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**Strengthening The Islamic Moderation Value Through The Multi Ethnic Workshop
of IAIN Jember Educators Profession's Education Participans**

Mundir

Jember State Islamic Institute

mundzirrosyadi@gmail.com

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Abstract: This paper aims to describe various efforts to affirm the values of Islamic moderation for teachers' professional education (PPG) participants through multi-ethnic workshops. They come from different ethnic backgrounds: Javanese, Madurese, Oseng, Sunda, Makassar, Bugis, Mandar, and Papua. In the workshop, PPG group members were deliberately designed from various ethnic groups. Such

assimilation is an effort to instill the values of Islamic moderation such as: polite, open minded, upholding an honesty, compassion, and multidirectional communication attitude. With a qualitative approach and case study research design, the results of the study show that: the first steps of the Jember IAIN LPTK were carried out through participant data collection, briefing to them, briefings to resource persons lecturers, and the random formation of a Dalgab PPG workshop class. Second, PPG participant responses can be revealed through the results of a 4-Likert scale questionnaire: strongly agree, agree, disagree, and strongly disagree. The majority of them answered strongly agree, and agree. No one answered disagree or strongly disagree.

Keywords: Islamic Moderation Values, Multi-Ethnic, PPG

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Introduction

The implementation of Teacher Professional Education (*PPG*) within the Ministry of Religion of the Republic of Indonesia began with the issuance of a circular of the Director General of the Director General of Islamic education number: Dj.I / PP.00.9 / 60/2012. At that time *IAIN* Jember was not yet entitled to become one of the *PPTK LPTK* organizers. Only after the issuance of the Decree of the Minister of Religion (*KMA*) Number: 606 in 2018 regarding *PTKI Dalgab PPG* Program Operator, Jember State Islamic Institute (*IAIN*) Jember was one of 35 *PTKI* appointed as organizers of the Dalgab *PPG* program in 2018. This program was carried out from 17 June 2019 to 24 November 2019, with details: a) Online (June 17-August 29), b) Workshops (September 19-October 17), c) *PPL* (October 21-November 8), d) Performance Test (November 11-20), and e) Knowledge Test (November 23-24).

This time, *IAIN* Jember received the mandate to hold *PPG* in the field of Islamic education certification, Aqidah Akhlak and Fiqh. The number of *PPG* participants in 2019 was 131 Madrasah teachers (Kindergarten, Islamic elementary school, Islamic Middle School, Islamic High School) and 60 School teachers (Kindergarten, Elementary, Middle, High School, and Vocational School). Madrasah teachers come from various districts and cities in the East Java region, while School teachers come from various districts and cities in various provinces in Indonesia. The total 191 participants came from 15 districts and 2 cities from 5 provinces in Java, Sulawesi and Irian Jaya.

There is one interesting and unique thing about the implementation of *PPG* at *IAIN* Jember 2019. A total of 131 madrasah teachers (hereinafter abbreviated Islamic Educations) and 60 school teachers (hereinafter referred to as *Islamic Educations*) come from different ethnic backgrounds. They come from the tribes of Java, Madura, Oseng, Sunda, Makassar, Bugis, Mandar, and Papua, which of course have a different character and culture. Their meeting in a *PPG* workshop forum was an event of getting to know and understand each other between one tribe and another tribe among Islamic Educations and Islamic Educations teachers. Being fair, tolerant, balanced, respecting, and not forcing the will, certainly needed by fellow participants in this *PPG* workshop. That is the true values of moderate Islam, moderation in religion, or moderation of Islam that originates from the Holy Qur'an (Tim Penyusun, 2012).

Noting the above conditions, *LPTK IAIN* Jember has a strong desire to affirm the values of religious moderation through face-to-face learning or during workshops for teachers participating in the *PPG* Daljab workshop. This effort is important to be started from an educator before they try to instill and affirm the value of religious moderation to students and society in general. There are a number of previous research results that have shown success in implementing, instilling and or affirming religious moderation through learning. For example: a) Ali Imron's research from Wahid Hasyim University Semarang with the title Strengthening Moderate Islam Through the Learning Method of Democracy in Madrasah Ibtidaiyah (2018) (Imron, 2018). 2) Tomi Azami's research with the title Islamic Education Counter-Radicalism Curriculum: Case Study at MA Al-Asror Semarang (2018) (Azami, 2018). 3) Yunus and Arhanuddin Salim's research entitled The Existence of Islamic Moderation in the Islamic



Education Learning Curriculum in High School (2018) (Yunus dan Arhanuddin, 2018). 4) Adam Latuconsina's research entitled The Model of Religious Learning in Building Tolerance in School Public Spaces (Adam Latuconsina, 2016). 5) Syamsul Bahri research entitled Internalization of Multiculturalism Values with Additive Approaches in Islamic Education Learning in Taman Harapan Elementary School (Syamsul Bahri, 2017)

All of the above research, shows an effort to instill or even affirm the value of religious moderation for students, even for anyone who is taking formal or informal education, through a face-to-face learning process. Therefore, *LPTK FTIK IAIN Jember* deems it important to affirm the values of religious moderation for them through face to face in the workshop activities. They are fighters of the Islamic religion who will minimize exclusivity, intolerance, and radicalism through learning in schools or madrasah. Moreover, the intolerant attitude of Muslims and Muslim women towards groups that are not liked, according to the results of the Wahid Foundation survey showed an increase. In 2017 it was 57.1% while in 2016 the survey results showed 51.0% (Said Aqil Siroj, 2019)

Teachers participating in the Dalgab PPG program deliberately grouped the participants into 2 groups, namely the madrasah teacher group (Islamic Education teacher) and the school teacher group (Islamic Education teacher), with the consideration that the Islamic Education teacher workshop material consisted of the Islamic Aqeedah and Jurisprudence, while the Islamic Education teacher workshop material consisted of Islamic Religion Education (Islamic Education). The Islamic Education teacher group is further grouped into 5 classes, 2 Jurisprudence classes and 3 Akidah Akhlak classes, while the Islamic Education teacher group is divided into 2 classes, Islamic Education A and Islamic Education B.

The members of each group in this workshop were randomized so that ethnic variations occurred in each group. The purpose of the workshops in PPG is to equip them with a set of classroom action research (PTK) preparation. But behind that, there is a latent and hidden purpose, namely efforts to affirm the values of Islamic moderation for them. Thus, after returning from the implementation of PPG, they not only became professional educators, but also became educators who were able to *camIslamic educationgn* for and fight for the values of Islamic moderation through concrete actions in their respective assignments and communities. Of course this initiative is very interesting to be further investigated to explore the steps of the IAIN Jember LPTK to strengthen the values of Islamic moderation for them, as well as their response to the endeavor. Therefore, this research takes the title "Strengthening The Islamic Moderation Value Through The Multi Ethnic Workshop of IAIN Jember Educators Profession's Education (PPG) Participans "

Methods

This study was a case study research with a qualitative approach. Data was obtained using observation, questionnaires, interviews, and documentation. Through observation, data about the process of PPG participant workshops in the LPTK IAIN Jember (place, date, activities, and process) were obtained. Through the questionnaire, the information about names, positions as Islamic Education or Islamic Education teachers, school origin, ethnicity or



ethnicity, and responses to the *FTT IAIN* Jember effort to strengthen the values of Islamic moderation through multi-ethnic workshops of *Islamic Education IAIN* Jember of participants were obtained. Through interviews, information can be gathered about their experiences during interacting with others and with other tribes during the workshop or boarding house. Through documentation, data can be collected about the basis for implementing the PPG Daljab, the implementation schedule, the full name and number of participants, and the names of lecturers or resource persons. The collected data was then analyzed using Miles, Huberman and Saldana's interactive analysis, which consisted of data collection, data condensation, data verification, and conclusions (Matthew B. Miles, 2014).

Results

Based on the research objectives, research focus, collected data, and the results of data analysis, the following research results are presented as follows.

1. Steps taken by *IAIN* Jember *LPTK* to affirm the value of Islamic moderation for *PPG IAIN* Jember participants:
 - a. Recorded the identity of PPG Daljab participant names (name, address of school / madrasah origin, certification field, and ethnicity or ethnicity).
 - b. Gave briefings to the participants during a self-report on 17 September about the design of the workshop with hidden goals, affirming the values of Islamic moderation.
 - c. Gave a briefing to the lecturers about the design and implementation of multi-ethnic workshops with hidden goals, reinforcing the values of Islamic moderation.
 - d. Formed classes randomly, then carried out the workshop process with hidden goals, affirming the values of Islamic moderation
2. Participant responses to *IAIN* Jember's *LPTK* efforts to affirm Islamic moderating values for PPG *IAIN* Jember participants, reflected in answering the following statement: through the workshop in PPG we can confirm:
 - a. Polite: 170 people were strongly agree and 21 people were agree
 - b. Open minded: 155 people were agree agree and 36 people were agree
 - c. Upholding an honesty: 163 people were strongly agree and 28 people were agree
 - d. Affection, 161 people were very agree and 30 people were agree
 - e. Multi-directional communication, 129 people were strongly agree and 61 people were agree

Discussion

1. Steps taken by *IAIN* Jember *LPTK* to affirm the value of Islamic moderation for *PPG IAIN* Jember participants

These steps include the gathering of participants data, giving directions to them, briefing to resource persons, and randomly forming the PPG Daljab workshop class. From the steps mentioned, it was intended that the participants could socialize and interact with other



participants, not only their fellow members of one region or one ethnic / tribe, but also their fellow members from outside the region and other ethnic / ethnic groups.

On the other hand, with the heterogeneity of cultural and ethnic backgrounds, they are conditioned to be able to gather and display creativity through workshops. The learning orchestra that was built during the workshop must be sterile from the ultra-conservative attitude which only justifies the personal and group opinions, as well as the liberal extremism that highly exalts reason and overrides the guidance of the holy book and the hadith of the Prophet Muhammad. Such conditions - according to Lukman Saifudin - are far from the expectations of Islamic moderation and religious moderation, because every religious person is required to be tolerant, respect for brotherhood and respect for diversity (differences) (Tim Penyusun Kementerian Agama RI, 2019).

What was done by LPTK FTIK IAIN Jember was apparently done by previous researchers (Ali Imron; Tomi Azami; Yunus and Arhanuddin Salim; Adam Latuconsina; and Syamsul Bahri) in pioneering moderate attitudes through the world of education or learning. It's just that their research subjects are students, while the research subjects of this LPTK are educators from various regions in Indonesia.

The minister of religion Lukman Saifudin declared 2019 as a year of religious moderation. The elected president, Joko Widodo, on Wednesday, October 23 at the State Palace, gave a message to the new minister of religion Mr. H. Fachrul Razi about radicalism. A similar message was also given to the Coordinating Minister of Politics and Security, Mr. Mahfud MD, to resolve the issue of de-radicalization and counter-terrorism. This shows how urgent the issue of moderation is as a perspective in all lines of practice in religious, national and state life.

2. Response of PPG participants to LPTK IAIN Jember's efforts to affirm the value of Islamic moderation for PPG participants

The response can be seen from their response to the statement "through the workshop in PPG we can strengthen politeness, openness, uphold an honesty, compassion, and multi-directional communication" Through a Likert scale with 4 options: strongly agree, agree, disagree, and very disagree, the majority of PPG Daljab participants answered strongly agree, and agree. No one answered disagree or strongly disagree.

The results of this questionnaire indicate that all PPG Daljab participants agreed to the initiative to instill the values of Islamic moderation and/or religious moderation through the PPG Daljab workshop. They realize that this kind of workshop will increase their confidence as citizens and children of the nation who have a diversity of cultures, characters, languages, and so forth. Even in the comments column, it is summarized that with this heterogeneous workshop of various ethnicities or tribes from various regions of Indonesia, they felt an extraordinary sense of happiness, such as getting a new sibling, a new family, being able to share knowledge, experience, and culinary, getting to know each other's culture, language, special food, even fostering awareness of the beauty of unity in a diversity and devotion towards the Unitary Republic of Indonesia.



If the response and awareness built up were like that, then they will distance themselves from the attitude of radical, extreme, and intolerant. In the end they will become educators who are moderate in thinking, organizing, and doing activities, under the guidance of moderate Islam. this is actually what is called moderation in religion.

Conclusion

1. Steps taken by IAIN Jember's LPTK to confirm the value of Islamic moderation for PPG IAIN Jember participants include: participant data collection, briefing to them, briefings to resource persons lecturers, and randomly forming Daljab PPG workshop classes.
2. PPG participant responses to LPTK IAIN Jember's efforts to affirm the value of Islamic moderation for PPG participants can be seen from their answers to the statement: through the workshop in PPG we can establish a polite, open attitude, uphold honesty, compassion and multidirectional communication. Through a Likert scale with 4 options: strongly agree, agree, disagree, and strongly disagree, the majority of PPG Daljab participants answered strongly agree, and agree. No one answered disagree or strongly disagree.

Suggestion

1. This research is casuistic in nature, the results may not be able to be generalized to other LPTKs as the organizer of PPG Daljab.
2. Other researchers who are interested can develop further research based on the results of this study.
3. If there is a different research result between LPTK FTIK IAIN Jember and other PTKIN LPTK, it is very likely that it is due to the difference of methodology or research instrument.



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