

RELIGIOUS MODERATION CAMPAIGN: ENCOUNTERING PEACE, FOSTERING NATIONALISM, AND IMPROVING SPIRITUALITY TOWARD MADRASAH'S STUDENTS

Zakiyatul Fitriyah

MA Integratif NU Al Hikmah, Malang

zaki.fitri@gmail.com

Ida Fitri Anggarini

MA Al-Ittihad Plus Keterampilan & Riset Nasional, Malang

idafitrianggarini@gmail.com

Zia Ul Hamein

Universitas PTIQ, Jakarta

zia.ulhara@gmail.com

M. Miqdad Al Ghifari Syatta

UIN Sunan Kalijaga, Yogyakarta

miqdadghifar9@gmail.com

Zakky Muhammad Dausar

UIN Syarif Hidayatullah, Jakarta

zakkydautsar@gmail.com

Abstract

Any educational level needs to share and practice religious moderation. Additionally, there have been several mishaps in this digital age that call for religious moderation and its ideals such as intolerance, radicalism, extremism, and or degrading spirituality. This study examined the most effective methods used by the religious moderation campaign educators after their initial introduction by MoRA from September 2021 up to now to encounter peace, foster nationalism, and improve students' spirituality at one Madrasah in Malang Regency. In-depth interviews and documentation were used in this qualitative study to gather information from the researcher's experiences. The findings indicate that: 1) encountering peace through inserting the values of religious moderation in madrasah. Such as daily activities in the madrasah, discussing current issues, or winning numerous prizes to boost students' motivation, performance, and understanding of the values of religious moderation 2) fostering nationalism faced possibilities and obstacles. 3) Additionally, improving spirituality by creating them as the Moderator Agent. Meanwhile, the digital campaign is essential to spread positive news, encounter peace, stop hoaxes and hate speech, and understand the pressing issues. The findings suggest that this campaign has a favorable influence on educators and students, such as increasing nationalism and tolerance

Keyword: Religious Moderation, Peace, Nationalism, Spirituality, Madrasah

Abstrak

Setiap jenjang pendidikan perlu berbagi dan mempraktikkan moderasi beragama. Terlebih lagi, di era digital ini telah terjadi berbagai insiden yang menuntut pentingnya moderasi beragama dan nilai-nilainya, seperti intoleransi, radikalisme, ekstremisme, dan penurunan spiritualitas. Penelitian ini mengkaji metode paling efektif yang digunakan oleh para pendidik dalam kampanye moderasi beragama setelah diperkenalkan pertama kali oleh Kementerian Agama sejak September 2021 hingga sekarang, dalam rangka menciptakan kedamaian, menumbuhkan nasionalisme, dan meningkatkan spiritualitas siswa di salah satu madrasah di Kabupaten Malang. Penelitian kualitatif ini menggunakan wawancara mendalam dan dokumentasi untuk mengumpulkan data berdasarkan pengalaman peneliti. Temuan menunjukkan bahwa: 1) menciptakan kedamaian dilakukan melalui penyisipan nilai-nilai moderasi beragama di madrasah, seperti dalam kegiatan harian, diskusi isu-isu terkini, atau perolehan berbagai penghargaan guna meningkatkan motivasi, kinerja, dan pemahaman siswa terhadap nilai-nilai moderasi beragama; 2) upaya menumbuhkan nasionalisme dihadapkan pada berbagai peluang dan tantangan; 3) peningkatan spiritualitas dilakukan dengan menjadikan siswa sebagai Agen Moderator. Sementara itu, kampanye digital sangat penting untuk menyebarkan berita positif, menciptakan kedamaian, menghentikan hoaks dan ujaran kebencian, serta memahami isu-isu aktual. Temuan menunjukkan bahwa kampanye ini memberikan pengaruh positif bagi para pendidik dan siswa, seperti meningkatnya nasionalisme dan toleransi.

Kata Kunci: Moderasi Beragama, Kedamaian, Nasionalisme, Spiritualitas, Madrasah

Introduction

Religious moderation can be defined as a pilot project of the Ministry of Religious Affairs that focuses on disseminating moderation values to the surrounding community, specifically Indonesians. (Pajarianto et al., 2022). This is because several cases might happen such as intolerance.(Pajarianto et al., 2023), hate speech (Hernawan et al., 2021), hoaxes (Hanafi et al., 2022), crockery of religious interfaith (Subchi et al., 2022), and extremism(Faisal et al., 2022).

Rahman et al., (2022) Have asserted that one of the ways to implement the values of religious moderation is by instilling its values in the teaching-learning process such as the Islamic Philosophy in Indonesia. Also, Falikul Isbah, (2012) Has asserted that implementing the values of religious moderation can be done in Pesantren. This is because Pesantren has a crucial role in developing education in Indonesia and Pesantren also has a high impact on the development of Islamic education. The researcher also stated that inserting the values of religious moderation might bring peace to the students in the Madrasah.

The importance of religious moderation can be seen in the daily life of Indonesians which is angular with multicultural and pluralism.(Daheri et al., 2023).

Additionally, Indonesians particularly have interfaith relations because many religions are avowed in Indonesia such as Islam, Christ, Catholicism, Hinduism, Buddha, and Confucius. (Sihombing et al., 2020).

As a multicultural country in the digital age, Indonesia has faced many challenges. The presence of religious moderation by MoRA can be one of the perfect solutions to overcome it. Futaqi & Mashuri, (2022) Have asserted that as a diverse country, several parts can be inserted by religious moderation values such as the role of Kiai in several departments; spiritual intellectual, and social life. As (Naim et al., 2022) Having stated non-formal education such as Madrasah Diniyah in Pesantren can be one of the ways to strengthen the values of religious moderation in Indonesia.

Discussing the implementation of religious moderation seems urgent whereas the background of Indonesia. Madrasah can be chosen as the ideal location to insert, integrate, instill, and implement the values of religious moderation. In Addition, (Anggarini, 2022) Has been stated that inserting the values of religious moderation in the Madrasah can spread the values of students whereas students are susceptible to the impact of the digital age.

Meanwhile, the researcher would like to limit the definition of religious moderation. Ni'am, (2015) Has asserted that religious moderation is living harmoniously within diversity such as Pesantren living. All santris (Indonesian) mush hand in hand to help and support each other. Also, accepting the differences and spreading cultural understanding. Syahbudin et al., (2023) Have asserted that religious moderation is a value that can be implemented in any subject such as group counseling. This is because the values of *tasamuh* (moderate) can be implemented more easily in group counseling. Further, Nasir and Rijal, (2021) Stated that religious moderation is described as keeping us in the middle path, between extremism and liberalism. Anggarini et al., (2022) Have stated that religious moderation is the attitude of having a nationality commitment, against violence, tolerance, and adaptation to local culture. The researcher proposed the definition of religious moderation as the way in the religious life which is trying to live harmoniously or we can compromise, minimally.

Moreover, implementing the values of religious moderation in madrasah can be stated as the best practice to promote the values of religious moderation, foster nationalism, and promote or improve the students' spirituality. In this context, the researcher would like to describe the meaning of best practices. (Rosyidi et al., 2023) have stated that a standard or collection of recommendations known to result in

positive results when followed are called "best practices." The best practices relate to the execution or configuration of a task. Strict best practice standards may be established by a governing body or internal to a company. Mawardi, (2022) has asserted that best practices are the best experiences for anyone of the specific subject. Based on the explanation above, the researcher would like to document the researcher's best practices related to the campaign of religious moderation in the digital era to encounter peace, foster nationalism, and improve spirituality.

Method

This is a qualitative method.(Creswell, 2014). In this context, the researcher would like to document all the researcher's data and perspectives related to the religious moderation campaign since 2021 up to now. The participant is one of the religious moderation pioneer teachers in the Malang Regency. Meanwhile, the data analyses follow. (Ball, 2005) From compiling, and reducing, to concluding. In this phase, the researcher only collects all data from the participant, reduces it, and concludes the findings.

Findings and Discussion

In this phase, the researcher would like to display all data from 2021 up to now. Here are the findings:

Religious moderation campaign in 2021

The important period for the researcher was from September to December 2021, when she concentrated on social media or being a content creator for the @Ida Fitri Anggarini account on platforms like YouTube, TikTok, and Instagram. The researcher was able to create 600 or more videos about religious moderation in just two months. This text includes details regarding the researcher's routines for practicing religious moderation.

Together with FKPT East Java and BNPT RI, the researcher received the Religious Moderation Pioneer Video Teacher Record honor. Additionally, the researcher received nominations for two of the Best Videos for Teachers Pioneering Religious Moderation at BNPT RI 2021 during this activity.



Figure 0.1 Certificate 2nd Nominee



Figure 0.2 Certificate 2nd Nominee

As an information, in this period. The researcher built an agent of religious moderation which everyday behaves with the values of religious moderation such as nationalism peace and tolerance. This seems important because the student is still isolated from the values of religious moderation. They are slowly learning what the correct values are. In the end, they understand and implement the values of religious moderation.

Religious moderation campaign in 2022

Due to the researcher's background as a researcher and as promised during the finalist interview with Dr. Manhan Marbawi, the researcher has been actively participating in national and worldwide discussions about religious moderation since

the beginning of last year. 80 awards in total—for speakers and attendees—are awarded for "practicing the values of tathowur wa ibtikar," As a piece of information, for religious moderation, there are fifteen activities.



Figure 0.3 Certificate as Presenter at International Conference on Religious Moderation by Directorate of Islamic Community Guidance MoRA



Figure 0.4 Best Paper of BNPT RI 2022



Figure 0.5 Published Paper indexed by SINTA 2 in JETLI Journal, IAIN Kudus

Based on the data above, we know that the researcher is concerned with promoting the values of religious moderation all the way, to encounter peace, foster nationalism, and improve the spirituality of the madrasah's students. A teacher in Madrasah must be the ideal figure for them because we know the student will imitate and idolize the teacher, when the teacher is moderate, then the student will be.

Religious moderation campaign in 2023

The year of the researcher is 2023. This is demonstrated through a variety of actions to promote or spread the values of religious moderation and the researcher's accomplishments are proving to be unstoppable. Researchers are becoming more GG (Good Game) or Well Played, as the millennial age puts it. This is demonstrated by the researcher's numerous accomplishments and certificates, which have amounted to almost 120 certificates with information about his or her participation as a speaker, presenter, or participant in scientific forums given that the researcher's background is in the field of research. Championship certificates and awards are also included.

Also, this year the researcher guides one of the religious moderation agents to be selected for Young Initiator of Religious Moderation which offers 12 programs for 3 months, even if they are unable to join another step.



Figure 0.6 Awardee of Maarif Award; Innovative Teacher on Research



Figure 0.7 Semifinalist of Young Initiator of Religious Moderation



Figure 0.8 Published Paper SINTA 2

Religious moderation campaign in 2024

The research participant still focuses on spreading the values of religious moderation. She strengthened the campaign by researching, vlogging, or influencers on social media to always share the value of religious moderation. In February, she presented her paper on AICIS in UIN Walisongo Semarang, she published several articles related to religious moderation and was accepted to join Religious Moderation Training at Coventry University, England for a month. This can be stated as evidence that there are several ways to promote nationalism within religious moderation.



Figure 0.9 Speaker of AICIS 2024



Figure 10. Accepted as SIF Awardee for Religious Moderation Training



Figure 11. Published Paper SINTA 2

After it is displayed, the researcher will analyze several themes which will be stated as follows;

1. Innovative best practices in encountering peace and fostering nationalism

The innovative best practices can be seen from the researcher's activities in and outside the class. For example, the teacher integrates any lesson with religious moderation to spread the values of religious moderation, encounter peace, foster nationalism, and improve spirituality in students. This is in line with (Anggarini, 2022; Hanafi et al., 2022; Pajarianto et al., 2022; Rahman et al., 2022; and Syahbudin et al., 2023) Who stated that instilling and inserting the values of religious moderation is needed. The main goal is to grow the feel of *tasamuh* or moderate scoping them. Here, encountering peace means the students understand how to behave in a madrasah or society for example in perceiving the conflict that is happening nowadays.

Meanwhile, an innovative best practice in encountering peace, fostering nationalism, and improving spirituality is the figure of the teacher itself. There is the value of religious moderation, *qudwah* means a figure that will be imitated by the students. This is related to (Faisal et al., 2022; Futaqi & Madhuri, 2022; Marzuki et al., 2020; Ni'am, 2015; Sauri et al., 2018; Setiyani, 2020; and Yani et al., 2022) who asserted that the figure, in the case, of Kiai has a crucial role in strengthening the values of religious moderation (moderate, peace, tolerance, and nationalism). In this case, the teacher with several values can ask the student to be moderate because the teacher has applied them. It can be stated, that a pioneer teacher can be innovative when they can be an ideal figure and propose the student to be an agent of religious moderation.

2. Possibilities and obstacles

It's natural when implementing something the findings reveal the possibilities and obstacles. In this context, the researcher would like to compare the obstacles that overcome it with the alternatives. This can be literature for else to be a religious moderation activist.

Table 1. Obstacles and Possibilities

No.	Obstacles	Possibilities
1.	Difficult to find a similar frequency in spreading the values of religious moderation	Build a broader network, and join any community or international conference.
2.	Fund for publishing	Seeking a grant for any institution or selective in joining any events (choose the free of charge)
3.	Personality	Following personality development class for free on any social media such as Instagram, Tiktok, Facebook, and so on
4.	Tools and gadget	The Ministry of Religious Affairs has provided training to improve the human resources or educators.
5.	Digital literacy	As a pioneer and agent must have various insight related to religious moderation, especially in this digital age.

This is related to (Hanafi et al., 2022 and Sihombing et al., 2020) Who asserted that any challenges in implementing the values of religious moderation can be overcome depending on the role and the advice of the teacher. There are several programs such as group discussing, digital literacy, interfaith dialogue, and religious literacy.

3. Improving spirituality by an agent of religious moderation

The result of this campaign automatically grows the feeling of Nationalism and *Tasamuh* toward students. One of the ways to create them is to be Young Initiators of Religious moderation. (Anggarini, 2022; Anggarini et al., 2022; and Nasir & Rijal, 2021) Have stated that implementing the values of religious moderation through a long process of education which consists of training and advice till they become more understood and able to implement the values of religious moderation in their daily life.

The observation appears that the students who understand the values of religious moderation are better than others in spiritual aspects such as praying, *akhlak*, motivation, tolerance, and so on. It can be stated that religious moderation has a significant impact on improving the student's spirituality in Madrasah.

Conclusion

Religious moderation is important to share its values with students. This is because massive incidents happening nowadays might reduce the values of religious moderation such as peace, tolerance, nationalism, and adaptation to local culture.

The presence of a teacher is crucial to guiding the students with good behavior related to the values of religious moderation by several steps such as integrative learning between local subjects and religious moderation. The teacher is also the ideal figure to have the feel of *Tasamuh*, peace, nationalism, and spirituality. The teacher's effort is essential to spread positive news, stop hoaxes and hate speech, and understand the pressing issues. As teacher agreed that religious moderation campaign activity increases nationalism and tolerance

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