

Extracurricular Learning For Students in Religious Moderation at Madrasah Aliyah Negeri, South Tangerang City

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Abstrak

Kata Kunci:

Pembelajaran
Ekstrakurikuler,
Kesiswaan,
Moderasi
Beragama.

Penelitian ini bertujuan untuk menganalisis pelaksanaan pembelajaran ekstrakurikuler dan strategi penguatan moderasi beragama di Madrasah Aliyah Negeri 1 dan MAN Insan Cendikia Serpong Kota Tangerang Selatan. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus fenomenologis, dengan fokus pada moderasi beragama sebagai kasus yang ingin dikaji secara mendalam. Kesimpulannya menjelaskan upaya pencegahan ideologi ekstrem dan radikalisme agama. Melalui pendekatan persuasif dan preventif, keyakinan ekstrem dapat dicegah. Strategi pengajaran nilai moderasi beragama diterapkan oleh kepala sekolah dan guru Pendidikan Agama Islam (PAI). Pembelajaran ekstrakurikuler kerohanian Islam dan pengembangan PAI rutin dilakukan untuk membimbing siswa dalam memahami keberagaman agama. Perspektif keberagaman agama di Madrasah Aliyah Negeri sudah menunjukkan pandangan yang moderat dan penerimaan terhadap perbedaan. Meski masih terdapat fanatisme dikalangan pelajar dalam mengamalkan ajaran agamanya, namun proses pelaksanaannya tetap terkendali, selaras dengan pemahaman ajaran agama baik secara tekstual maupun kontekstual dari para pendidik yang mencitrakan agama sebagai berkah.

Abstract

Key Word:

Extracurricular
Learning, Students,
Religious
Moderation.

This research aims to analyze the implementation of extracurricular learning and strategies for strengthening religious moderation at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong, South Tangerang City. The research method used is qualitative with a phenomenological case study approach, focusing on religious moderation as the case to be studied in depth. The conclusion explains efforts to prevent extreme ideologies and religious radicalism. Through persuasive and preventive approaches, it is possible to deter extreme beliefs. The strategy for teaching religious moderation values is implemented by school principals and Islamic Religious Education (PAI) teachers. Islamic spiritual extracurricular learning and PAI development are regularly conducted to guide students in understanding religious diversity. The religious diversity perspective at Madrasah Aliyah Negeri has shown moderate views and acceptance of differences. Although there is still some level of fanaticism among students in practicing their religious teachings, the implementation process remains under control, aligning with both the textual and contextual understanding of religious teachings from the educators, which portray religion as a blessing.

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INTRODUCTION

Religious moderation is a way to find a middle ground between two extremes. Extremist attitudes in religious life are often held by some religious followers, typically referred to as ultra-conservatives, who have an extreme interpretation and view truth as absolute. Abdullah, Anzar., (2016). They believe that truth is derived solely from one interpretation of religious texts, based on their own understanding, while simultaneously considering any other interpretation as wrong or misguided. On the other hand, there are religious followers who, in extreme cases, prioritize their own reasoning over their faith, disregarding the sacred values of their religion or belief, neglecting core teachings, and applying tolerance inappropriately. These followers are often associated with liberalism. Both of these attitudes need to be moderated.

Excessive behavior and beliefs in religion are referred to as *ghuluw* or *tatharruf*, attitudes that are prohibited and considered harmful from a religious perspective. This phenomenon has already emerged and even started to color the educational world, although it has not reached its peak. Nisa, Khaerun, (2021). This issue has surfaced alongside the globalization era and the rapid development of technology. If left unchecked, this trend could be dangerous and pose a threat to the integrity of the state. In the educational field, there is a crucial role for religious education teachers, who provide comprehensive and thorough religious understanding, as religious education in schools is directly handled by these teachers. They interact

directly with students in schools, supported by collaboration with all relevant stakeholders in shaping the religious understanding of students. The students of today will be the ones who shape the future direction and policies of the government.

Extremist groups or ideologies often claim that Islam must fully dominate, leading to consequences where non-Muslim minorities in Muslim-majority communities feel uncomfortable or inferior, ultimately being unable to maintain their faith. Nisa, Khaerun, (2020). This creates an opportunity for some to convert to Islam. In such situations, extremist groups typically refuse to cooperate with non-Muslims, whether in school organizations, friendships, or other social activities. Such behavior indirectly opposes the school's code of conduct, defies teachers' rules, and challenges the authority of parents. For extremist groups, these actions are seen as deviations from Islamic teachings, as they believe that such behavior is not mandatory to follow due to differing beliefs.

METHOD

The research method used in this study is a case study, employing a qualitative approach. The approach applied in this research is phenomenological. Conceptually, the phenomenological approach is a study designed to understand the role of teachers in instilling multicultural education in two schools: Madrasah Aliyah Negeri and MAN Insan Cendikia Serpong, located in South Tangerang City (Moleong, 2016:117).

Qualitative data can be obtained through various data collection techniques such as interviews, observations, documentation, and focus group discussions (FGD). Other forms of data may include images, audio recordings, and videos. 1) An interview is a structured and organized conversation conducted by the researcher (interviewer) with a number of individuals as respondents or interviewees to gather information related to the research problem; 2) A survey, as an applied field of statistics in human research, focuses on studying the sampling of individual units from a population and related techniques for collecting survey data, such as questionnaire design and methods for enhancing response quantity and accuracy. Survey research documents are a quantitative method for gathering information from a group of respondents by asking a series of survey questions; 3) This type of research involves recruiting individuals, collecting data, and analyzing the results.

Data Analysis

Qualitative Data Analysis (QDA) is a method used to interpret the meaning of non-numeric information. By identifying themes and patterns, researchers gain a deeper understanding of the subject matter, enabling them to draw accurate conclusions.

HASIL DAN PEMBAHASAN

Religious Culture at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong, South Tangerang City Based on Religious Moderation

Culture or civilization refers to the complexity of the whole, as it encompasses experiences, insights, morals, beliefs, art, laws, customs, habits, and other elements that humans acquire as part of society. Education, culture, and religion are interrelated concepts that cannot be separated, making it essential to integrate them into a habitual practice (custom) for everyone in their daily lives. Mujiburrohman, (2019). Religious culture in schools refers to the process of habituating attitudes, character, and mindsets of all students, which are transformed from religious knowledge values in the school environment. The habits developed at school then extend to the home or the surrounding community. The cultivation of religious values for students, or religious culture in schools, represents a direction of habit that a person will carry with them as part of their character.

Religious culture is the process of instilling ethics and morals from religious teachings, where ways of thinking and acting are based on religious values. These moral values and the goodness in religious teachings underlie the attitudes, behaviors, character, mindset, traditions, daily practices, and symbols practiced by all members of the school community, including the headmaster, teachers, administrative staff, students, and the surrounding community. The establishment of such a culture does not occur instantly but through a long process of acculturation. Religious culture in schools consists of religious values that are applied and agreed upon as school rules, covering daily behavior, traditions, and specific practices. Religious culture is the instilling of values regarding attitudes and behavior that become official regulations in the school environment, aimed at shaping the moral character and manners of students. At least two important aspects need to be implemented in fostering religious culture: first, the effort to build religious character, which involves nurturing an Islamic spirit or habituation in the cognitive aspects of students at school. Second,

through this habituation process, individuals become accustomed to performing religious behaviors and attitudes.

Through these habitual practices, it is expected that behaviors will emerge that reflect religious values in daily life, shaping attitudes and culture that students need to follow in educational institutions. A program aimed at character building and religious cultural practices can be implemented within both curricular and extracurricular activities. Extracurricular activities are believed to help develop both the left and right brain functions equally, fostering creativity, interest, and talent. Thus, the achievement of religious culture in this context aligns with the four general intelligences: intellectual, emotional, spiritual, and social intelligence.

Multicultural Education at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong, South Tangerang City

For some people, the term "multicultural education" is still considered unfamiliar. Even among education experts, the definition of multicultural education remains debated. In simple terms, multicultural education is a movement for renewal in the education world, creating an educational environment of equality for all students. According to Andersen and Cushner, multicultural education refers to educating about cultural diversity. In other words, multicultural education is a movement in the education world that explores the various diversities that exist as a natural phenomenon (a divine gift/part of God's will), leading to the development of tolerance, togetherness, and egalitarianism within us.

Multicultural education develops the curriculum through four approaches: first, the contributive approach, which aims to increase students' knowledge of diversity; second, the additive approach, which aims to create harmony and dissolve the rigidity of mindsets in responding to the religious diversity in Indonesia, training students to be sensitive to religious phenomena in society; third, the transformative approach, which aims to renew understanding of concepts, issues, themes, and problems discussed within the curriculum through an ethnic approach. This is to accommodate different religious perspectives and provide explanations from other religions. As a result, the main curriculum will evolve into a new curriculum that reflects interreligious relationships; fourth, the social action approach, which aims to provide students with social skills experiences. Students are given experiences in social actions and religious reconciliation.

Islamic Spiritual Extracurricular Activities (Rohis) at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong, South Tangerang City Based on Religious Moderation **Understanding Extracurricular Activities, Their Functions, and Goals**

Extracurricular activities are enrichment and skill enhancement activities for students who have interests and talents related to co-curricular and intra-curricular programs. The purpose of extracurricular activities is not only to stimulate both the left and right brain functions but also to expand students' knowledge, skills, and talents, and help them understand the interconnections between different subjects. These activities also support the achievement of intra-curricular learning and contribute to the holistic development of individuals through regular, periodic engagement. At least four functions of extracurricular activities in educational institutions can be identified: development, social, recreational, and career preparation. a) Development Function: Extracurricular activities serve as a platform to support students' personal development by providing opportunities for character building, leadership training, broadening interests, and developing potential; b) Social Function: These activities aim to enhance competencies, foster a sense of responsibility, and provide students with opportunities to expand their social circles, increase social awareness, and integrate moral and social values; c) Recreational Function: Extracurricular activities create a comfortable and enjoyable environment, supporting students' developmental processes. Thus, the extracurricular program should run effectively, creating an engaging school atmosphere with its own challenges for students; d) Career Preparation Function: These activities provide students with a platform for personal growth and career readiness by enhancing their capacities.

Rohis Extracurricular Activities in Religious Moderation

The Rohis extracurricular program originated from the desire to provide solutions to Muslim students, offering them additional Islamic knowledge due to the limited number of religious education hours at school. Established in 1980, Rohis serves as a platform for Muslim students to express their talents and deepen their understanding of Islam. Rohis activities include various programs such as arts, academics, and more. However, Rohis' activities are not limited to religious and spiritual matters. It also engages in various social and religious activities, promoting a sense of community and commitment to instilling religious values. As a result, Rohis has successfully produced competent cadres with high intellectual quality.

It is essential to recognize and accept the fact of diversity as part of Allah's will, as this mindset leads to a moderate approach to religious practice. Islam, by its nature, is a moderate religion, and it is crucial that all members and administrators of Rohis implement the values of religious moderation in school.

Religious Culture in Islamic Extracurricular Activities (Rohis) at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong, South Tangerang City Based on Religious Moderation

The presence of religious moderation in Indonesia is vital, considering the diversity of students in public schools, including various cultures, ethnicities, religions, races, and languages. This diversity often results in differences, which have the potential to cause friction or conflicts, leading to tensions. Religious moderation is a solution and a necessity for Indonesia to ensure balance in religious life. In essence, life requires balance, as evidenced by the complementary nature of all of God's creations. Religious moderation serves to maintain peace and harmony in the practice of faith, positioning one in the middle ground, adhering firmly to religious principles without falling into extreme views—either left or right—in religious practices.

The verse in the Quran explains that Allah created humanity from a single source: the descendants of Adam and Eve, made from the earth. In the eyes of Allah, all human beings are equal. A person is honored not because of their ethnicity, skin color, or gender, but because of their piety. Allah created nations and tribes not to create division, arrogance, or disdain but so that people may recognize one another and foster respect, helping one another. Normatively, this verse emphasizes that Islam teaches equality in society, without discriminating against other groups.

Strengthening Tolerance in Islamic Spiritual Extracurricular Activities (Rohis) at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong

The term "tolerance" is inseparable from the concept of religious moderation. Tolerance can be seen as the result or the fruit of applying religious moderation. It refers to an attitude of openness, mutual understanding, and respect for others, allowing space for differing opinions or choices while not interfering with others' freedom to express their beliefs or opinions. In the context of Rohis extracurricular activities, tolerance can be defined as an openness among the Rohis activists to listen to differing views. Active tolerance within Rohis means being able to express one's own views while simultaneously accepting others' perspectives within certain boundaries, thus ensuring that it does not undermine one's own religious beliefs.

Tolerance is the attitude of accepting and respecting all forms of difference, whether between groups or individuals in a school environment. If tolerance is cultivated in each person, discrimination will not occur, even when surrounded by groups or individuals with diverse backgrounds. In general, tolerance involves respecting differing opinions and ideas, and it fosters a sense of mutual assistance based on humanity, without regard for race, ethnicity, religion, or other differences.

Religious Moderation at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong in the Absence of Violence

Adolescence is a period of emotional instability, marked by a series of ups and downs that characterize a person's journey toward adulthood. This phase is vibrant and dynamic, where adolescents begin to engage with the outside world, forming relationships both directly and through digital technologies such as the internet and smartphones. It is during this period that adolescents start seeking and discovering their identity, where they are free to choose their principles and develop their competencies and potentials. In the process of self-discovery, adolescents are highly susceptible to the influence of their environment and peer relationships. As adolescents seek to expand their social networks, they become more vulnerable to the surrounding influences. If the environment is positive, they are likely to grow in a positive direction; however, if the environment is negative, they may fall into harmful behaviors.

Religious Moderation in the Digital Disruption Era at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong, South Tangerang City

The digital space exists in cyberspace and is controlled by electronic media, where physical existence undergoes changes, making it a form that is limited in its ability to absorb information through electronic applications. In this context, the digital space is widely used by various parties and groups with specific agendas, including young people and students, who may be easily swept into the digital currents. If not given proper attention, this could lead to information disruption.

With the changing values, ethics, and manners in the digital realm, there must be a clear foundation to guide behaviors. These distinctive traits should not be lost from the students' character.

CONCLUSION

Based on the explanations provided in previous chapters, this thesis concludes that the strategy and

implementation of Islamic spiritual extracurricular activities (Rohis) at Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong have been successful, largely due to strong support from the school. The policies implemented by the principals of Madrasah Aliyah Negeri 1 and MAN Insan Cendikia Serpong as efforts to strengthen religious moderation values are as follows: Persuasive Policy: Regular guidance for all teachers and students is conducted at specific times. Clear efforts are visible in fostering communication and coordination with teachers and students to instill values of religious moderation. The principal routinely conducts character-building sessions for all teachers, including religious educators who are also tasked with overseeing the Rohis extracurricular program. This approach demonstrates key indicators of religious moderation, such as justice and the balance between worldly and spiritual matters. In addition to routine activities, the principal frequently engages in communication with teachers, particularly on policies related to religion, even outside the scope of religious activities; Integrative Policy: This policy harmonizes religious moderation values with classroom learning materials, extracurricular activities, Islamic holidays, and other school events by instilling principles and values of religious moderation; and Preventive Policy: Preventing extreme ideologies from entering the school environment is accomplished through careful selection and restrictions on the mentors or speakers invited to the school. The background of religious organizations or groups associated with these individuals is carefully examined. Thus, all Rohis activities are monitored by the school principal. This policy is a key effort to prevent extremist ideologies, ensuring that students involved in Rohis are not exposed to radical views.

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