affect other students, impeding the goal and mission of IAIN Parepare's integration of Islam and culture.

## METHODS OF RESEARCH

In this instance, <sup>2</sup> the type of research used is research and development. The purpose of this study is to develop a learning model that has been implemented in a classroom setting for disciplines covered by IAIN Parepare. The learning model used by lecturers is one that continues to rely on the cognitive target point,

resulting in a lack of value internalization in students.

In this case, development research is defined as a type of research that aims to create new learning models from existing ones. It is conducted by lecturers and begins with a preliminary examination of the existence of a fundamental problem, followed by an in-depth analysis of the problem, and finally, the discovery of a model. The researchers devised a learning model based on religious moderation, particularly in subjects connected to Islam, in response to the challenges outlined above.

## RESULT AND DISCUSSION

Parepare State Islamic Institute; Idea of Religious Moderation in Learning Process

Religious moderation is in fact an inherent initiative of the Republic of Indonesia's Ministry of Religion, which institutionally oversees the Parepare State Islamic Institute (IAIN). Throughout history, the Ministry of Religion has systematically developed interreligious relations through long-term policies; even when ministers and governments changed, the substance of religious moderation was affected by state regulations and policies.

On June 30, 1980, under the tenure of Minister of Religion Alamsjah Ratu Perwiranegara, the Indonesian government formed the Interreligious Deliberation Venue, a forum for interreligious cooperation (WMAUB). This forum hosts a variety of activities at the regional, regional, national, and worldwide levels, including dialogues, discussions, and seminars (Muhammadin & Danusatya, 2018).

Additionally, numerous localities have formed inter-religious communication forums for persons of various religious backgrounds. For instance, in North Sumatra, it is referred to as the Agency for Interreligious Cooperation (BKSAUA North Sumatra). This agency was founded in 1969 and continues to operate well. The agency that is paid by the local government on a regular basis is composed of representatives from the provincial, district,

sub-district, and village levels. Additionally, there is the so-called Communication Forum between Religious Leaders in North Sumatra (FKPA). FKPA was founded up to the sub-district level with funding provided by the APBD. Meanwhile, there is a South Sumatran Community Communication Forum, or FOKUSS, in South Sumatra (Tambak, 2021).

Meanwhile, three religious peace research centers have been established in three cities: Yogyakarta, Medan, and Ambon. The Institute for the Study of Religious Harmony is the name of this institution (LPKUB). In essence, various policies were developed during the New Order regime with the goal of fostering harmony within a pluralistic Indonesian community. All of them are geared toward realizing Alamsjah Ratu Perwiranegara's Trilogy of Harmony vision (Saheed, 2016).

It is apparent that the Ministry of Religion attempts to educate religious people on a regular basis about the fact that the people who make up this nation are not only one, but numerous and diverse. Additionally, the government aggressively promotes the establishment of laws and regulations that promote and socialize religious concord (Widiastuti, 2019).

Several statutory regulations have been enacted, including the following: To regulate religious broadcasting procedures, the Government issues Decree No. 1 of 1979 of the Ministers of Religion and Home Affairs on Religious Broadcasting and Foreign Assistance to Religious Institutions in Indonesia, dated January 2, 1979; Second, to safeguard religion, the Republic of Indonesia issued Presidential Decree No. 1 of 1965 on the Prevention of Religious Abuse and/or Blasphemy, as well as Criminal Code Article 156a, which establishes criminal penalties for blasphemy; Third, in response to numerous conflicts over the establishment of places of worship, the government issued PBM No. 9 and 8 of 2006 on the Duties of Regional Heads in Maintaining Religious Harmony and Empowering FKUB (Rangkuti et al., 2021).

It must be noted that the creation of these diverse religious programs does not entirely promote the moderate attitude toward religion and avoid disputes. However, removing these religious laws will result in an increase in religious conflicts. The birth of a policy is not a single variable or a panacea that guarantees the absence of religious disputes. However, numerous more factors are required to facilitate the management of religious diversity and avoid tension between Indonesian society's culturally and religiously diverse groups (Fuad & Susilo, 2019).

During Lukman Hakim Saifuddin's tenure as Minister of Religion, systematic and sustainable efforts to strengthen religious moderation were made, at least through three (three) strategies: a) socialization and dissemination of religious moderation ideas; b) institutionalization of religious moderation into binding programs and policies; and c) incorporating the perspective of religious moderation into the 2020-2024 National Medium-Term Development Plan (RPJMN).

IAIN Parepare has appointed implementing authorities to oversee the program's operation, including the director of the center for religious moderation and the gate of moderation. Additionally, planned activities like as webinars and workshops were conducted, as well as inviting the Chancellor of the Toraja State Christian Institute to launch the 2021/2022 odd semester lectures in order to bolster government programs. Parepare, the Chancellor of the State Islamic Institute (IAIN), has consistently emphasized the necessity of religious moderation as a component of the institute's academic paradigm.

This is emphasized further by the motto of the Parepare State Islamic Institute (IAIN), Malebbi 'Warekkadana Makkiade Ampena, which lexically translates as polite in speech and demeanor. Malebbi is linked with warekkada, which translates as pleasant discourse. Not only is it nice in speech, but it also embodies the Bugis culture, which is noted for its delicate and polite message imparting. While "makkiade ampena" indicates that every action represents noble values and nobility, it

also means that the behavior represented is led by the merger of religion and the noble culture of the Bugis community, which is the locus of the Parepare State Islamic Institute campus (Herlinawati, 2020).

The slogan displays itself in academic activities ranging from lectures or learning to administrative services and other tri dharma activities such as research and community service during the implementation phase in the field..

## CONCLUSION

The development of a learning model based on religious moderation in the context of IAIN Parepare in this research refers to the policies of the Ministry of Religion of the Republic of Indonesia and the IAIN Parepare program as a gateway to religious moderation via an online platform, namely "good practice moderation," with the platform and its features, which include: pitur for lecturers and students, face-to-face/lecture sessions, and evaluations with an attractive design. The product of the development of the religious moderation learning model has been validated by media and content experts, and the results indicate extremely high performance, with items or items from the material side scoring 0.75 (high validation), language and images scoring 0.66 (high validation), and 0 presentation scoring.92 (very high validation). Meanwhile, 58.5 percent strongly agree, 35.8 percent agree, and 5.7 percent hesitate on the question of whether the application-based learning model of religious moderation is successful and efficient.

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