



EFFORTS OF PRABUMULIH 5 PRIVATE VOCATIONAL SCHOOL IN INSTRUDING RELIGIOUS MODERATION ACCORDING TO THE “FRIENDLY” MOTTO (RELIGIOUS, AMANAH, INDEPENDENT, SAFE, HARMONIC)

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Abstract:

Religious moderation is an effort to understand and assure all who have a religion to carry out their activities according to their beliefs. Religious moderation reflects a person's success and the scope of a nation with a culture of tolerance and a healthy environment in society. Because religion is a sensitive matter, that becomes the most significant conflict material in the community outside of other factors. This study aimed to find out and describe the inculcation of religious moderation in SMPN 5 Prabumulih through the motto FRIENDLY. SMPN 5 Prabumulih carries out these efforts, so indirectly, they have carried out the function of their slogan, namely FRIENDLY, where the religious part is reflected in the religious activities provided by the school; the mandate function is to realize the needs of Muslim and non-Muslim students according to reality without any difference, the independent part is that the school gives students the freedom to take a stand in studying their respective religions. In contrast, for the safe function, the school provides a sense of security and comfort for all students to practice their religion in the school environment. For a harmonious process, namely, the school offers education character in students and teachers as well as all parties of SMPN 5 Prabumulih to have values and morals as educated citizens who look after each other, provide a sense of security and tolerance, not be racist or limit the movements of those who are in the minority.

Keywords: *Religious Moderation, Friendly, Safe, Independent, Trustworthy, Harmonious*

INTRODUCTION

Indonesia, as many people already know, is known as a country with a lot of diversity. Scattered throughout the archipelago, it creates many differences in each society, be it race, culture, ethnicity, habits, or even religion, which already has legal force based on the guarantees of the 1945 Constitution.

However, it cannot be denied that behind this diversity, seeds of conflict can be created due to various reasons, such as intolerance, incorrect understanding of religious values and other reasons. It is often found in Indonesia that actions that lead to radicalism, extremism, hatred of certain parties, violence and vandalism can destroy unity. This is also very contrary to the rules of Islamic religious law.

The phenomenon is that the diversity of Indonesian society must have many opinions, views, beliefs, and interests of each individual, group, and class, including in religion. For the unity of the Indonesian nation to be maintained, it is necessary to develop Islamic moderation values both in society and educational institutions; one way that can be done is to internalize Islamic moderation values into religious education.

Therefore, educational institutions have a strategic role in breaking the chain of violence or intolerance in the name of religion. And thus, it is necessary to have an

educative approach that must be carried out in every institution for all students, which can be implemented in education integrated with school programs.

SMPN 5 Prabumulih is one of them; in interpreting religious moderation, the school implements it by adapting it to the motto that has become the label of the institution, namely FRIENDLY (Religious, Trustworthy, Independent, Safe, Harmonious) according to the aim of integrating religious moderation in the school environment. So, with the hope that all parties at SMPN 5, Prabumulih can reflect citizens with religious tolerance by applying a wise attitude and mutual respect for fellow students with different beliefs.

RESEARCH METHODS

This research is a qualitative descriptive study with respondents including the school principals, teachers, and also students, both Muslim and non-Muslim.

RESULTS AND DISCUSSION

Religious moderation is a conscious effort to understand, instill and foster understanding of the diversity of religions, ethnicities, races and cultures through a variety of approaches, strategies, and appropriate methods so that moderate attitudes and behaviour grow, which are reflected in the values of religious moderation, among others, respect for diversity, tolerance, moderation, balance, and fairness in each student.

In addition, the values of religious moderation originate from Islamic teachings. However, similar values may also be found in religions that live in Indonesian society. Due to its universal character, these values of religious moderation can be found in equivalents in 'urf, or in Indonesian customs in general. Respect for 'urf itself is one of the values of religious moderation because the good traditions of a society can be a source of Islamic law. Islam teaches nine values of moderation according to the content of their spiritual meaning. When someone accustoms to these values, he carries out his religious teachings. Seven of the nine values were formulated by the ulama participating in the 2018 Bogor Summit. Meanwhile, two additional values (anti-violence and respect for adat) came from the contributions of experts to the ministry of religion; these two values can also be found easily in Islam's legal books. In PAI subjects, these values are integrated into KD and KI.

Based on the results of the interviews, it is known that Prabumulih 5 Public Middle School in carrying out efforts to instil religious moderation based on the motto proclaimed by the school, among others, by doing several things, namely, the school facilitates convenience for students of different religions by providing them time to study books like Muslim students who carry out the routine reading of surahs. Yassin every Friday. The school also provides options for students who want to take part in Islamic religious lessons given by the teacher by staying in class or wanting to leave class, including going to the library.

Schools do not deny the existence of conflict if it is triggered by intolerance due to spectacles or provoked by negative issues. However, this did not drag on and became a long-standing problem that has damaged the school's efforts in building a culture of tolerance towards others.

For Muslim students who get a lot of facilities and greater attention at school, it does not cover feelings of inferiority for non-Muslim students. However, the school still pays the same attention to these students. There are no exceptions to using school facilities, the convenience of learning, playrooms, or matters relating to students' rights to receive the same treatment as other students. The school seeks to provide a sense of security for non-Muslim students to study their religion with the help of their religious teachers.

The school instils in all Muslim students with character education in the form of mutual respect, respect, being friendly, loyal friends, working together, and learning together. Other than that, schools also shape the character of moral students; namely, students must maintain attitudes and behaviour that reflect an educated and religious

person.

Adjusting to Unik research in his journal "Inculcating Religious Moderation in Islamic Religious Education", the importance of religious moderation as a way to maintain social balance. Islamic religious education is an alternative model of religious restraint that teaches the values of tolerance in it. Here it explains that religious moderation is increasingly felt its function if the difference is getting bigger. However, in the educational environment, it should be easier to integrate religious moderation in all lines of institutions because the world of education is a place for experts who are open-minded and wise in doing various things.

So, by Prabumulih 5 Public Middle School carrying out these efforts, indirectly, they have carried out the function of their motto, namely FRIENDLY, where the religious part is reflected in the religious activities provided by the school, the mandate function is to realize the needs of Muslim and non-Muslim students. In reality, without any difference, the independent part is that the school gives students the freedom to take an attitude in studying their respective religions, while for safe operation, the school provides a sense of security and comfort for all students to practice their faith in a school environment and functions harmoniously namely the school provides character education to students and teachers as well as all parties at SMPN 5 Prabumulih to have values and morals as educated citizens who look after each other, provide a sense of security, tolerance, not be racist or limit the movements of those who want to.

CONCLUSION

Religious moderation is an effort to understand and assure all who have a religion to carry out their activities according to their beliefs. Moderation of religion reflects a person's success and the scope of a nation with a culture of tolerance and a healthy environment in society because religion is a sensitive matter that becomes the most significant conflict material in the community outside of other factors.

SMPN 5 Prabumulih applies religious moderation in the concept of their motto, namely FRIENDLY, which includes being religious, safe, independent, trustworthy and harmonious. The school, in its daily activities, applies all the functions of this motto, and it is not easy as expected because it takes a long time through habituation to develop the values and morals of students and all parties in the school so that they can understand and tolerate the differences that exist in school.

And through this habituation, SMPN 5 Prabumulih can slowly seek moderation of religion to become a school culture, live side by side and safely and comfortably carry out all activities with non-Muslim students in achieving learning goals together.

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