

THE IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN STATE MADRASAH ALIYAH KEEROM PAPUA

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Abstract

This study aims to explain the values of religious moderation applied in State Madrasah Aliyah (MAN) Keerom Papua. State Madrasah Aliyah Keerom is an Islamic school located in the midst of the majority Christian population of Papua Province. However, the existence of Madrasah Aliyah Keerom has never been disturbed. In fact, the school welcomes non-Muslims who join to study in this school. This research uses a qualitative approach. The data were collected through interview, field observations and documentation. The results show that there are islamic moderation values that are applied at State Madrasah Aliyah Keerom, namely the attitude of cooperation between religious adherents in the madrasah environment (al-musawah), fairness (tawazun), tolerance (tassamuh) and openness (tathammur wa ibtikar).

Keyword: Religious Moderation, Madrasah, Values

Abstrak

Penelitian ini bertujuan untuk menjelaskan nilai-nilai moderasi beragama yang diterapkan di Madrasah Aliyah Negeri (MAN) Keerom Papua. Madrasah Aliyah Negeri Keerom adalah sekolah Islam yang berada di tengah-tengah mayoritas penduduk Nasrani Provinsi papua. Namun demikian, eksistensi Madrasah Aliyah Negeri Keerom tidak pernah

terganggu. Bahkan sekolah itu menerima dengan baik masyarakat non-Muslim yang masuk di sekolah tersebut. Penelitian ini menggunakan pendekatan kualitatif. Data-data dikumpulkan melalui teknik wawancara, observasi lapangan dan dokumentasi. Hasil penelitian menunjukkan bahwa terdapat nilai-nilai moderasi islam yang diterapkan di Madrasah Aliyah Negeri Keerom yaitu sikap bekerjasama antar pemeluk agama di lingkungan madrasah (al-musawah), sikap adil (tawazun) sikap toleransi (tassamuh) serta ikap keterbukaan (tathawwur wa ibtikar)

kata kunci : moderasi beragama, madrasah, nilai

INTRODUCTION

In 2019, the Ministry of Religious Affairs of the Republic of Indonesia has succeeded in formulating the concept and the indicators of religious moderation. Religious moderation is even included in the National Medium Term Development Plan (RPJMN) by the reason it is one of the most important national issues.¹ Religious moderation is a national culture that upholds the values of tolerance and does not discriminate against race, ethnicity, religion and certain cultures.² The key word for religious moderation is inter-religious harmony which aims to achieve a peaceful nation and a preserved civilization by rejecting extremism.³

Heretofore, religious moderation continues to be campaigned, including in education. Therefore, the field of education must participate actively in realizing religious moderation. Educational institutions must become the laboratories of religious moderation, a place for seeding human values and also religious harmonious values. It is needed to not let our educational institutions become the birthplace of extremism and intolerance embryos. Thus, it is important for every

¹ Presidential Regulation (perpres) Number 18 of 2020, concerning the National Mid-Term Development Plan in 2020-2024

² Chairul Anwar, Multikultural, *Globalisasi dan Tantangan Pendidikan Abad Ke-21*, (Yogyakarta: Katalog dalam Terbitan, 2019), 12

³ Agus Akhmadi, *Moderasi Beragama dalam Keragaman Indonesia*, (Surabaya: Balai Diklat Keagamaan Surabaya, Vol.13, No.2, 2019), 49

principal in educational institutions to campaign and support religious moderation.⁴

Many universities nowadays have formed some houses of religious moderation, especially in state higher religious universities. Meanwhile, at the high school (SMA) or Madrasah Aliyah (MA) level, they also play a role in implementing religious moderation, even though there is no moderation house like a university has. Then, how do schools introduce religious moderation to their students? One of them is implemented through the curriculum and routine activities in schools based on religious moderation values.⁵ In addition to the curriculum, there are also supporting factors to foster an attitude of religious moderation in madrasas and schools, namely human resources in madrasas, for both teachers and staff.⁶

One of the important points of religious moderation is not to discriminate between religion, race, and group. This point has become a must to be applied in schools. The simplest example is not discriminating against students based on religion or race. Likewise, for example, schools can accept the presence of students or teachers from different religions. There are several schools that have implemented the concept of moderation, one of which is State Madrasa Aliya (MAN) Keerom, Papua.

State Madrasa Aliya (MAN) Keerom is an educational institution under the auspices of the Regional Office of the Ministry of Religious Affairs of Papua Province, where all students are Muslim, even the routine activities at the school are very Islamic.⁷ The educational

⁴ Babun Suharto, Dkk, *Moderasi Beragama Dari Indonesia Untuk Dunia*, (Yogyakarta, LKiS, 2019), ix

⁵ Subandi, dkk, "Implementation of Multicultural and Moderate Islamic Education at the Elementary School in Shaping the Nationalism", *TADRIS: Jurnal Keguruan dan Ilmu Tarbiyah*, Vol. 4 No. 2, 2019), 247-255

⁶ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan", *Jurnal Bimas Islam*, Vol 12, No.2, 2019), 328-329

⁷ Keerom Regency is the name of a Regency where the territory is located in Papua Province, Indonesia. The capital is in Arso City. Before separated as an autonomous district, Keerom was a part of the Jayapura Regency area.

curriculum and infrastructure at that school are very supportive for the growth of the values of religious moderation. In 2019, the Ministry of Religious Affairs accepted Candidates for Government Employees placement at State Madrasa Aliya Keerom, Papua. As a result, several non-Muslim teachers were accepted as Candidates for Government Employees at State Madrasah Aliya Keerom. Therefore, it is interesting to explore what the values of religious moderation have been implemented in MAN Keerom, Papua.

LITERATURE REVIEW

Religious Moderation is an archipelagic culture related to respect for different religious people and local wisdom, so that they can go hand in hand without discriminating against religion, customs and ethnicity.⁸ This is one of the main teachings of Islam regarding moderation, namely teachings that promote peace, accept differences, and live in harmony as what has been mentioned in the Koran.⁹ The concept of moderation was also explained by a Muslim cleric, Yusuf Al-Qaradhawi who said that moderation is a determination of balance and respect for human values. Yusuf Qardhawi also emphasized that minority rights must be recognized.¹⁰ Thus, religious moderation focuses on tolerance and inter-religious harmony.

The concept of religious moderation is also a form of rejection for extremism and liberalism in religion. It works not only for one religion, but all religions in Indonesia, by the aim of maintaining civilization and creating peace.¹¹ It is a must for each religious

⁸ Afrizal Nur dan Mukhlis, “Konsep Wasathiyah dalam Al-Qur’an (Studi Komparatif Antara Tafsir Wa at-Tanwir dan Aisar at-Tafsir)”, *Jurnal An-Nur*, Vol.4, No. 2, Tahun 2015), 206

⁹ Edy Sutrisno, *Aktualisasi Moderasi Beragama di Lemabaga Pendidikan*, (*Jurnal Bimas Islam*, Vol.12, No. 2, Tahun 2019), 328-329

¹⁰ Dudung Abdul Rohman, *Memahami Moderasi Dalam Islam*, <https://republika.co.id/berita/ocuxkc396/memahami-moderasi-dalam-islam> diakses Tanggal 06 Januari 2022

¹¹ Edy Sutrisno, *Aktualisasi Moderasi Beragama di Lemabaga Pendidikan*, (*Jurnal Bimas Islam*, Vol.12, No. 2, Tahun 2019), 330-331

community to treat others with respect, accept differences, and live together in peace and harmony.¹² So that religious moderation is not only for Islam, but for all religions. Religious moderation must even be implemented in institutions, both government and educational institutions.

Some groups give a negative view of religious moderation, because it is considered a shallow concept of *aqidah*. Whereas the Ministry of Religious Affairs clearly states that the principle of religious moderation is fair and balanced in responding to differences. Not then saying all religions are exactly the same. Fair means impartial, while balanced means the same.¹³ These two words are different even though they mean the same thing, that is how we behave not to discriminate or not to take sides with each other in behave. For example, fair and balanced in views, one should not impose his/her own views, so that s/he does not want to listen to the others' thought.¹⁴ Religious moderation invites people to behave fairly in doing something.

There are several main values in religious moderation, the first is *tawassuth*, it is the attitude in taking the middle way, not reducing the teachings of one's religion and not overdoing it due to association with other religions.¹⁵ The second is *Tasamub* (tolerance). According to Arabic the meaning of *tasamub* is mutual ease, acceptance. In another sense *tasamub* is a process of recognizing and respecting differences.¹⁶ The third is *Musawah*. The word *musawah* comes from Arabic which

¹² Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 18

¹³ Suharso dan Ana Retnoningsih, *Kamus Besar Bahasa Indonesia* (Edisi Lux), (Semarang, Widya Karya, 2018). 43

¹⁴ Muhammad Hasim Kamali, *The Middle Path of Moderation in Islam*, (England, Oxford University Press, 2015).14

¹⁵ Afrizal Nur dan Mukhlis, Konsep Wasathiyah dalam Al-Qur'an, "Studi Komparatif Antara Tafsir At-Tahrir Wa At-Tanwir Dan Aisar At-Tafsir", *Jurnal An-Nur*, (Vol. 4, No. 2, Tahun 2015), 209

¹⁶ Said Agil Husin Al-Munawar, *Fikih Hubungan Antar Agama*, (Jakarta, Ciputat Press, 2018).13

means the same.¹⁷ Musawah is a non-discriminatory attitude towards others, towards differences in beliefs, traditions, and origins in their environment.¹⁸ Fourth is *shura*, which is a problem-solving process that prioritizes deliberation in order to obtain mutual agreement. Deliberation is a must to implement for the benefit of peaceful, harmonious, and secure human life.¹⁹ Fifth, is *athamwur wa ibtikar*, which is the nature of openness that nothing is covered up to things that are new. Sixth, is *tabadbur* (civilized) which is the order of moral values that must begin to be put forward or as a top priority in everyday life wherever located.²⁰

The Ministry of Religion has formulated four main indicators of religious moderation, namely 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. These four indicators can be used to identify how strong a person's religious moderation is in Indonesia, and how much vulnerability they have. These vulnerabilities need to be identified so that we can identify them and take appropriate steps to strengthen religious moderation.²¹ These values and indicators must also be applied in educational institutions, so that they can give respect to each other.

METHOD

This study uses a qualitative research approach. The data is obtained through interviews, observations and the study of journals or books. The primary data is obtained directly from the source through the process of interview and observation, then secondary data explains

¹⁷ H. Mahmud Yunus, *Kamus Arab – Indonesia*, (Jakarta: PT. Mahmud Yunus Wa Dzurriyah, 2009). 186

¹⁸ Muhammad Daud Ali dan Habibah Daud, *Lembaga – Lembaga Islam di Indonesia*, (Jakarta: PT. Raja Grafindo Persada, 1995), 307

¹⁹ M.Hasbi Amirudin, *Konsep Negara Islam Menurut Fazlur Rahman*, (Yogyakarta: UII Press, 2000), 127

²⁰ Hasil Munas IX MUI di Surabaya, 25 Agustus 2015, *Majalah Mimbar Ulama Edisi* 372, 15

²¹ Kementerian Agama Republik Indonesia, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019)

about library materials. While the additional data the author uses various literature references such as books, journals and encyclopedias. Then observations are made by coming directly to the research location to see the work process and human behavior. While documentation as a data collection tool through written data.²²

The data analysis process that the author uses were the classification process, verification process, analysis process, and concluding process.²³ The classification process is the process of organizing data by the aim of presenting data from respondents into writing according to their respective categories. The verification process is carried out by the aim that the collected data obtains valid data validity. While the analysis process uses descriptive qualitative or the data that has been collected is processed with a predetermined theory. Furthermore, the last is the concluding process, which is to describe the data in the form of sentences that are regular, logical, sequential, and effective so that the readers will find it easy to understand the result of this research.

RESULT AND DISCUSSION

Overview of MAN Keerom-Papua

Papua Province is the easternmost region of Indonesia. A very wide expanse of forest dominates this province. With a population of approximately 3 million people, Papua Province is able to become one of the provinces where there are many ethnicities and languages. Of the 3 million people who live in Papua, the majority of the population is Christian, then Islam is the second largest religion after Christian. Keerom Regency is the name of a district of 29 districts in Papua Province. Keerom Regency was only inaugurated as an autonomous Regency in 2002, and has a population of about 56,000 people and the

²² Sugiono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2010), 137

²³ Alwasilah, A. Chaedar, *Pokoknya Kualitatif Dasar-Dasar Merancang Penelitian Kualitatif*, (Jakarta: PT. Dunia Pustaka Jaya, 2009), 54

majority religion adhered to in Keerom Regency is Christian. Although Christianity dominates, other religions such as Islam, Hinduism, Buddhism also exist in Keerom Regency, and there has never been friction or division between religions.²⁴ This proves that Keerom Regency upholds the value of religious tolerance.

State Madrasa Aliya (MAN) Keerom, Papua is an Islamic-based school, where all human resources including managers, teachers, staff and students are Muslims. MAN Keerom is an Islamic-based school under the Papuan provincial ministry of religion which was founded in 2017 then continues to exist in creating generations who are devoted to Allah SWT.²⁵

From this explanation, a question arises, why does the Islamic-based State Madrasa Aliya Keerom accept non-Muslim educators? Is it because Papua is predominantly non-Muslim? The acceptance of non-Muslim educators at Madarasah Aliyah Negeri Keerom, Papua, which in fact is an Islamic-based school, is feared to cause pros and cons. But it turns out, the institution is very supportive of the existence of non-Muslim educators. This is an early indicator that the educational institution is implementing religious moderation at the madrasah level. Although the madrasa was worried about the level of public trust in the madrasa.

However, the author understands that the actualization of religious moderation has become a policy direction with the aim of tolerance and mutual respect between religious communities which has implications for peace and no divisions between religions. Therefore, with the acceptance of non-Muslim educators at the State Madrasa Aliya Keerom Papua, the institution must be able to adjust in terms of the distribution of learning curricula, religious activities, and student guidance which have implications for Religious Moderation.

²⁴ Central Bureau of Statistics of Papua Province 2020, Papua in Figures in 2020, Jayapura: Central Bureau of Statistics (BPS)

²⁵ Drs. H. Daud, S.Ag (The Principal of Madrasa), Interview, Keerom Regency, Desember 10th, 2021

The Urgency of Implementing Religious Moderation at MAN Keerom Papua

Religious moderation is very important to implement in human life, because the concept of religious moderation does not necessarily glorify divine values but upholds human values. In today's modern era, the spread of radicalism can enter among students, especially during a pandemic where the online learning model will make it easier for students to access information or content of radicalism.

In educational institutions, schools are not only students, there are still many human resources such as teachers and staff who must be equipped with the values of religious moderation. According to Sutrisno, the teacher is the main role in implementing various moderating values among students.²⁶ Therefore, school managers must at least be able to understand the values of religious moderation which are then implemented to their students.

Madarasah Aliyah Negeri Keerom is an Islamic-based educational institution that has educators of different faiths. So that schools must be able to implement the values of religious moderation such as tolerance between religious communities. However, it is not only tolerance that is put forward in the school, many values are dependent on religious moderation. According to the manager of the Kerom State Madrasah Aliyah KAUR Administration when interviewed,²⁷ MAN Keerom has at least implemented the values of religious moderation as below.

Attitude of Cooperation (*Al-Musawab*)

Cooperation means building togetherness or a sense of belonging to the progress of the school. State Madrasa Aliya Keerom always instills an attitude of unity and integrity towards all elements, both managers and users of these educational institutions. Cooperation can be seen from daily activities at the moment when the madrasa needs help from

²⁶ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lemabaga Pendidikan" , Jurnal Bimas Islam, Vol.12, No. 2, Tahun 2019. 328-329

²⁷ Ibu Fitri (Kepala Urusan Tata Usaha), Wawancara, Kabupaten Keerom, 11 Juni 2022

all parties in the school, for example the implementation of Madrasa work programs, implementation of learning, coaching students, until the implementation of the selection of new students. In essence, this attitude of cooperation is applied at the Keerom State Madrasah Aliyah. Different teachers work together to build Islamic-based schools to develop and be trusted by the people of Keerom Regency as Islamic Educational Institutions that have good quality.

The attitude of cooperation implemented at the Keerom State Madrasah, Papua can be said to be the epistemological basis of religious moderation with the concept of *Musawab* (non-discriminatory). The meaning of discriminatory has the meaning of impartiality to a person or institution that is different from the religion, ethnicity, culture that is believed.²⁸ The concept of al-musawah or non-discriminatory behavior in religious moderation is where human rights and obligations are treated with equal attention and consideration.²⁹ The explanation of the concept of al-musawah or non-discrimination is found in the Qur'an, including Q.S. Al-Hujarat verse: 13. Consideration of the applied cooperative behavior proves that the values contained in religious moderation in State Madrasa Aliya Keerom-Papua are a manifestation of *al-musawab* values. This is based on the participation of non-Muslim teachers (minorities) who take part in building and feeling ownership of Islamic Educational Institutions.

Attitude of Justice (*Tawazun*)

According to Quraish Shihab, one of the main pillars of moderation (*wasathiyah*) is justice. He said that the pillar of justice or in Islam called *tawazun* is a right. This means that the concept of *tawazun* that Quraish Shihab describes also means giving equal rights to a

²⁸ Mohammad Daud Ali dan Habibah Daud, *Lembaga-lembaga Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 1995). 310

²⁹ Ilmuwiki.com, Musawah (Pengertian Musawah, Contoh Musawah, Sejarah dan Ibadah yang Berprinsip Musawah), <https://www.ilmuwiki.com/2019/09/musawah-pengertian-contoh-sejarah-ibadah.html> diakses tanggal 22 Juni 2022

different group.³⁰ Quraish Shihab's argument emphasizes that a set of values or the concept of *tawazun* needs to be upheld in school educational institutions, especially State Madrasa Aliya Keerom. Since there are differences in religious beliefs, the application of the concept of justice (*tawazun*) has been implemented by the Keerom State Islamic School. This is based on data collection through interviews with the Head of Administrative Affairs of the madrasa. When interviewed, he said that there was no different treatment for any of the beliefs in Madrasahs. One example of madrasahs applying the *tawazun* attitude is in the division of homeroom positions, madrasahs not only give homeroom positions to Muslim teachers but also give rights to teachers of other religions to become homeroom teachers.³¹ That statement as what has described from the interview means that the manifestation of justice concept (*tawazun*) in the application of the values of religious moderation in State Madrasa Aliya Keerom is highly prioritized.

Attitude of Tolerance (*Tassamub*)

Tolerance is a human demand among society, nation and state to be able to cooperate between religious communities. Tolerance is identical with a person's condition to create inter-religious relationships based on religious harmony for mutual respect and understanding.³² According to Islamic teachings, through the Medina charter as a historical document, tolerance proves how the Messenger of Allah forged a life harmoniously.³³

The importance of tolerance values in human life is considered very important. The attitude of tolerance (*tassamub*) needs to be instilled in the field of education. State Madrasa Aliya Keerom-Papua whose foundation is Islamic State education and human resources in it are not

³⁰ Zamimah, "Moderatisme Islam dalam Konteks Keindonesian", Jurnal Al-Fanar, Vol.1 No. 1, Tahun 2018. 75-90

³¹ Ibu Fitri (KAUR TU), Wawancara, Kabupaten Keerom, 11 Juni 2022

³² Mukhtaruddin, "Pembinaan Kerukunan Umat Beragama Masyarakat Transmigran di Kalimantan Tengah", Jurnal Analisa: Vo. 15 Nomor. 1, April 2008).18

³³ Ghufron. F, *Ekspresi Keberagaman di Era Milenium*, (Yogyakarta: IRCiSoD, 2016).116

only one religion, so it is necessary to practice tolerance embodied in these educational institutions. Thus, it is very important for educational institutions, especially Madrasah Keerom, to practice the value of tolerance in their environment.

Based on the findings on the implementation of the value of tolerance in State Madrasa Aliya Keerom Papua, in general it shows an attitude of respect and willingness to accept religious differences so that peace and togetherness are realized in the Islamic educational institution. This can be seen from the policies and daily activities in the madrasa environment. In terms of the policy of celebrating Islamic holidays which are always commemorated every year, non-Muslim teachers are always present to participate in activities, even though madrasas do not force them to participate in these activities. In dressing, for the sake of the order of moral values (*tabadbur*) which must be prioritized by other religions, non-Muslim teachers follow the way of dressing that is considered good for them. The existence of human resources of different religions does not prevent its existence as a madrasa that is trusted by the people of Keerom Regency. Precisely the existence of religious differences will make this school a school that has a high tolerance (*Tassamul*) attitude.

Openness Attitude (*Tathawwur wa Ibtikar*)

Tathawwur Wa Ibtikar is the nature of always opening up to others for the progress and benefit of the people.³⁴ In the field of Islamic education, an attitude of openness (*Tathawwur Wa Ibtikar*) is needed to answer various problems and current conditions faced in the school. The attitude of openness in the concept of religious moderation also means an attitude of openness to dynamic attitudes and innovation to new things. In the realm of practice, the attitude of openness (*Tathawwur Wa Ibtikar*) at Madrasah Aliyah Keerom Papua can be seen from several madrasa attitudes towards the outside world, for example openness to the community towards the existence of teachers who have different

³⁴ Mustakim Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan berbangsa", *Jurnal Muhtadin*: Vol.7 No. 2, Tahun 2019).121

belief, then nothing is covered up on matters relating to about school policies to one religion. From this description, we can conclude that a dynamic attitude towards all groups of different religions and groups is always applied in the life of the State Madrasa Aliya Kerom-Papua.

CONCLUSION

Religious moderation is not only a concept, but must also be reflected in the real actions of religious adherents and all elements of the nation. The existence of Madarasa Aliyah Keerom Papua, which is in the midst of a majority Christian community, has never been disturbed. Likewise, when non-Muslim teachers who attend State Madrasa Aliya Keerom have never received discriminatory treatment. Without discriminating against religious identity, State Madrasa Aliya Keerom actually shows very high values of tolerance. The values of *tawassut* (moderate), *tawazun* (fair), *tasammub* (tolerant), *al-musanwab* (cooperation) and *Tathammur* (open) have been implemented very well.

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