Mainstreaming Religious Moderation in Polytechnic, Quo Vadis?

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Abstrak. *Artikel ini mencoba membedah arah pengembangan dan penerapan nilai-nilai moderasi beragama di Politeknik. Moderasi Beragama secara konsep merupakan sebuah proses meyakini, memahami dan mengamalkan ajaran agama yang berimbang dalam kehidupan berbangsa dan bernegara. Penelitian ini adalah penelitian kualitatif, di mana data hasil studi lapangan dikumpulkan melalui wawancara, observasi, dan studi dokumentasi. Penelitian lapangan dilaksanakan di Politeknik Bandung (Polban) dan Politeknik Negeri Jakarta (PNJ). Hasil kajian menunjukkan bahwa arah pengembangan moderasi beragama di Politeknik mengedepankan pada penanaman nilai toleransi yang dititipkan pada semua mata kuliah Pendidikan Agama. Penanaman nilai moderasi beragama ini dilakukan melalui penyampaian materi tentang toleransi dalam pandangan agama-agama di Indonesia dan pelaksanaan kegiatan bersama dalam bentuk projek kerukunan antar umat beragama.*

Kata Kunci: *Pengarusutamaan*, *Moderasi Beragama*, *Politeknik*

Abstract. *This article tries to dissect the direction of the development and application of religious moderation values in the Polytechnic. Conceptually, religious moderation is a process of believing in, understanding and practicing balanced religious teachings in the life of the nation and state. This research is a qualitative research, in which data from field studies were collected through interviews, observation, and documentation studies. Field research was carried out at the Bandung Polytechnic (Polban) and the Jakarta State Polytechnic (PNJ). The results of the study show that the direction of developing religious moderation in the Polytechnic prioritizes the cultivation of the value of tolerance which is entrusted to all Religious Education courses. The inculcation of the value of religious moderation is carried out through the delivery of material about tolerance in the views of religions in Indonesia and the implementation of joint activities in the form of inter-religious harmony projects.*

Keywords: *Mainstreaming, Religious Moderation, Polytechnic*

INTRODUCTION

One of the efforts to strengthen a harmonious national life based on religious values, the Ministry of Religious Affairs Republic of Indonesia (called Kemenag) has developed a religious moderation program (called Moderasi Beragama) and is part of the Republic of Indonesia Ministry of Religious Affairs' strategic plans for 2020-2024 (Fahri & Zainuri, 2019; Junaedi, 2019). Religious moderation here is not in the sense of moderating religious teachings, but moderation in the thought and implementation of religious teachings, or moderation of religious attitudes and behavior that is practiced (Azis & Anam, 2021). This concept is interesting to explore and study considering that religion is often accused of being the cause of acts of intolerance and extremism (Handoko, 2019; Naharong, 2013; Tamawiwy, 2019). Meanwhile, on the other hand, the Indonesian people are very attached to aspects of spirituality and religiosity (Farid, 1994; Fathurrohman, 2016). The release of Indonesia from the clutches of colonialism was also inseparable from religious enthusiasm.

Indonesia as a unitary state consisting of various tribes, languages, races, religions and customs (Nurhayati & Agustina, 2020; Sodik, 2020)is an ideal laboratory in fostering a life that is harmonious, compatible and united in diversity. Although these conditions are often seen as causing vulnerability to breed divisions (Marijan, 2019). It is not uncommon

for riots to occur in one area due to offense related to race, ethnicity, and religion. several cases that emerged such as the burning of a mosque in Tolikara, the offense of Muslims towards a mother who confided in her because she was disturbed by the sound of the call to prayer echoed in the mosque around her house in Tanjung Balai. The latest is the viral incident of kicking offerings kept by the Lumajang people around Semeru. There are many aspects of the internal life of the nation and state that have the potential to become a source of conflict in society. This certainly must be anticipated considering that in this modern life, the Indonesian nation is faced with the challenges of globalization and technological advances (Muliawaty, 2019; Tyas & Safitri, 2014). Cross-country lines of communication will open and have implications for the spread and exchange of cultures.

The implementation of religious education in tertiary institutions has a very strategic role in supporting the government's efforts to bind a sense of unity based on religious values (Arifianto et al., 2021; Intarti, 2016; Syarif, 2019). This is in addition to the position of religious education as a national compulsory subject, in addition to religious education being mandated by the National Education System Law and its derivatives as attitude development and character building courses (Qodratulloh, 2017). Therefore, a learning system is needed that supports the sowing of religious moderation values so that the

implementation of religious education can run in accordance with the educational goals that have been mandated in the Law.

In general, the article will present the direction of developing and implementing the value of Religious Moderation in Polytechnics. Given the breadth of studies on this theme, the discussion in this article will be limited to studies on the application of religious moderation values in learning activities at the Polytechnic. The researcher sees that until the time this article was written, a comprehensive study had not been found regarding the management and implementation of religious education in polytechnics. On that basis, the resulting data will be an illustration of the mainstreaming of religious moderation through Islamic religious education learning at the Polytechnic.

METHODS

The study used qualitative data types with descriptive methods. Data collection was carried out through interviews, observations, and documentation studies. Interviews were conducted with religious education lecturers at Politeknik Negeri Bandung (Polban) and Politeknik Negeri Jakarta (PNJ). An interview was also conducted with Deputy Director for Academic Affairs.

In addition, data collection was also carried out by conducting a documentary study thorough investigation of documents related to

religious instruction lectures, including Law No. 20 of 2003, PP No. 55 of 2007, Law No. 12 of 2012, Permenristekdikti No. 44 of 2015, KMA No. 5 of 2020, Decree of the Director of Polban No. 199/2017, Religious Education Curriculum and lesson plan in Polban, Religious Education Curriculum and lesson plan in PNJ, and Polban and PNJ Religious Education Teaching Materials.

After the data is obtained, the authors perform data analysis with four stages of analysis, namely Unit Processing, categorization, data interpretation, and drawing conclusions.

RESULTS AND DISCUSSION

Examining the essence of Religious Moderation

The word moderation in Arabic means "*al-wasathiyyah*". In language "al-wasathiyyah" comes from the word "wasath" (Faiqah & Pransiska, 2018). Al-Asfahaniy defines "*wasathan*" with "*sawa'un*" which is the middle between the two limits, or with justice, the middle or the standard or the mediocre (Nuraripah et al., 2020). Wasathan also means to keep from being uncompromising and even leaving the line of religious truth. In addition, the word *wasathiyyah* is also often synonymous with the word "*al-iqtishad*" with the subject pattern "*al-muqtashid*". However, applicatively the word "*wasathiyyah*" is more popularly used to denote a complete paradigm of thinking, especially with regard to

religious attitudes in Islam (Zamimah, 2018).

At the practical level, the form of moderate or middle way in religion can be classified into four areas of discussion, namely: 1) moderate in matters of faith; 2) moderate in matters of worship; 3) moderate in matters of temperament and manners; and 4) moderate in *tasyri'* issues (Fahri & Zainuri, 2019).

In the context of religious thought in Indonesia, the concept of religious moderation has at least five characteristics, namely, First, non-violent ideology in preaching religion. Second, adopting the pattern of modern life and all its derivations, such as science and technology, democracy, human rights and the like. Third, the use of rational thinking in approaching and understanding religious teachings. Fourth, using a contextual approach in understanding the sources of Islamic teachings. Fifth, the use of *ijtihad* in determining religious law (*istinbat*). When analyzed in more depth, these five characteristics can be squeezed into several more characteristics such as tolerance, harmony and cooperation between different religious groups (Hilmy, 2012).

Directions for Development of Religious Moderation in Polytechnics

As part of the national education system, the Polytechnic has a specific goal, namely to develop human resources with practical skills. Therefore, the program at the Polytechnic is Vocational education

which is held at the Higher Education level, in practice this education equips students to have skills accompanied by basic theoretical knowledge and strong disciplinary character. Thus, Polytechnic alumni are directed to become skilled experts in the fields of engineering and trade administration.

In Indonesia, the first Polytechnic pilot started in 1976 with the establishment of the Swiss Mechanical Polytechnic in Bandung. Considering that the results of the establishment of this Polytechnic were successful, the government, with the support of the World Bank, in 1979 established Polytechnic education in Bandung, Jakarta, Semarang, Medan, Palembang, and Malang which then expanded to various parts of Indonesia.

Producing graduates who are in line with industry needs is actually the original goal of establishing Polytechnics in Indonesia. The industrial need for a professional and skilled workforce is an opportunity that is answered by education at the Polytechnic. In its development, the Polytechnic does not only produce graduates who have gross skills, but also must be accompanied by qualified soft skills. Education at the Polytechnic also equips students with the ability and mastery of an entrepreneurial spirit, is cultured, has an environmental perspective and is able to compete at the national and international levels. This is in line with the mandate of Article 31 of the 1945 Constitution which places great emphasis on National education must support the achievement of national development goals by being rooted in

the culture of the Indonesian nation which is based on Pancasila and the 1945 Constitution.

These ideals are derived in a more operational manner and Law No. 20 of 2003 concerning the National Education System which explicitly states that education isa conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state. Clearly, it can be seen that the definition mentions at least 3 (three) main points of the nature of education, namely: (1) conscious and planned effort; (2) developing the potential of students by establishing a learning atmosphere and learning process; and (3) nurturing noble character to support personal, social, national and state life which includes religious spiritual attitudes, self-control, personality, intelligence, noble character, and other skills needed.

In relation to higher education, the government has issued Law No. 12 of 2012 concerning national standards for higher education which encourages the expansion and guarantee of access, full development of tridharma, equality, strengthening of vocational education, integrity of educational levels, autonomy, quality assurance system, certainty. state responsibility and avoid liberalization & commercialization of Higher Education.

The urgency of strengthening vocational education, related to the external challenges faced by Indonesia today, namely the industrial revolution 4.0 and globalization (Primary, 2019; Priatmoko, 2018). The era of the industrial revolution 4.0 is related to life systems that rely on cyber-physical systems so that they change the way humans view and live life, work, and social communication. The resulting progress has made many conveniences for humans, but also faced very complex challenges, such as the replacement of human workers with machines based on artificial intelligence. (Fonna, 2019; Ghufron, 2018). This of course will erase many jobs, even though it will give birth to new jobs (Siregar et al., 2020).

This challenge can actually be used as an opportunity forIndonesia. The demographic bonus with the abundance of the younger generation is a big opportunity for Indonesia to progress and develop (Sutikno, 2020). Through empowering the younger generation, Indonesia needs to foster and prepare young people who are able to think creatively and have the courage to innovate in empowering a wide variety of natural resources/human resources/cultural resources into valuable goods/services to create new jobs. Steps to get there can be started with the development of polytechnic education / vocational education so that it can give birth to graduates who are able to compete, side by side and compete or be described as a generation that is "innovative, inventive, self-motivated and self-directed, creative problem solvers to solve to confront

increasingly complex global problem" (Trilling & Fadel, 2009)

Meanwhile, the second challenge relates to the entry into force of the ASEAN Economic Community (AEC) in 2015 which has led to increased mobility and labor competition among ASEAN members. Changes that occur both in the socio-economic aspects in Indonesia until 2030 must be placed in a regional (ASEAN) and global context. Indonesia's agreement to join the MEA has an impact on the way and process of human resource development. Various structural changes related to the AEC have led to an increase in the need for skilled labor and will reduce the need for unskilled workers. AEC will promote a skills-intensive economy considering that ASEAN countries are moving into producing and exporting countries.

The real implication born of this challenge is that intense communication will open with various countries both at the ASEAN regional and global levels. Territory boundaries are biased, especially with the development of information technology. The plus point is that every human being will be connected with other human beings in various locations which allows the exchange of information, skills and culture. Thus, the educational process at the polytechnic must be able to prepare skilled personnel who are ready to socialize widely, ready for various differences, but also able to have a high sense of love for the motherland.

The challenges that arise actually become opportunities for polytechnics in developing the education system, especially those related to student soft skills development. In this case, the soft skills that must be built are related to the ability of students to be able to adapt to changing times, broad associations, and strengthen Indonesian identity. Soft skill planting is carried out both through academic and non-academic channels, in this case student affairs. The results of studies in the field show that education at polytechnics responds to this challenge by developing religious moderation values, both through academic activities and student activities.

From a formal juridical point of view, there is actually no legal umbrella that strictly regulates the implementation of the concept of religious moderation in Polytechnics. The new ministry of religion issued a regulation regarding the development of religious moderation in state Islamic religious universities through the establishment of a house of moderation as contained in the circular of the director general of Islamic higher education number B-1856/DJ.I/PP.00.9/06/2021. Meanwhile at Polytechnics, or at tertiary institutions in general, there is no clear legal basis regarding the implementation of the concept of religious moderation in tertiary institutions.

In relation to the implementation of religious education, the team of lecturers at the Polytechnic agreed that the concept of religious moderation is

a good concept to be adopted and applied in polytechnics. Apart from the mission of religious education isfostering a complete personality with the hope that students become individuals who believe in and fear Allah The Almighty, are able to devote their knowledge and expertise to the welfare of mankind. This profile is a benchmark for a complete Indonesian human figure and is expected to be able to respond to various challenges in global developments.

The importance of the concept of religious moderation being implemented in religious education in polytechnics, apart from of course being motivated by various challenges that come from outside, is also faced with challenges that come from within. There are at least five patterns of threats coming from within the Indonesian nation, namely extremism and terrorism, illegal drugs, corruption crimes, and social inequality.

The Ministry of Religious Affairs has established 9 values of religious moderation, including the values of tolerance, deliberation, moderation, uprightness, pioneering, improvement, love of the motherland, non-violence, and respect for traditions. In this study the author tries to emphasize two important concepts that should be the spirit of developing the value of religious moderation in the Polytechnic. The value of tolerance has an important position in instilling moderate religious understanding in students.

The attitude of religious tolerance is very important and requires special attention. Indonesia, which consists of various tribes and religions, has its own challenges in instilling the values of unity in diversity. The diversity of religions in Indonesia does not only revolve around major religions that are officially recognized by the government, but also local beliefs and religions. There are 187 local religions in Indonesia spread across 13 provinces. History has recorded various conflicts with religious backgrounds in Indonesia. Among them are the religious conflict in Ambon, the Poso conflict in 1992, the conflict between groups that occurred in East Java between Sunnis and Shiites that emerged around 2006, the conflict religion in Bogor related to the Development of GKI Yasmin since 2000, the burning of the mosque in Tolikara during the Eid al-Fitr celebrations and other incidents.

Indeed, the development of values Religious tolerance must become an agreement as well as a joint movement in the local and global scope. Civilization and peace must begin with the same understanding of tolerance. Tolerance is a necessity in the life of people with religious backgrounds. The Ministry of Religious Affairs is trying to compile an Index for Religious Harmony (*Kerukunan Umat Beragama*) in which one of the main indicators in building inter-religious harmony is tolerance, so that people are able to lead lives in harmony, tolerance, tolerance, and mutual respect for differences and freedom in carrying out religious teachings.

Along with the development of technology and wider association, the

variety and color of life also increases. Various new things that have not been found in everyday life within the sphere of Indonesianness will emerge. Imported cultures from various countries will come to Indonesia and inevitably influence the mindset and lifestyle of the Indonesian people. This situation will inevitably give rise to ripples in social life. The conflict between those who accept the new culture and those who reject the arrival of the new culture becomes unavoidable. On a wider scale, it is feared that the new culture that has emerged will instead be accepted and the local Indonesian culture will disappear under the influence of globalization. This condition can be seen, for example, from the start of the development of a new culture in the younger generation. Take, for example, phenomena such as the Citayam Fashion Week which went viral a few months ago, or the growing habit of mukbang among the younger generation for their social media content. Pros and cons occur in society, and give birth to polarization which causes conflict if it is not taken seriously.

Along with the increasingly advanced and developing technology, it demands society to be as optimal and optimal as possible using the latest science in meeting human needs. The global era has a goal to create comfort in human life. On the other hand, there is concern that global civilization can degrade human values, considering that competition is a core value of civilization. The law of the jungle will work, whoever is the strongest will survive.

On the basis of the above, religious education in the future must be able to enrich the values of tolerance. This is in line with the educational dimension according to UNESCO, where education must be able to realize the ability to live together (learning to live together). Instilling these values of tolerance is not only the task of one particular religious education, because in fact every religion teaches the importance of tolerance. In Islamic teachings it is explained about the importance of brothers and sisters between believers or confessors to hand over their beliefs and religious affairs to each other in Surat al-Kafiran verse 6 which means: "... for you your religion, and for me my religion". In relation to social life,

Likewise in the beliefs of the Catholic religion, where the Catholic Church continues to respect other religions, admits that there are elements of truth in other religions, but without the need to obscure what it believes in, namely as the Mystical Body of Christ, where Christ himself is His head. Therefore, the Catholic Church continues to evangelize, both with teaching and works of love. In other words, the Church continues to proclaim Christ with words and also with deeds of love.

For Protestant Christians, the New Testament records one of the main core teachings of the Lord Jesus relating to tolerance, namely loving your fellow human beings as yourself. The command of the Lord Jesus to

love fellow human beings as oneself in Matthew 22:39, is clear evidence of the teaching of the Lord Jesus regarding the position of other people for God's church. In the teaching of the Lord Jesus, everyone is a neighbor who must be loved with standards such as loving oneself. Other people of any religion and belief are neighbors who must be loved and respected. Everyone is valuable before God, therefore Christian faith must foster an attitude of mutual care, giving, helping, paying attention, and even sacrificing. "In other words love dissolves all differences (Butar, 2020)

For adherents of Hinduism, the Teachings of Tolerance in Hinduism-Dharma are contained in Tri Hita Karana, Tri Hita Karana implies the three causes of well-being which originate from the harmonious relationship between humans and their God, humans and their natural environment, and humans and each other (Kamaruddin & Sabannur, 2018)

Buddhist adherents believe that the attitude of tolerance has been exemplified by Buddha both through actions and in advice through his sermons. The values of tolerance are not only taught, but shown directly in their attitudes and actions, also carried out by their students (Sukarno, 2019). Buddha was a teacher who loved peace, and was very tolerant of followers of other faiths (Devi, 2020). The Buddha never used even the slightest violence in teaching the Dhamma, because He was based solely on compassion in teaching anyone (Sukarno, n.d.).

The teachings of tolerance in Buddhism have existed since Gautama Buddha taught dhamma in India. The essence of the teaching of tolerance is seen in the four noble qualities (brahmavihara), namely metta (love), compassion (compassion), mudita (sympathy), and uppekha (equanimity). These four noble qualities are the basis of tolerance in Buddhism. The feeling of "disagreeing" with everything that is different in the environment can be eroded by practicing these four noble qualities so that it turns into peace (Grace et al., 2021).

In Confucianism, the belief that Prophet Khongzi never taught his people to outperform any party, there is not a single verse from the book of Si Shu (Su Si) which orders his people to compete to increase followers, especially by seizing people from other religions, if every religion wants to always outperformed the other side, ignored each other and felt Tian was appointed as the "sole agent of truth".", then the result is that the energy that should be used for self-development is instead used to beat each other, always ready to pounce, become violent and lose the noble values of the teachings of the religion itself (Huda & Sari, 2020). In the Confucian religious scriptures, namely the Si Shu scriptures, it is stated in Lun Yu II. 14, namely: A Jun Zi can get along well even though he can't be the same; a lowly person (Xiao Ren) can be the same even though they can't get along (Huda, 2019).

The data shows that the value of tolerance is a common thread of recognized religious teachings in

Indonesia. There is no single religion that rejects diversity, whether in cultural, ideological, social or belief aspects. However, every religion teaches the importance of accepting the reality of differences, without having to break away from the bonds of the truth of their religious dogmas. This view has the potential to develop attitudes and values of tolerance that can be developed in the world of education in Indonesia.

In relation to its application in the implementation of religious education learning at the Polytechnic, the value of interfaith tolerance is a study that can be included in religious education learning, both in face-to-face learning in the classroom, as well as in the form of assignments through structured activities.

In classroom learning, the value of tolerance can be embedded in a special study on the theme of interfaith tolerance. it includes studies on the nature of tolerance, the functions of tolerance, the forms and applications of tolerance, and interfaith tolerance. verses about tolerance in various religions that are recognized by the government in Indonesia become the spirit in the study of interfaith tolerance.

On the other hand, instilling the value of religious moderation in activities outside the classroom is carried out in various activities. To support this activity, the form of religious education learning uses a project based learning (PBL) approach. Inter-religious harmony projects are tasks that must be carried out by students as part of learning

religious education and are part of structured assignments. The activities carried out were joint activities between students with various religious backgrounds and involved student religious activity units. The form of activity is manifested in the form of exchange of ideas on religious teachings, group discussions regarding comparisons of verses in the scriptures on a particular theme, public lectures starting with the reading of the scriptures of each religion, and various other activities.

There are at least 3 advantages if this material can be included in religious education lecture material, including:

1. Students will know the guidance of tolerance in their religious teachings. This will have implications for increasing the enthusiasm of students' understanding of the teachings of the religion they adhere to,

2. Students can find out the guidance of tolerance in the teachings of other religions. It is hoped that with this, students can understand that there are similarities in the teachings of goodness in every religion, and can accept the differences that exist in the teachings of their religion with the teachings of other religions.

3. Students are encouraged to be able to mingle with their surroundings openly without having to lose their identity as adherents of the religion they believe in.

CONCLUSION

Religious moderation as a moderate religious perspective is very relevant in relation to character education carried out at the Polytechnic. Religious Education courses as an integral part of the curriculum developed at the Polytechnic allow discussion and study of religion to be applied in the learning process. Real steps in implementing religious moderation in Islamic Religious Education learning are implemented through the insertion of arguments and case studies related to the inculcation of tolerance values as religious moderation values as a topic that is studied specifically in religious education teaching materials. On the other hand, the application of religious moderation can be carried out through joint activities in the form of inter-religious harmony projects.

Acknowledgments

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