

MODULE FOR ISLAMIC RELIGIOUS EDUCATION TEACHER

WRITER : Fauzan

ISLAM AND RELIGIOUS MODERATION



PUSTAKA
MASYARAKAT
SETARA



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Partnership Program of SETARA Institute and Inspectorate General of the
Ministry of Religion of the Republic of Indonesi

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FOREWORD

HENDARDI

Chairman of SETARA Institute for Democracy and Peace

Assalamu'alaikum Wr.Wb.

Greetings for us all.

Dear readers,

SETARA Institute is a Human Rights organization with a concern in advancing the Human Rights condition and the elimination or minimalization of discrimination and intolerance based on religion, ethnicity, skin color, gender, and other social classes in Indonesia. SETARA Institute believes that a democratic society will advance if empathy, respect, and recognition of diversity shall bloom, thus SETARA Institute is dedicated in achieving the ideals in which everyone is treated equally with respect towards diversity, prioritizing solidarity and with the goal of dignifying humans.

Since 2007, SETARA Institute alongside other civil organizations consistently work towards the realization of the freedom of

religion/belief in Indonesia, which was normatively included in the Constitution of the Republic of Indonesia, especially Article 28E paragraph (1) and paragraph (2). Various civil organizations did observations, research, policy advocacy, and strategic litigation as a means to encourage the state to fulfill its responsibility in protecting the right of citizens to freedom of religion, belief, including the right to worship and carry out religious activities.

SETARA Institute hypothesizes that intolerance is the first step toward terrorism or violent extremism. Thus, tolerance is one of the key variables in guiding and realizing social harmony and inclusion, as well as developing a Pancasila state with the foundation of the freedom of religion as affirmed by the first principle of Pancasila and guaranteed by the 1945 Constitution, specifically Article 29 Paragraph (2).

The partnership program between SETARA Institute and Inspectorate General of The Ministry of Religious Affairs Republic of Indonesia is a part of an important mission in preventing and mitigating radicalism in Madrasah under The Ministry of Religious Affairs which have become an urgent strategic issue to be dealt with. In that framework, this program targeted three [3] strategic actors in madrasah environment, namely Madrasah Principals/Supervisors and Islamic Religious Education Teachers, as well as the Auditors in the The Ministry of Religious Affairs, whose roles could be optimized to create a situation in school which may prevent and fight radicalism.

This program is also designed to improve the capacity of each actor in order to strengthen the madrasah in preventing

radicalism, both in and out of the class. Another output of this program is the module that you are reading, namely training module for Madrasah Principal and Supervisor, training module for Islamic Religious Education Teacher, and training module for Auditor.

We would like to thank the Inspectorate General of The Ministry of Religious Affairs Republic of Indonesia. We would also like to show our gratitude and appreciation to the Secretary of the Inspectorate General who currently holds the position as the acting Inspector General of the Ministry of Religious Affairs, Mr. Muhammad Tambrin, for the introduction and support which have been important in doing the training and the writing of this module. The same goes to Mr. Ahmad Sutikno, Mr. Wendi, and other officers in the auditor team and the Secretariat of the Inspectorate General of the Ministry of Religious Affairs which were involved and have contributed in the training and gave their inputs for the writing of this module.

We certainly hope that the training and this module can be used for the benefit of all people and to create a better Indonesia for all of its people in the spirit of diversity.[]

Jakarta, March 20, 2020

FOREWORD

Drs. H. Muhammad Tambrin, M.Pd

Acting Inspector General of the Ministry of Religious Affairs of
the Republic of Indonesia

Assalamu'alaikum Wr. Wb.

Salam sejahtera untuk kita semua.

Greetings for us all.

We would like to assert our utmost gratitude to the God Almighty. By virtue of his blessings, we can practice all of our religious and national endeavor, including the collective endeavor to create a religious moderation in our diverse country based on Pancasila.

Dear readers,

Inspectorate General of the Ministry of Religious Affairs is fully committed in building and strengthening religious moderation among Indonesian people. The strengthening of religious moderation is one of the five priority programs of the Ministry of Religious Affairs for 2020-2024. Therefore, we welcomed with warm heart and utmost appreciation for the partnership program between the Inspectorate General of the Ministry of Religious Affairs and SETARA Institute on preventing and mitigating radicalism in Madrasah under the Ministry of Religious Affairs. Madrasah as an education institution under the Ministry of Religious Affairs should be given the dissemination and guidance

in understanding, applying, and teaching the attitude of religious moderation. This program is essentially also one [1] of the eight [8] efforts of the Ministry of Religious Affairs to continuously advocate the religious moderation movement.

Overall, the eight [8] efforts done by the Ministry of Religious Affairs regarding the strengthening of religious moderation are as follows: First, we reviewed 155 Islamic religious education books to strengthen the student understanding of religious freedom, strengthening character education, and anticorruption education. These books will be used for the year 2020-2021. *Second*, we will change the learning topic on *khilafah* which was then emphasized on *fiqh* to emphasize more on the history in order to give students a more contextual learning.

Third, we held a Training for 160 instructors of religious moderation. They consisted of 60 lecturers from Islamic Universities/ Colleges and 100 heads of the student body from Islamic Universities/ Colleges. Fourth, we published 12 books on Islamic education with the perspective of religious moderation as well as the guidelines of implementing religious moderation in Islamic education. Fifth, we built house of religious moderation in several Islamic Universities/Colleges, namely UIN Bandung, IAIN Pekalongan, UIN Walisongo Semarang, STAIN Kepulauan Riau, and IAIN Bengkulu.

Sixth, we included the materials for strengthening moderation in the training curriculum into the technical training for administration staff, substantive technical training, religious dissemination, and marriage guidance from the national level down to the district level in each Office of Religious

Affairs. *Seventh*, we kicked off the program for preventing radicalism in education and education staff (teacher, principal, administration staff, supervisor) partnering with SETARA Institute. This program has been done in Cirebon Regency, Cirebon City, Malang City, and Malang Regency. Finally, eighth, we held a camp for Muslim across different sects in order to strengthen the relationship between Muslims and minimize the conflict potential, including to gain a similar perspective and step to guide the *ummah*.

The main point is that the Inspectorate General as an internal supervisory officer in the Ministry of Religious Affairs is committed to maintain the integrity of the civil servants in the Ministry of Religious Affairs and is ready to be the forefront safeguard to protect the civil servants in the Ministry of Religious Affairs to be the agent of religious moderation and overcoming radicalism. The Inspectorate General of the Ministry of Religious Affairs views that audit towards civil servants should not only cover their financial performance and their duties and functions per se, but also supervising their loyalty to Pancasila and the 1945 Constitution, thus they can be civil servants who are tolerant and respect diversity so that they can provide excellent and non-discriminatory public services for all citizens.

Therefore, the Inspectorate General of the Ministry of Religious Affairs appreciates the publication of this module which is used in the training since it is very relevant with the agendas of religious moderation and overcoming religious radicalism and conservatism which have been and always be the concern of the Inspectorate General of the Ministry of Religious Affairs.

We would like to thank the SETARA Institute for Democracy and Peace for their extraordinary dedication to this issue and the partnership with Inspectorate General of the Ministry of Religious Affairs for quite some time. We would also like to express our high appreciation to the Inspector General of the Ministry of Religious Affairs and the auditors who have worked hard in the training program and provided important input to this module.

Semoga kita senantiasa dalam perlindungan Allah, Tuhan Yang Maha Rahman dan Rahim, dan segala ikhtiar kita mendapat ma'unah dari-Nya. *Aamiin Yaa Mujiibas Saailin.*

May we always be in the protection of the God Almighty and His blessing will always be upon us. *Aamiin Yaa Mujiibas Saailin.*

Jakarta, March 20, 2020

TABLE OF CONTENT

Foreword.....	iii
Table Of Content.....	xi
Islam And Religious Moderation	1
Material 1 An Inclusive Islamic Religious Education.....	7
Material 2 Islam In Indonesia	23
Material 3 Moderate (Wasathiyah) Islam.....	33
Material 4 Harmony And Tolerance	45
Material 5 Human Rights And The Medina Charter	53
Material 6 Prevention Of Intolerance In Madrasah	59
Reading List.....	68
Training Assessment Sheet	70
Behavior Assessment Sheet.....	72
Pre-Test And Post-Tes Questions.....	75

ISLAM AND RELIGIOUS MODERATION

INTRODUCTION

Religious education plays an important role in creating the complete Indonesian people, that is a person who is complete both in their mastery of science and morality. In order to manifest such a thing, a harmony between science and religion is needed. The harmony means that religious faith (as the result of religious education) allows the effort to mastery and development of science and technology and vice versa. Science talks about how to know what and know why, while technology talks about how to know how, and religion is the guide for human to choose which one is more appropriate, able, right, and good to pursue and develop. This is where (Islamic) religious education, and also its teachers, namely Islamic Religious Education Teachers in madrasah/school, play a role in anticipating the advancement of science and technology. In a way, can Islamic Religious Education Teachers uphold the foundation of noble morals (akhlaq al-karimah) which is the

main pillar of Islamic teachings while the domination of science and technology have dominated all human action and thought.

Scientific development and technological innovation have spread the results that bring progress which impacted all humanity. It is to be acknowledge that they have impacted and even improve the level and quality of human live. On the other hand, the findings and advances in science and technology have influenced human culture and human lifestyles (Soetjipto Wirosardjono, 1992). In this era of advanced science and technology, global change is accelerating with the progress of developed countries in the field of information and communication technology. The progress of science and technology is encouraging increasingly rapid globalization process. Computer technology, for example, floods every country, nation and culture without recognizing national, state and cultural boundaries. Television with a satellite dish is a global media that encourages the globalization of broadcasting news, culture, etc. without boundaries of space and time. Such is the case with the internet, we easily access news and information sources easily and quickly.

Along with the development of technology and information, there are several values, attitudes and behavior of individuals and modern societies that are congruent (in line) with the teachings of Islam and support the success of development. There are also values and attitudes of modernity that are not congruent with Islam and do not support the success of development, such as weak religious beliefs, individualistic, materialistic, hedonistic attitudes and so on. These negative values and attitudes will emerge together with other positive values and attitudes, which

are certainly a threat to the realization of the ideals of national development. Thus, the problem that needs to get an immediate answer, especially from educators or Islamic Religion Teachers is “can religious education activities (Islam) dialogue and interact with developments in the modern era which are marked by advances in science and technology and information, and can it overcome the negative impacts of these progress”?

Throughout the years there are numerous critiques as well as solution toward the implementation of religious education in school/madrasah. Mochtar Buchori (1992) for instance, argued that the failure of religious education is caused by the practice of education only emphasized on the cognitive aspect of the development of the awareness of (religious) values and ignored the development of the affective and conative-volitive, namely the willingness and commitment to practice religious values. As a result, there is a gap between knowledge and practice, between gnosis and praxis in religious life. Or in such case, the practice of religious education turned into religious teaching which failed to create Islamic characters.

Harun Nasution (1995, p. 428) argued the same thing, namely religious education was influenced by Western trend which emphasized on teaching rather than educating students morality. In fact, the essence of Islamic education is moral education. Islamic religious education suffered from some weakness. Rasdianah (1995, p. 4-7) explained some weakness in Islamic religious education in school, both in the understanding of the education materials or its practice, namely: (1) in theological field, there is a tendency to follow fatalistic ideology; (2) in morality, it is oriented to etiquette rather than the whole character of a

faithful human being; (3) in the case of worshipping, it is treated as a religious routine and less emphasized on the process of creating a character; (4) in case of Islamic jurisprudence (*fiqih*), it is taught as unchanging set of rules and not the dynamic and the nature of Islamic jurisprudence; (5) Islam is usually taught as a dogma and less emphasize on nurturing rationality and love of science; (6) students are taught to read Quran but not understanding the deeper meaning.

On the other hand, it is contradictive that the religious education with a big expectation to nurture cognitive, affective, and psychomotoric aspects of the students is only scheduled for 2 hours per week for the intra-curricular activities. While its extracurricular activities are less appreciated by the school management. Even if some principals or teachers implement their own practice, they are not systemized in an education formula or valuation with the general intra-curricular activities because there are no national guidelines.

Various learning problems and the time limitations for Islamic religious education shall be tackled with the development of a more interesting and meaningful learning. Therefore, engaging and effective learning models should be developed, one of the ways is developing a more contextual, actual, and meaningful learning materials so that Islamic education does not merely lies on dogmatic, normative, and textual level, but Islamic religious teaching should be dynamic and contextual.

This module is intended to be a guide for Islamic Religious Education teachers to prevent the seed of intolerance, violence, and radicalism in madrasah environment.

ACTIVITIES SCENARIOS

This training is designed based on andragogic approach which involve the participants in all activities, in this case the Islamic Religious Education teachers in madrasah environment.

MODULE OBJECTIVES

Generally, the objectives of this training are to improve the understanding and skill of Islamic religious education teacher in School/Madrasah in the Ministry of Religion in performing their profession as teachers in school/madrasah in tolerant, inclusive manner based on applicable rules. The objectives of this training in details are as follows:

- a. Improving the skills of Islamic religious education teacher in their teaching and driving their commitment to uphold the professionalism in carrying out Islamic religious education in school/madrasah;
- b. Improving the skills and professionalism of Islamic religious teacher in understanding and implementing Islam as the blessings for the whole world.

PERIOD

This training is done in 1 (one) day for each region which are divided into six learning sessions.

TARGET PARTICIPANT

The target participant of this training is Islamic religious education teachers in the Ministry of Religion of the Republic of Indonesia.

FACILITATORS/RESOURCE PERSONS

The facilitators in this training is the auditors of Islamic religious teachers in the Ministry of Religion of the Republic of Indonesia who are appointed with requirements as follows:

1. Indonesian citizen with auditor status;
2. Physically and mentally healthy, committed to perform well, and able to do the tasks;
3. Minimum holding a bachelor's degree (S-1) (education or non-education)
4. Successfully participated in Training of Trainer carried out by SETARA Institute. []

MATERIAL 1

AN INCLUSIVE ISLAMIC RELIGIOUS EDUCATION

LEARNING OBJECTIVES

Through discussing and analyzing the training material with interactive learning, the students are expected to understand the concept of Inclusive Islamic Religious Education and are able to implement it well in real life.

EXPLANATION

Concept, Objectives, and the Scope of Islamic Religious Education Materials

Generally, Islamic religious education is synonym with Islamic education. To put it simply, Islamic education can be understood as a process to develop the creativity potential of an individual with the goal of creating a believing and faithful, smart, skillful, high work ethic, high moral character, independent, and responsible human being either for themselves, their nation,

state, or religion (Arief: 2003, 3). The source of Islamic education is Islamic values based on al-Qur'an and al-Hadith.

The output of education is the formation of intelligent and skill of an individual which would be useful for themselves, the community, the nation, and the state. In that case, the future of the nation and the state is determined by the extent of the education of Indonesian people and to what extent the intelligent and skills they owned may drive their state to advance and develop.

There are several definitions of Islamic religious education according to several figures, among others: Ahmad D. Marimba, in his introduction to the philosophy of Islamic education states that Islamic education is physical and spiritual guidance based on religious laws leading to the formation of the superior character based on Islamic qualities (Marimba, 1989: 19). According to Hamdani Ihsan in his book *Islamic Education Philosophy*, Islamic religious education is education that aims to shape individuals into beings with high degree character in the eyes of God and the education side to realize the goals or the teachings of God (Ihsan, 1998: 15). While Zuhairini, in his book *Holy Methodology of Religious Education* states that Islamic education is a systematic and practical effort in shaping students so that they live according to the teachings of Islam (Zuhairini, 1983: 27).

From the various views above, it can be concluded that religious education, in addition to knowledge about Islam, is also directed to form personalities that are in accordance with Islamic teachings, including aspects of knowledge and aspects of skills that enable students to have knowledge about Islam while

being able to practice Islamic teachings which is beneficial for human welfare and the surrounding environment.

The essence of Islamic education that must be carried out by Muslims is education that leads humans towards noble morals while being open to the influence of the world and human development which is a basic ability based on faith in Allah SWT.

Al-Ghazali's view of Islamic religious education is a means for the formation of people who are able to know their Lord and serve Him. In Al-Ghazali's view it was stated that humans who were educated in the education process were smart, but immoral, such people were categorized as fools, whose lives would be difficult.

From the many definitions of Islamic religious education above it can be concluded that the notion of Islamic religious education is a comprehensive process and development of human personality as a whole, which includes intellectual, spiritual, emotional and physical, to prepare a Muslim properly to be able to carry out his goals in the world and in the afterlife.

The purpose of education is recommended as the development of a balanced growth of human potential and total personality, through pspiritual, intellectual, self-rational, emotional and physical sensitivity practice to enable students to be a Muslim who continue to develop in terms of faith, devotion to Allah SWT and equipped with noble character in personal life, society, nation and state. The purpose of Islamic religious education is reflecting the characteristics of religion to shape the human personality through the educational process carried out by institutions, families, governments and communities (Arifin,

2009: 13).

In terms of the discussion, the scope of Islamic Religious Education can be explained as follows:

- (a) Teaching faith, which means teaching and learning about aspects of the beliefs according to Islamic teachings in the pillars of faith.
- (b) Moral teaching, which means a form of teaching that leads to the formation of the soul, how to behave individually in his life; moral teaching means the process of teaching and learning in achieving goals so that students can have noble character.
- (c) Teaching about worship, which means teaching about all forms of worship and the procedures for their implementation. The purpose of teaching worship is that students are able to carry out worship properly and correctly. Understand all forms of worship and understand the meaning of the purpose of performing worship.
- (d) Teaching Islamic jurisprudence (*fiqh*), which means teaching material about all forms of Islamic law that originate in the Qur'an, Sunnah and other sharia propositions. The purpose of teaching Islamic law is to make someone know and understand Islamic jurisprudence and implement them in daily life.
- (e) Teaching Al-Qur'an, which means teaching students to be able to read the Qur'an and understand the meaning of the content contained in each particular verse included in Islamic religious education materials that

are adjusted to the level of education.

- (f) The teaching of Islamic history aims to enable someone to know about the growth and development of Islamic Religion from the beginning to the present so that students can get to know and love Islam.

Islamic Religious Education as a subject plays an important role in providing a complete understanding of various matters related to the Al-Quran Hadith, Faith and Morality (Akidah Akhlak), Islamic Jurisprudence and its Principles (Fiqh/Ushul Fiqh), and Islamic History (Tarikh). Theoretically, the substance of the content and theory of teaching material in Islamic Religious Education must never change, but it needs to be adjusted to the present context, the needs of society, and the progress of the times. Therefore, the substance of the teaching of Islamic Religious Education needs to be conveyed through a more open teaching/education pattern by providing space of dialogue for students, even the teaching must be more contextually adapted to the development of modern society. The readiness of the teacher in preparing the chosen learning method is very necessary to realize the more open and contextual learning materials of Islamic Religious Education.

There are various methods used in Islamic education, including: (1) Lecture method, namely an explanation with verbal narration by the teacher to the participant. (2) Question and answer method, this method makes participants more active. Activity is stimulated through the questions presented. (3) Training method, this method is to practice skills and dexterity. (4) Discussion method, if this method is to be used, there must first be a problem or question that can be discussed; (5) Role Playing Method, a

learning method that directs students to be responsible and brave in expressing an opinion, (6) Halaqah method, namely the teacher reads a particular book, while students listen. (7) Other active learning methods that substantially open dialogue space between educators and students, open up the horizons of students' thinking, until an innovation and creativity in thinking arise.

Islamic Religious Education Teacher: Inclusive Professional Educators

The teacher or professional educator mentioned in Law No. 14 of 2005, referred to as a figure who became a role model for students. They are also called “unsung” heroes. Their position is slightly beyond the role of parents (especially for those who are super busy) in terms of delivering teaching material. The current position of the teacher is so important and central, in the view of students “everything said and instructed by the teacher, must always be carried out and followed”.

These conditions require teachers to acquire comprehensive and continuous competencies. Not only the mastery of the materials being transferred, it involves the ways to deliver the material and how communication is carried out. Being a “role model” for students is not easy, because it requires teacher to be the example for their students in their daily lives. Only professional teachers can become “role models” teachers, i.e. (1) competent, (2) certified, and (3) Bachelor (S1) qualified.

The teacher is considered a “central figure” who plays an important role in giving birth to a quality generation. Therefore, what should not be forgotten is how the maximization of the

roles and tasks of teachers in education continues to be evaluated and developed in line with the laws and regulations. The main task of the teacher as explained by S. Nasution is divided into three parts. First, as a person who communicates knowledge. With this task, the teacher must have in-depth knowledge about the material to be taught. As a follow up to this task, a teacher must not stop learning, because the knowledge that will be given to his students must first be learned. Second, the teacher as a model, namely that the subject taught is something useful and practiced in daily life, so that the teacher becomes a model or a real example of what is desired by the subject. This is more apparent in subjects such as morals, faith, cleanliness, and so on. If the teacher does not show the benefits of the subject being taught, do not expect children to show enthusiasm for the subject. Teachers who do not show courage to think intuitively will not be able to nurture students to have that courage. Third, the teacher also becomes a model, whether it is the person who is disciplined, carefully thinks, loves the lesson, or who kills student idealism and has a petty outlook. (S. Nasution, 1989: 14) The task and role of the teacher is the formulation of "professional educators" with the main task of educating, teaching, guiding, directing, training, and evaluating students in early childhood education through formal education, basic education and middle education. (Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, pp. 3-5).

If the three tasks are carried out well by a teacher, it is not impossible that the students who are fostered will be better, because students see the teacher's good performance and will emulate them. As said before, a student will listen more to what his teacher says than his parents. Therefore, professional

teachers who can carry out their duties properly are needed.

The term “profession” itself means “work”. The profession is also seen as the overall technical knowledge and skills that must be mastered to do a job, and has nothing to do with the ethical issues inherent in the job. (Mochtar Buchori, 2001, p. 104).

In Law Number 14 of 2005 concerning Teachers and Lecturers, Chapter IV, Article 8 states that teachers must have academic qualifications, competencies, teacher certification, be physically and mentally healthy, and have the ability to realize national education goals. Furthermore, Article 9 of the Chapter states that academic qualifications referred to in Article 8 are obtained through bachelor’s programs or diploma four programs. Furthermore, in article 10 paragraph 1 it is stated that teacher competencies as referred to in article 8 include pedagogical competencies, personal competencies, social competencies and competencies obtained through the profession. (Teachers and Lecturers Law: 2005, 9-10),

In the view of Islam, as represented by Islamic education thinkers, such as Imam al-Ghazali, it is stated that the characteristics of professional teachers include, among others:

1. Accept all the problems of students with an open heart and stoic attitude;
2. Be polite and merciful (Q.S. Ali Imran, 3:15);
3. Maintain his dignity and honor;
4. Avoid and eliminate arrogant attitudes towards others (Q.S. al-Najm, 53: 32);
5. Be humble in society, (Q.S. al-Hijr, 15:88);

6. Eliminate useless activities;
7. Be gentle in dealing with students with low intelligence, and develop it to the maximum level;
8. Avoid anger in dealing with students' problems;
9. Improve students' attitudes, and be gentle with students who are not fluent in speech;
10. Avoid showing scary attitudes to students, especially to students who do not understand or ask questions that are not qualified or not in accordance with what is being taught;
11. Able to accept truth from students;
12. Place the truth as a reference in the education process, even though the truth comes from students;
13. Prevent and control students who are learning dangerous knowledge (Q.S. al-Baqarah, 2: 195);
14. Instill sincerity in students, as well as constantly looking for information to be conveyed to students who finally reach the level of *taqarrub* (closeness) with Allah SWT. (Surah al-Bayyinah, 98: 5);
15. Prevent students from learning *fardlu kifayah* (collective obligation), such as medical science, psychology, economics and so on, before studying *fardlu a'in* (individual obligations, such as creed, shari'ah and morals), and
16. Actualize information taught to students (QS al-Baqarah, 2:44, and al-Shaaf, 61: 2-3). (Abdul Mujib and Jusuf Mudzakir: 2006, 94-95)

Meanwhile, for Oemar Hamalik, professional teachers must meet

the requirements which include:

1. Have the talent as a teacher,
2. Possess the expertise as a teacher,
3. Have good and integrated skills,
4. Be mentally healthy,
5. Is able-bodied,
6. Have experience and extensive knowledge,
7. The teacher is a human with the soul of Pancasila, and
8. The teacher is a good citizen. (Oemar Hamalik: 2001, p. 118).

APPROACH AND METHOD

Learning training is carried out with an adult learning approach (andragogic), through an interactive learning learning model, with a discussion method, and creating a concept map (mind map).

MEDIA/TOOLS, AND LEARNING MATERIALS

Learning media used include: video, pictures, participant worksheets, and assessment sheets. While the materials or tools used in this activity include: Markers, flipchart paper, Laptops and screen projector.

TIME DURATION

The time needed to carry out this learning activity is 3 hours (180 minutes).

TRAINING STEPS

Preliminary Activities (20 minutes)

1. The instructor asks one of the trainees to lead a prayer and sing the Indonesia Raya song;
2. The instructor opens the lesson by introducing the title of learning activities with the theme of the Concept of Inclusive Islamic Religious Education.
3. The instructor invites trainees to group with a total of 16 members, 8 people, to 4 people;
4. The instructor invites trainees to get to know other participants;
5. The instructor distributes sheets of paper that contain:

Write your positive contribution in helping people of different religions while being an Islamic Religious Education teacher in a school/madrasah:



HSA saat diamankan polisi, dan rumah HSA yang cenderung sepi saat dirinya diamankan polisi. - surya/galih lintartika

HSA when he was arrested by the Police, and HSA's house was relatively quiet when he was being arrested by the police.

6. The trainees are given 5 minutes to write their contribution in schools/madrasas.

Observation (30 minutes)

7. The instructor divided the training participants into five groups, each with 6-7 members;
8. Each group made a group name, and group yells;
9. The instructor distributes the worksheet to the trainees as a reference in conducting the observation process;
10. The instructor asks each group to pay attention to the excerpt from the article about the a teacher who also act as the Leader of a Radical Movement; http://wow.tribunnews.com/amp/2018/05/17/fakta-teroris-probolinggoguru-pns-sekaligus-pemimpin-gerakan-radikal-hingga-ajarkan-anak-memanah?_twitter_impression=true
12. Trainees analyze and discuss articles about a teacher who also acts as the leader of the Radical Movement;

13. The trainees are asked to do an analysis of the article and write down several related points in accordance with the worksheet that was distributed. (1) what is the substance of the article, (2) what is the response of the trainee to the phenomenon that occurs among teachers; (3) what is the solution of the training participants in responding to problems that occur in the community.

Discussion (60 minutes)

14. The instructor distributes flipchart paper and color markers as a tool for group discussion;
15. Training participants (in groups) make concept maps in the form of transportation, places of worship, and others about the three problems above;
16. Trainees are given the opportunity to write down things they want to know more about various issues that arise related to Islamic Religious Education teachers issues,
17. All the results of discussions that have been completed are posted in the room to be presented;

Presentation (60 minutes)

18. Based on the list of questions discussed, trainees are asked to submit the results of their discussion in turn,
19. Other groups pay attention and then respond to the results of the discussion that was delivered.
20. Each group prepares one question that will be asked to the group that presents the results of their discussion;
21. Each group can clarify and refute or give answers to other groups politely.

22. The instructor gives a brief explanation of the topic of Islamic Religious Education or Islamic Religious Education teacher material that is needed at this time, as well as how to be an inclusive, non-discriminatory teacher that students yearn for.

Closing Activity (10 minutes)

23. The instructor re-asked the participants' understanding of the concept of Islamic Religious education, the scope, methods of learning of Islamic Religious Education, and how Islamic Religious Education Teachers should carry out learning activities in schools/madrasas that are more open and contextual;
24. Trainees draw conclusions about the concept of Islamic Religious Education, the scope, learning methods, and how Islamic Religious Education teachers should conduct learning activities in schools/madrasas that are more open and contextual;
25. The instructor and trainee concluded the lesson by reading *hamdalah* and praying together.

SUMMARY

1. The scope of Islamic Education is teaching aspects of life and livelihood, then Islamic Religious Education in formal institutions should also contain guidelines or basic material that can be used as provisions for students to regulate themselves in dealing with life and livelihood on various aspects.
2. The teaching of faith means learning to teach about aspects, beliefs, in this case, of course, beliefs according to Islamic teachings, the core of faith beliefs is about the pillars of faith.
3. Moral teaching means a form of teaching that leads to the formation of the soul, how to behave individually in his life; moral teaching means the process of teaching and learning in achieving goals so that students have noble character.
4. Teaching worship means teaching about all forms of worship and the procedures for its implementation. The purpose of teaching worship is so that students are able to carry out worship properly and correctly, understand all forms of worship and understand the meaning of the purpose of worship.
5. Teaching Islamic jurisprudence means teaching which contains material about all forms of Islamic jurisprudence that originate from the Qur'an, Sunnah and other syar'i propositions. The purpose of teaching jurisprudence is so that someone can know and understand Islamic law and implement it in daily life.

6. Teaching the Qur'an means teaching someone to be able to read the Qur'an and understand the meaning of the content contained in each particular verse included in Islamic religious education material that is adjusted to the level of education.
7. The teaching of Islamic history is intended so that one can find out about the growth and development of Islam from the beginning to the present so that students can get to know and love Islam.

MATERIAL 2

ISLAM IN INDONESIA

LEARNING OBJECTIVES

Through discussion activities and analysis of training materials with an interactive learning approach, students are expected to understand the concept of Islam in Indonesia and be able to apply it in life properly.

DESCRIPTION

Indonesian Islam

The history of the relationship between Islam and the state in Indonesia should be an inspiration and valuable lesson for determining attitudes in facing future challenges. New thoughts on political Islam or Islamic politics are expected to be able to express democratic values, human rights, justice and law enforcement, openness, gender equality, pluralism, civil society, and tolerance that need to be developed in the future.

Nurcholis Madjid stated that Islam in Indonesia was indeed intended to realize the values of its civilization, as it had

been manifested in the period of Islamic piety and the first four Caliphs. Cak Nur believes that Indonesian Islamic values will shape the perspective of modernity in Indonesia. The relationship between Islam and the state needs to touch on dynamic issues, both at the religious and state levels, such as criminal and civil law enforcement, bureaucratic systems, Corruption, Collusion and Nepotism, poverty and unemployment, in addition to international issues such as globalization, human rights, pluralism, gender equality, terrorism, and so on.

History of Islam in Indonesia

There are various theories¹ that state the arrival of Islam in the archipelago, as A.H. John argued, wandering Sufis were those who are widely practicing Islamic dawah. They succeeded in Islamizing large populations in the Malay-Indonesian archipelago at least since the 13th century (Azra: 2003, p. 33) The spread of Islam in this region,—as explained earlier— is very different from the spread of Islam in other regions. Islam is

1 *First*, the theory put forward by Pijnappel, he linked the origins of Islam in the archipelago to people from the Gujarat and Malabar regions who converted to Shafi'i and immigrated to Indonesia. *Second*, the theory of Snouck Hurgronje, who argues that the 12th century was the most likely time of Islamization in the Malay-Indonesian Archipelago with a spreading center in South India. *Third*, the theory of Moquette, a Dutch scientist who concluded that the origin of Islam in the archipelago was Gujarat on the southern coast of India. This consideration is based on the style of tombstone found in Pasai, North Sumatra, which is identical to the tombstone in the grave of Maulana Malik Ibrahim in Gresik, East Java. *Fourth*, Morrison's theory, which argues that Islam was first introduced to the Malay-Indonesian archipelago by Muslim preachers from Coromandel in the late 13th century. And there are many other theories that can be found in the book written by Azyumardi Azra, *Islam Nusantara*, (Bandung: Mizan, 2003)

more widely introduced to the public in quite subtle ways, such as through trade, marriage, and propaganda as we know it today.

As in Indonesia, Islam has actually been known by the people of Malaysia² since 1501 AD (H. Muhammad Syamsu AS .: 1999, p. 118), an Arab cleric in Kedah named Sheikh Abdullah Yamani had succeeded in converting the king and the dignitaries and sons of the Kedah country. In the context of Malay history, Arabic scholars played an important role in the process of convergence, but it is not true to say that there were no other influences. (M.A. Rauf, 1967, pp. 105-107) There is also evidence of Indian, Chinese and Persian influences. The current from all directions seemed to be concentrated almost simultaneously. When talking about the introduction of Islam in the early Malay regions, it is most likely that it was carried out by Arabs who seem to have established colonies on the west coast of Sumatra since 674 AD, (MA Rauf, 1967, p. 105- 107) or around the 7th century.

Such conditions, of course, will be very different from the time of arrival of Islam in Indonesia. More historians conclude that Islam came to Indonesia in the early 13th, although there is also an opinion that Islam in Indonesia has existed since the 7th

2 Malaysia is a country in Southeast Asia that won its independence on August 31, 1957 from the United Kingdom under the name Malay Community. However, it was only on September 16, 1963 that a Malaysian state was formed with the inclusion of Sabah, Sarawak and Singapore. Singapore only joined Malaysia for 2 years. The separation of Singapore into a separate republic was more due to the political crisis of the Malaysian leaders under the leadership of Tuanku Abdul Rahman with the leaders of Singapore under the leadership of Prime Minister Lee Kuan Yew. (see Abdul Halim Hjj. Mat Diah, *Pendidikan Islam di Malaysia*, (Kuala Lumpur: Angkatan Belia Islam Malaysia, 1989), cet. 1, h. 1)

century, or the same as the beginning of the arrival of Islam in Malaysia.

Islam in Indonesia is spread through the role of the ulama, called walisongo. The nine wali spread Islam using their own methods. East Java received great attention from the wali by placing five wali. Maulana Malik Ibrahim, as a pioneer guardian, took his missionary area in Gresik. After Malik Ibrahim died, this area was controlled by Sunan Giri. Sunan Ampel took his missionary position in Surabaya. Sunan Bonang is slightly north in Tuban. While Sunan Drajat in Sedayu. Central Java gets three wali in spreading Islam. Sunan Kalijaga in Demak, Sunan Kudus in Kudus, and Sunan Muria in the mountainous region of Muria. While West Java was only visited by one wali, namely Sunan Gunung Jati who chose his place of preaching in Cirebon.

Indonesian Islamic Institution

The development of Islam in Indonesia is marked by the emergence of various types of educational institutions in stages, ranging from the very simple, to the more modern and complete. Islamic educational institutions have played their roles according to the demands of society and its era. The development of these educational institutions has attracted the attention of experts both from within and outside the country to conduct scientific studies in a comprehensive manner. Forms of Islamic educational institutions that have quite significant roles include mosques, Islamic boarding schools in the Java region, surau in West Sumatra, *dayahs*, *meunasahs* in Aceh, and Madrasas which are subsequently included in the National Education System which are referred to as Islamic schools. Even

in the course of its history, institutional boarding schools and madrassas continue to experience development and innovation according to the demands of the times. In general, Islamic boarding schools that have developed in Indonesia include (1) *salaf* boarding schools, Islamic educational institutions that still survive while maintaining the values and traditions of religious values (*tafaquh fil din*), using traditional learning methods, and slightly ignoring the classroom system ; (2) *khalaf* Islamic boarding school, Islamic education institutional model that makes efforts to modernize and update the learning pattern system, new curriculum adjustments (both religious and general curriculum), while incorporating curriculum design as is the case in the *Salaf* Islamic boarding school. While madrasa, as an educational institution characterized by Islam also continues to experience growth and recognition from the community and government.

The development of Indonesian Islam has also had implications for the birth of various forms of Islamic organization. Islamic organizations are the largest group of organizations, both national and local in scale. No less than 40 national-scale Islamic religious organizations have organizational branches in the provinces and regency and city capitals, such as: Nahdlatul Ulama (NU), Islamic Sarikat (SI), Tarbiyah Islamiyah Association (PERTI), Indonesian Ulema Council (MUI) , Joint Business Improvement of Islamic Education (GUPPI), Islamic Boarding Assembly (MDI), Indonesian Mosque Council (DMI), Muslim Scholars Association of Indonesia (ICMI), Islamic Student Association (HMI), Indonesian Islamic Students Association (PMII), Aisyiah, Muslimat NU, and so on.

APPROACH AND METHOD

The training is conducted with an adult learning approach (andragogic), through the Problem Based Learning Learning model with discussion as the learning method.

MEDIA/TOOLS, AND LEARNING MATERIALS

Learning media used include learning video, pictures, participant worksheets, and assessment sheets. While the materials or tools used in this activity include, markers, flipchart paper, laptops and screen projector.

TIME DURATION

The time needed to carry out this learning activity is 3 hours (180 minutes).

TRAINING STEPS

Preliminary Activities (20 minutes)

1. The instructor opens the lesson by introducing the title of the learning activity, the learning objectives, and the methods used during the training;
2. The instructor distributes pieces of paper to write the name and address of the original madrasa, and asks to be posted during the learning activities;
3. The instructor invites trainees to do ice breaking (such as: making groups, singing, clapping, etc.);

4. The instructor asked one of the trainees to provide initial information about “the characteristics of Islam in Indonesia”
5. Trainees are given the opportunity to respond to the questions above.

Sebar Hoax 15 Juta PKI Incar Ulama, Guru di Banten Ditangkap

Oleh **Nafiyul Qodar** pada 21 Feb 2018, 10:47 WIB 



Sumber: Liputan6.news.com

Observation and Reading (30 minutes)

6. The instructor divided the training participants into five groups, each with 6-7 members;
7. Each group made a group name, and group yells;
8. The instructor distributes the worksheet to the trainees as a reference in conducting the observation process;
9. The instructor asks each group to read the articles that have been given to the group; <https://www.liputan6.com/news/read/3306967/sebar-hoax-15-juta-pki-incar-ulama-guru-di-banten-ditangkap>
10. Trainees look at the substance of the entire contents of the article,

Article 1. Islamic Religious Education Teachers in Banten (<https://www.liputan6.com/news/read/3306967/sebar-hoax-15-juta-pki-incar-ulama-guru-di-banten-arrested>)

Article 2. High school teacher spreading Hoax
<https://news.detik.com/berita/d-3877508/diduga-sebar-hoax-soal-pki-guru-sma-di-banten-captured-polisi>

Article 3. Strengthening Islamic values through strengthening local culture

Article 4. Religious Behavior of Banjar Pedalemen Community

11. Training participants analyze each article given, and answer the following problems: (1) what is the substance of each article, (2) what is the response of the trainees about the contents of the article, (3) how should we all respond to the conditions that occur.

Discussion (60 minutes)

12. The trainees write the things that have been discussed on the flipchart paper that has been distributed;
13. The trainee attaches all answer sheets to a sheet of paper and attaches them to the classroom wall.

Presentation (60 minutes)

14. Based on the list of questions discussed, trainees were asked to submit the results of their discussions in turn,
15. Other groups pay attention and then respond to the results of the discussion that was delivered.
16. Each group prepares one question that will be asked to the group that presents the results of their discussion;
17. Each group can clarify and refute or give answers to the other groups politely.

Closing Activity (10 minutes)

18. The instructor re-asked about the trainees' understanding of Indonesian Islam, what its characteristics are, what are the institutions and social institutions that have become the values of Indonesian Islam;
19. Trainees draw conclusions about understanding the concept of Indonesian Islam in social life;

20. The instructor and trainee concluded the lesson with reading *hamdalah* and praying together.

SUMMARY:

1. Islam came to Indonesia in the early 13th, although there are also opinions that say that Islam in Indonesia has existed since the 7th century, or the same as the beginning of the arrival of Islam in Malaysia.
2. Forms of Islamic educational institutions that have quite significant roles include mosques, Islamic boarding schools in Java, surau in West Sumatra, dayahs, meunasahs in Aceh, and Madrasahs. While organizationally, there are many types of Islamic organizations that are developing in Indonesia, including Nahdlatul Ulama (NU), Islamic Sarikat (SI), Tarbiyah Islamiyah Association (PERTI), Indonesian Ulema Council (MUI), Joint Association for Improvement of Islamic Education (GUPPI), Majelis Da 'wah Islamiyah (MDI), Indonesian Mosque Council (DMI), Indonesian Muslim Intellectuals Association (ICMI), Islamic Student Association (HMI), Indonesian Islamic Students Association (PMII), Aisyiah, Muslimat NU, and so on.

MATERIAL 3

MODERATE (WASATHIYAH) ISLAM

LEARNING OBJECTIVES

Through discussions and analysis of training materials with an interactive learning approach, students are expected to understand the concept of Moderate (Wasathan) Islam and be able to apply it in life properly.

DESCRIPTION

The Concept of Moderate Islam

Al-Asfahaniy defines “*wasathan*” with “*sawa’un*” which is the middle between two boundaries, or with justice, which is middle or standard, *wasathan* also means guarding from being excessive (*ifrath*) and underestimating (*tafrith*). The word wasath appears in al-Qur’an 3 times, namely in Surah al-Baqarah verses 143, 238, Surah al-Qalam verse 48. (Al-Asfahaniy, 2009: 869). While in Mu’jam al-Wasit there are words “*Adulan*” and “*Khiyaran*” which means simple and chosen. (Dhul Faqqar ‘Ali 1972: 1031).

Ibn 'Asyur defines the word "*wasath*" with two meanings. Etymologically, the word *wasath* means something that is in the middle or something that has two ends that are of comparable size. In terminology, the meaning of *wasath* is Islamic values that are built on the basis of a straight and middle mindset, not excessive in certain respects. The meaning of "*ummatan wasathan*" in Surah al-Baqarah verse 143 is the people who are just and chosen.

Muslims are the people who have the most perfect religion, the best morals, and the most important deeds. Allah SWT has granted knowledge, gentleness of character, justice, and goodness that is not given to other people. Therefore, Muslims become "*ummatan wasathan*", which is perfect and just people who are witnesses for all humans on the Day of Judgment. (Ibn 'Assyria, 1984: 17-18).

Al-Jazâ'iri in his interpretation explained that the word "*ummatan wasathan*" in the Qur'an means a fair, best chosen people, and people who have a mission to set the record straight. According to al-Jazairiy, Muslims as chosen and upright people mean that Muslims are the best people and people who always straighten everything, "thus we give you the right to be a witness to the actions of other people on the Day of Judgment if the people deny the minutes which he delivered, while on the contrary they could not be witnesses for you, because Rasullah acted as witnesses for yourself. This is a form of glorification and the gift of God to Muslims" (Al-Jazâ'iri, 1990: 125-126).

Thus, it can be concluded that *wasathiyah* is a commendable condition that protects a person from the tendency towards two

extreme attitudes; excessive attitude (*ifrâth*) and *muqashshir* attitude which means reducing something that is limited by Allah SWT. The nature of *wasathiyah* in Muslims is a gift given by Allah SWT specifically. When Muslims consistently carry out the teachings of Allah SWT, then they become the best and chosen people. This nature has made Muslims as moderate, moderate in all matters, both religious and social affairs in the world.

Wasathiyah (moderate understanding) is one of the characteristics of Islam that is not shared by other religions. Moderate understanding calls for Islamic dawah that is tolerant and opposes all forms of liberal and radical thought. Liberal in the sense of understanding Islam with standards of passion and pure logic that tends to seek unscientific justification. Radical in the sense of interpreting Islam in a textual level that eliminates the flexibility of its teachings, so that Islam seems rigid and unable to adjust to the reality of life. Islamic *wasathiyah* attitude is an attitude of rejection of extremism in the form of tyranny and injustice. This attitude is nothing but a reflection of the pure human nature that has not been contaminated by negative influences (Ibn 'Asyur, 1979: 17).

The characteristics of the Moderate Muslim (*Ummah Wasathan*) who are ready to fight for the values of moderate Islamic teachings in religious, social, national and state life need to be formulated to prevent and reduce the development of understanding and movement of groups that are intolerant, rigid, and easy to accuse other people of infidelity (*takfiri*). Moderate attitude is a form of manifestation of Islamic teachings as the blessings for the whole world (*rahmatan lil 'alamin*). A moderate attitude needs to

be fought for the birth of the best people (*khairu ummah*) (Ibn 'Asyur, 2001: 268).

The understanding and religious practice of a moderate Muslim has the following characteristics::

- 1) *Tawassuth* (taking the middle way), namely understanding and practice that is not excessive in religion (*ifrâth*) or reduce religious teachings (*tafrîth*);
- 2) *Tawâzun* (balanced), namely a balanced understanding and practice of religion that covers all aspects of life;
- 3) *I'tidâl* (straight and firm), which means putting things in their place and exercising their rights and fulfilling their obligations proportionately;
- 4) *Tasâmuh* (tolerance), which is recognizing and respecting differences, both in religious aspects and various other aspects of life;
- 5) *Musâwah* (egalitarian), which means to be non-discriminatory towards others due to differences in beliefs, traditions and origins of a person;
- 6) *Syûra* (musyawarah), which means that every problem is solved by deliberation to reach consensus with the principle of placing mutual benefit above all;
- 7) *Ishlâh* (reformation), which prioritizes reformative principles to achieve better conditions that accommodate the changes and progress of the times by preserving old traditions that are still relevant, and implementing new things that are more relevant;
- 8) *Aulawiyah* (know how to prioritize things), that is, the ability to identify more important matters should be

prioritized to be implemented compared to those with lower interests;

- 9) *Tathawwur wa Ibtikâr* (dynamic and innovative), which means always open to make changes according to the times and create new things for the benefit and progress of humanity;
- 10) *Tahadhdhur* (civilized), which means upholding noble character, character, identity, and integrity as *khairu ummah* in the life of humanity and civilization.

Indonesian Islamic identity

Indonesian Moderate Islam is a tradition that encompasses various 'local traditions' (local traditions) practiced by diverse Muslim tribes and communities. The ongoing interactions and exchanges between the two traditions have resulted in the convergence of religious sects and streams, which has further strengthened the paradigm of Indonesian Moderate Islam.

Various dynamics and changes in Indonesia since the Dutch and Japanese colonial times were unable to shake the identity of Indonesian Moderate Islam. On the contrary, the invaders witnessed the consolidation of Indonesian Moderate Islam, not only in purely religious matters such as faith and worship, but also in Islamic organizations, Islamic education (Islamic boarding schools, Islamic schools and madrasas), health services, and social support.

All of this is a very rich and diverse legacy of Indonesian Islam. It can be said, no other Muslim majority country has legacy as much and as rich as Indonesia. The current of modernization which

found momentum during the New Order era was also unable to change the identity of Indonesian Moderate Islam. Experts often say that modernization will get rid of religion, but conversely modernization in Indonesia has led to religious intensification which is seen in the increasing love for Islam.

Indonesian Moderate Islam strongly accepts the four basic principles of the Indonesian nation-state, namely the Republic of Indonesia, the 1945 Constitution, Pancasila, and Unity in Diversity. Moderate Islamic mass organizations such as NU, Muhammadiyah and many other organizations that share the same understanding throughout Indonesia clearly have a crucial role in maintaining the integrity of the nation-state of Indonesia. Therefore, these organizations need to constantly strengthen the identity of Indonesian Moderate Islam.

With continuous strengthening, they can become the main actors, not only in Indonesia, but also for the actualization of Islam as the blessings for the whole world and the creation of peace in the Muslim world as a whole. Azra added that only with peace can Muslims again make a significant contribution to the development of a civilized and progressive civilization.

APPROACH AND METHOD

The training is conducted with an adult learning approach (andragogic), through the Problem Based Learning model, with discussion, role playing, and lectures as the learning methods.

MEDIA/TOOLS, AND LEARNING MATERIALS

Learning media used include learning video, pictures, participant

worksheets, and assessment sheets. While the materials or tools used in this activity include markers, flipchart paper, laptops and screen projector.

TIME DURATION

The time needed to carry out this learning activity is 3 hours (180 minutes).

TRAINING STEPS

Preliminary Activities (20 minutes)

1. The instructor opens the lesson by introducing the title of learning activities, namely the Concept of Moderate Islam (Washatiyah).
2. The instructor invites trainees to do ice breaking (such as: making groups, singing, clapping, etc.);
3. The instructor gives a number of questions to stimulate the trainees' curiosity about the topic to be discussed according to the title of the learning activity.
 - a. Have you ever heard of "moderate Islam"?
 - b. What are the characteristics of moderate Islam?
 - c. How is the influence of moderate Islam on people's lives?
4. Trainees are given the opportunity to respond to the questions above;

Observation (30 minutes)

5. Next the trainer distributes worksheets that must be

filled out by participants on “the responses or responses to the emergence of various religious sects that have arisen in Indonesia”;

What is your opinion about the phenomenon of the emergence of various religious sects in Indonesia? Make a short comment in the following sheet:

6. The trainees are given time to respond to the emergence of religious religions that have arisen in Indonesia;
7. Furthermore, to strengthen the concept of the concept of Moderate Islam, the Instructor divides the trainees into five groups, with 6-7 members each;
8. Each group made a group name, and group yells;
9. The instructor asks each group to watch a video (for example) about “Swaying Congregation Prayers”, <https://www.youtube.com/watch?v=KKpD0N1m75k> or other relevant videos.
10. The trainees look at the video presented in the learning activities module, the instructor directs the discussion by asking the trainees to observe the video.

11. The trainees are asked to make observations from the video footage and write down several related points in accordance with the worksheet that was distributed. (1) what is the main substance of the video, (2) what is the response of the trainees in relation to the behavior of the congregation prayers, and (3) how relevant is it with moderate Islamic values?

Discussion (60 minutes)

12. Trainees compare their observations with those of their peers, and look for similarities and differences between the two observations.
13. Trainees are given the opportunity to write down things they want to know more about various issues that arise in the video footage,
14. The trainees copy the question on a piece of paper and post it on the classroom wall.

Presentation (60 menit)

15. Based on the list of questions discussed, the trainees were asked to present the results of the discussion in turn,
16. Other groups pay attention and then respond to the results of the discussion that was delivered.
17. Each group prepares one question that will be asked to the group that presents the results of their discussion;
18. Each group can clarify and refute or give answers to the other groups politely.

Closing Activity (10 menit)

19. The instructor re-asked the trainee's understanding of the concept of moderate Islam, its characteristics, and the benefits of its teachings in social life;
20. Trainees draw conclusions about the importance of applying the concept of moderate Islam to social life;
21. The instructor and trainee concluded the lesson with reading hamdalah and praying together.

SUMMARY:

1. The characteristics of the Moderate Muslim (*Ummah Wasathan*) who are ready to fight for the values of moderate Islamic teachings in religious, social, national and state life need to be formulated to prevent and reduce the development of understanding and movement of groups that are intolerant, rigid, and easy to accuse other people of infidelity (*takfir*). Moderate attitude is a form of manifestation of Islamic teachings as the blessings for the whole world (*rahmatan lil 'alamin*). A moderate attitude needs to be fought for the birth of the best people (*khairu ummah*).
2. Indonesian Moderate Islam strongly accepts the four basic principles of the Indonesian nation-state, namely the Republic of Indonesia, the 1945 Constitution, Pancasila, and Unity in Diversity. Moderate Islamic mass organizations such as NU, Muhammadiyah and many other organizations that share the same

understanding throughout Indonesia clearly have a crucial role in maintaining the integrity of the nation-state of Indonesia. Therefore, these organizations need to constantly strengthen the identity of Indonesian Moderate Islam.

MATERIAL 4

HARMONY AND TOLERANCE

LEARNING OBJECTIVES

Through discussion and analysis on the topic of harmony and tolerance with an interactive learning approach, students are expected to understand the concepts of harmony and tolerance and apply them in life properly.

DESCRIPTION

Islam: Diversity and Plurality

We consider this issue important to discuss, at least because Indonesian society is a plural society, in which there is a diversity of ethnicities, cultures and religions that are usually not positively addressed by the community. The lack of understanding of plurality or diversity will eventually lead to serious problems, because diversity has the potential to cause social conflict.

Although Islam is the largest religion in Indonesia as well, it also has various differences, at least in terms of the implementation

of religious teachings in various regions. On the other hand, Islam in Indonesia has an important role to create peace in the midst of social and cultural plurality. As the majority religion, the presence of Islam is demanded to be able to protect other minority religious communities. This attitude has also actually been proven in history, where Islam really respects minorities and is able to mediate among other people.

Regarding the relationship between Islam and plurality, Nurkholis Madjid in M. Syafii Maarif (1995: pp. 228-231) gives his views. The basis of his views rests on the spirit of Islam and universality of Islam. The spirit of humanity is essentially contained in the understanding that Islam is a religion of humanity (fithrah) or in other words Islam is in line with the ideals of humanity in general. The spirit of the universality of Islam, theologically, can be traced from the words of al-Islam, which means an attitude of surrender to God. This interpretation will lead to the concepts of the unity of the prophecy and the unity of humanity.

Furthermore, Cak Nur explained that another characteristic of inclusive theology that became the basis of his thinking was the formulation that Islam is an open religion. Islam is an open religion and Muslims must appear confident, wise and aware of their functions as witnesses and representatives of humans. For Abdurrahman Wahid, the perfect teachings of Islamic universalism are guaranteed in the five bases given to society, both in their capacities as individuals and as groups. The five basic principles include: first, the physical safety of community members and physical actions outside the provisions of the law; second, the salvation of each other's religious beliefs, without any compulsion to convert; third, family safety, in this case there

is a guarantee for the survival of the offspring; fourth, the safety of property and personal ownership outside legal procedures; and fifth, the safety of the profession.

Harmony and Tolerance

Harmony or *kerukunan* in Bahasa Indonesia comes from the word “rukun” (Arabic), which is “Ruknun” which means pillar, principles or basis. The plural of the word ruknun is “arkan”, meaning a simple building consisting of various mutually reinforcing elements. as in the pillars of Islam and the pillars of faith in Islam. In everyday terms, harmony is. (Munawar Khalil, Arabic-Indonesian dictionary). Religious harmony is a relationship among religious people based on tolerance, mutual understanding, mutual respect in the equality of practicing their religious teachings and cooperation in the life of the community and the state.

Talking about harmony among religious believers can be seen from the embodiment of a behavior or value that develops in a society (which is different), such as mutual tolerance, mutual respect, tolerance between religious communities, does not force a person to embrace a particular religion, religious people are given freedom of worship in accordance with their respective religions, each religion adheres to their religion and regulations set by the government.

All of these behaviors are basically values that can build mutual respect for one another and see differences as certain things that cannot be avoided. In other words, the attitude of allowing, allowing our neighbors to embrace the religion that is believed, carrying out worship according to their respective beliefs is a

form of religious tolerance.

Tolerance itself basically contains concessions or gifts that are only based on convenience and kindness, not based on rights. (Said Agil Al Munawar 2005: 13) Thus, tolerance leads to a willingness to accept the reality of differences that others have. Tolerance can be interpreted as giving place to different opinions. At the same time the attitude of respecting different opinions is accompanied by an attitude of restraint or patience. Therefore, people of differing opinions must pay attention to the same attitude, namely respect for one another by considering the unity and integrity of the nation and state.

APPROACH AND METHOD

The training is conducted with an adult learning approach (andragogic), through the Problem Based Learning model, as well as Learning Methods such as: Discussion, Role Playing, and lectures.

MEDIA/TOOLS, AND LEARNING MATERIALS

Learning media used include learning video, pictures, participant worksheets, and assessment sheets. While the materials or tools used in this activity include markers, flipchart paper, laptops and screen projector.

TIME DURATION

The time needed to carry out this learning activity is 3 hours (180 minutes).

TRAINING STEPS

Preliminary Activities (20 minutes)

1. The instructor opens the lesson by introducing the title of learning activities, namely Harmony and Tolerance.
2. The instructor invites trainees to do ice breaking (such as: making groups, singing, clapping, etc.);
3. The instructor gives a number of questions to stimulate the trainees' curiosity about the topic to be discussed according to the title of the learning activity.
4. What do you know about the events in Wamena Papua these days?
5. Do you have different beliefs?
6. Trainees are given the opportunity to respond to the questions above.

Observation (30 minutes)

7. The instructor divided the training participants into five groups, each with 6-7 members;
8. Each group made a group name, and group yells;
9. The instructor distributes the worksheet to the trainees as a reference in conducting the observation process;
10. The instructor asked each group to watch a video about the incident in Wamena Papua. <https://www.youtube.com/watch?v=KKzCKes27FM>
11. The trainees look at the video presented in the learning activities module, the instructor directs the discussion by asking the trainees to observe the video.

12. The trainees are asked to make observations from the video footage and write down several related points in accordance with the worksheet that was distributed. (1) what is your response to the contents of the video, (2) what is the root cause of the problems that lead to riots and fragmentation, and (3) what are the proposed solutions offered by training participants who work as Teachers of Islamic Religious Education.



The incident in Wamena Papua (Source: Kompas TV)

Discussion (60 minutes)

13. Trainees compare their observations with those of their peers, and look for similarities and differences between the two observations.
14. Trainees are given the opportunity to write down things they want to know more about the various issues in the

video,

15. Trainees copy the question on a piece of paper and post it on the classroom wall.

Presentation (60 minutes)

16. Based on the list of questions discussed, the trainees were asked to present the results of the discussion in turn,
17. Other groups pay attention and then respond to the results of the discussion that was delivered.
18. Each group prepares one question that will be asked to the group that presents the results of their discussion;
19. Each group can clarify and refute or give answers to the other groups politely.

Closing Activity (10 minutes)

20. The instructor re-asked the trainee's understanding of the concept of harmony and tolerance in social life;
21. Trainees draw conclusions about the importance of applying the concept of harmony and tolerance to social life;
22. The instructor and trainee concluded the lesson with reading *hamdalah* and praying together.

SUMMARY:

Tolerance can be interpreted as an attitude of tolerating, letting, allowing, both in the form of a conviction, trust and behavior that one has over another. Tolerance does not mean that a person has to sacrifice his beliefs and faith, but tolerance is reflected in a strong attitude towards one's own beliefs.

Religious harmony is a relationship among religious people based on tolerance, mutual understanding, mutual respect in the equality of practicing the teachings of their religion and cooperation in the life of society and the state.

MATERIAL 5

HUMAN RIGHTS AND THE MEDINA CHARTER

LEARNING OBJECTIVES

Through discussion and analysis of training materials with a cooperative learning approach, trainees are expected to be able to understand the concepts of Human Rights and the Medina Charter and be able to apply them in life well.

DESCRIPTION

Human Rights in Islamic Perspective

The study of Human Rights (HAM) in the perspective of Islam must be understood by the function of humans according to al-Qur'an, namely placing human relations with God in a central position. This means that every human behavior from both the internal (self) and external dimensions, the human relationship with everything that exists outside of themselves needs to be built on the awareness of a higher relationship, namely the relationship with God (*tauhid*).

The existence of a relationship with the Creator has implications for the following understandings: (1) the relationship between humans and all other creatures is essentially a human relationship with fellow creatures of God; and (2) the existence of equality and the dignity of human dignity, in the eyes of God all beings are in the same position (there are no barriers of difference). Therefore, in social relations, humans should jointly respect and protect the rights of other human beings. These rights are then understood as Human Rights. These rights include: (1) the right to life (QS al-An'am verse 151), (2) the right of equality (QS al Hujurat verse 13), (3) the right to obtain justice (QS al Maidah paragraph 2 and 8), (4) the right to protect property (QS al Baqarah verse 188), (5) the right to freedom of religion (QS al Baqarah verse 256), (6) the right to protection of honor (QS al Hujarat paragraph 12), (7) the right to protection from security (QS an Nur verse 27), (8) the right to protection from violence (QS al An'am verse 164), (9) the right to independence (QS al Hujurat paragraph 6), (10) the right to protest (QS an Nisa paragraph 148), (11) the right to freedom of expression (QS at Taubah verse 71), (12) the right to freedom of association (QS Ali Imran verses 104-105), (13) the right to domicile (QS Baqarah paragraph 84), (14) rights to be considered equal before the law (QS an Nisa verse 58), (15) the right to obtain necessities of life (QS Ad-Zariyah verse 19), (16) the right to education (QS at Tahrim paragraph 6), (17) the right of gender equality (QS al Baqarah verse 228), (18) children's rights (QS al Baqarah verse 233), (19) the right to get asylum (QS an Nisa verse 97), (20) family rights (QS an Nur verse 32), and (21) the right to work and create (QS at Taubah verse 105).

APPROACH AND METHOD

The training is conducted with an adult learning approach (andragogic), through the Problem Based Learning model, as well as Learning Methods such as: Discussion and lectures.

MEDIA/TOOLS, AND LEARNING MATERIALS

Learning media used include learning video, pictures, participant worksheets, and assessment sheets. While the materials or tools used in this activity include markers, flipchart paper, laptops and screen projector.

TIME DURATION

The time needed to carry out this learning activity is 3 hours (180 minutes).

TRAINING STEPS

Preliminary Activities (20 minutes)

1. The instructor opens the lesson by introducing the title of learning activities, namely Human Rights in life.
2. The instructor invites trainees to do ice breaking (such as: making groups, singing, clapping, etc.);
3. The instructor gives several questions to stimulate the trainees' curiosity about the topic to be discussed according to the title of the learning activity.
4. Trainees are given the opportunity to respond to the questions above.

Observation (30 minutes)

5. The instructor divided the training participants into five groups, each with 6-7 members;
6. Each group made a group name, and group yells;
7. The instructor distributes the worksheet to the trainees as a reference in conducting the observation process;
8. The instructor asks each group to watch a video about Minor Human Rights Violations; https://www.youtube.com/watch?v=fqDb_Kt8AWQ
9. The trainees look at the video presented in the learning activities module, the instructor directs the discussion by asking the trainees to observe the video.
10. The trainees are asked to make observations from the video and write down several related points in accordance with the worksheets distributed: (1) what is the main substance of the film above, (2) describe the forms of human rights violations that occurred, and (3) what are the responses of trainees to the phenomenon happened (as happened in the video);

Discussion (60 minutes)

11. Trainees compare their observations with those of their peers, and look for similarities and differences between the two observations.
12. Trainees are given the opportunity to write down things they want to know more about the various issues that arise in the video about Minor Human Rights violations,
13. Trainees copy the question on a piece of paper and post it on the classroom wall.

Presentation (60 minutes)

14. Based on the list of questions discussed, the trainees were asked to present the results of the discussion in turn,
15. Other groups pay attention and then respond to the results of the discussion that was delivered.
16. Each group prepares one question that will be asked to the group that presents the results of their discussion;
17. Each group can clarify and refute or give answers to the other groups politely.

Closing Activity (10 minutes)

18. The instructor re-asked the trainee's understanding of the concept of human rights in social life;
19. Trainees draw conclusions about the importance of applying the concept of human rights to social life;
20. The instructor and trainee concluded the lesson with reading *hamdalah* and praying together.

SUMMARY:

Human Rights (HAM) are basic rights possessed by every human being regardless of ethnic, racial, religious, and religious differences. These rights include: (1) the right to life, (2) equality, (3) obtaining justice, (4) protection of property, (5) freedom of religion, (6) protection of honor, (7) protection of security, (8) protection from violence, (9) independence, (10) protests, (11) freedom of expression, (12) freedom of association, (13) domicile, (14) equality before the law, (15) get the necessities of life, (16) get education, (17) gender equality, (18) children's rights, (19) get asylum, (20) have a family, and (21) the right to work and create.

MATERIAL 6

PREVENTION OF INTOLERANCE IN MADRASAH

LEARNING OBJECTIVES

Through discussion and analysis of training materials with a cooperative learning approach, trainees are expected to be able to understand, identify, and provide solutions to forms of prevention of intolerance in schools/madrasah

DESCRIPTION

Politeness in Using Social Media

Social media comes from two words, namely media and social. Media is interpreted as a communication tool, while the social word is interpreted as a social reality that every individual takes action that contributes to society. This statement confirms that in reality, the media and all software can be interpreted to have a "social" aspect because both are products of social processes. Therefore, social media is a communication tool used by users in the process of social interaction.

Social media is also called online social networking, because social media has a social power that greatly influences the growing public opinion in society. Support rising or mass movements can be formed because of the power of online media, because what is in social media is proven to be able to shape opinions, attitudes and behavior of the public or society. Social Media is a channel or means of association in cyberspace. The users of social media communicate, interact, send messages, and share, and build networks. Popular social media include Facebook, Twitter, Youtube, Blog, and WhatsApp.

There are many motives and objectives of the audience in accessing online services, especially social media, such as selfies, Cyber War, online shopping, user personalization, share culture, and in general as a media of information. *First*, selfie activities are a manifestation of self-existence. Taking a photo and sharing it on social media is not just focused on the user's appearance.

Second, Cyber War means war that is carried out in cyberspace by using sophisticated technology and wireless networks. Cyber War itself evolved from Cyber Crime which means forms of crime with the use of internet technology. Therefore, Cyber War is a hacking and anti-hacking activity carried out in cyberspace, or in computer networks.

Third, online shopping is electronic shopping that is adapted to various social media, ranging from the attractiveness of advertising banners, tutorials, discounts, payments through joint accounts to payment after the goods are received (Cash On Delivery). The company's success in utilizing e-commerce in marketing its products is sometimes followed by the irony of

obscuring reality in the community.

Social networking sites like Facebook, which initially only functioned as a friendship and information exchange site among friends or close relatives, have now switched functions as a marketing ground for a company or online store on a home industry scale. Not only social networking sites like Facebook. Other online media such as forums, blogs and microblogs such as Twitter can be a place to conduct e-commerce activities in cyberspace.

Fourth, user personalization is a phenomenon of the rise of user accounts that deliberately put up profile photos that are not themselves, without a profile photo, and without a clear identity. In addition to user accounts without clear identities, the irony of social media user behavior is also reflected in their efforts to reconstruct identity through status writing or distribution of certain page links which are only to 'explain' to the audience about who and how the user is or even vice versa, does not represent the user's identity at all. *Fifth*, share culture is marked by the appearance of suspicious pages and blogs.

Sixth, the development of radical ideology. In this context, social media that aims to establish communication by cutting distance and time can change human lives into antisocial beings in the real world. Radical movements such as those carried out by the Syrian Iraqi Islamic State group (ISIS), for example, have been developed through the internet so that their reach and influence have expanded widely and rapidly. Some police officers have even been affected by this radical movement because of easy access to information via the internet. In this case, radicals

spend more time on the internet. They are indeed very clever, they dedicate time to it. They understood that this was a very good way to spread the doctrine.

Various news that spread across social media require readers to be more selective in consuming all forms of news received. A wise reader will certainly make an effort to confirm or interact with all forms of news that are spreading and not easily share information received to others without reference to evidence, accurate facts.

Preventive Measures for Intolerance in School/Madrasah

The problem of intolerance, extremism, and radicalism in the world of education can be started from a learning process that is not open, even more because of the less educative learning interaction factor. Teachers and the choice of learning methods that are less precise can have an impact on the growth of attitudes that are less tolerant of others. The substance of learning should be able to shape the attitudes and behavior of students to be more responsible, independent, respectful, honest, polite and cooperate with other students. These attitudes and behaviors can be formed when the teacher and the choice of strategy / method used can truly lead students to an openness and creativity.

According to the *Harian Republika* page (02 June 2018), the issue of intolerance and radicalism in schools/madrasahs can be handled in four ways: First, teachers must be present as educators who truly educate. Besides educating, another task of the teacher is to transform knowledge about the national mission; enrich the life of a nation. All subject teachers, class

teachers, including religion teachers must have a good national outlook. Second, the use of strategies/methods that are more varied by prioritizing the principles of fun learning and enjoy learning and developing students' ways of thinking that are more critical and creative. Educating is not a process of indoctrination, but a process of character building through argument and dialogue. Third, based on the diagnosis of the entry of radicalism seeds into the school above, the principal/chairman of the foundation plays an important role in guiding teachers who are already intolerant and even radical. The principal must map the "ideological" understanding of the teachers. In the recruitment of new teachers, the requirements applied should not only be four (4) teacher competencies, but supplement them with the ability (skills) of national insight, including monitoring the content of teaching in class and monitoring done through students.

The principal must also be strict and firm in making student activities. The involvement of alumni and outsiders is not a problem, as long as the principal/representative already knows the profile of the alumni/outside speaker. There is an absolute space for student activity and creativity, but with good control from the school so that the doctrine of radicalism does not infiltrate through these outside parties.

Fourth, which is no less important is the time for the Center for Curriculum and Bookkeeping (Puskurbuk) of the Ministry of Education and Culture to create a "learning model" containing prevention of radicalism, intolerance and terrorism for all subject & level teachers. Includes tiered, ongoing and quality training. because of the duty to prevent intolerance. Extremism and radicalism in schools/madrasas are not only the task of

Civic and Religious Education teachers, but the main task of all teachers.

APPROACH AND METHOD

The training is conducted with an adult learning approach (andragogic), through the Cooperative learning model, as well as Learning Methods such as: Discussion, Role Playing, and lectures.

MEDIA/TOOLS, AND LEARNING MATERIALS

Learning media used include learning video, pictures, participant worksheets, and assessment sheets. While the materials or tools used in this activity include markers, flipchart paper, laptops and screen projector.

TIME DURATION

The time needed to carry out this learning activity is 3 hours (180 minutes).

TRAINING STEPS

Preliminary Activities (20 minutes)

1. The instructor opens the lesson by introducing the title of learning activities, namely the prevention of intolerance in schools/madrasas.
2. The instructor invites trainees to do ice breaking (such as: making groups, singing, clapping, etc.);
3. The instructor asks questions about the training participants' activities in preventing intolerance in

schools/madrasas;

Observation (30 minutes)

4. The instructor divided the training participants into five groups, each with 4-5 members;
5. Each group makes a group name, and the group yells differently;
6. The instructor distributes handout sheets about some news and worksheets as a reference in conducting the observation process carried out by trainees, consisting of (1) what is the main substance of the article, (2) what is the response of the trainees to the phenomena that occur, and (3) what is the solution offered to overcome all forms of news that are spread in the community;
7. The instructor asks each trainee to observe and respond to the substance of the article:
Group 1: discuss hoax news 1
Group 2: discuss hoax news 2
Group 3: discuss hoax news 3
Group 4: discuss hoax news 4
8. The trainees look at the articles or news presented in the learning activities module, the instructor directs the discussion by asking the trainees to observe the article.

Discussion (60 minutes)

9. Trainees compare their observations with those of their peers, and look for similarities and differences between the two observations.
10. Trainees are given the opportunity to write down things

- they want to know more about the various issues that arise in the video about Minor Human Rights violations,
11. Trainees copy the question on a piece of paper and post it on the classroom wall.

Presentation (60 minutes)

12. Based on the list of questions discussed, the trainees were asked to present the results of the discussion in turn,
13. Other groups pay attention and then respond to the results of the discussion that was delivered.
14. Each group prepares one question that will be asked to the group that presents the results of their discussion;
15. Each group can clarify and refute or give answers to the other groups politely.

Closing Activity (10 minutes)

16. The instructor re-asked the trainee's understanding of the concept of human rights in social life;
17. Trainees draw conclusions about the importance of applying the concept of human rights to social life;
18. The instructor again asks the trainee's understanding of how to behave well in social media;
19. Trainees draw conclusions about the importance of using social media politely;
20. The instructor and trainee concluded the lesson with reading *hamdalah* and praying together.

SUMMARY:

In preventing the level of intolerance, extremism, and radicalism in schools / madrasas can be done through several actions, namely: (1) teachers must be able to play the role of actual educators, with an educational role and function; (2) the use of strategies / methods that are more fun, able to encourage creativity, and critical thinking of students; and (3) policy support from related parties cooperatively to shape students' attitudes that are more tolerant.

Being polite in using social media means being able to utilize Facebook, Instagram, Twitter, WhatsApp for positive consumption. Therefore, the use of social media is carried out with a strict selection system, doing research first before spreading the information received to others

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TRAINING ASSESSMENT SHEET
Islam and Religious Moderation

Assessment Sheet of Trainee's Understanding

Name : _____

School/Madrasah of Origin : _____

Sex : Male Female

Teaching Experience : 5 up to 10 years
 11 up to 15 years
 16 up to 20 th
 21 up to 25 years
 26 up to 30 years
(Check ✓)

Activities outside teaching : _____

No.	Observed Aspects	Score
0	Understanding of Training Materials	
1	An Inclusive Islamic Religious Education	
	Not in accordance with the material In accordance with the material	
	1 2 3 4 5 6 7 8 9 10	
2	Islam in Indonesia	
	Not in accordance with the material In accordance with the material	
	1 2 3 4 5 6 7 8 9 10	

No.	Observed Aspects										Score
3	Moderate (<i>Wasathiyah</i>) Islam										
	Not in accordance with the material					In accordance with the material					
	1	2	3	4	5	6	7	8	9	10	
4	Harmony and Tolerance										
	Not in accordance with the material					In accordance with the material					
	1	2	3	4	5	6	7	8	9	10	
5	Human Rights in Islamic Perspective										
	Not in accordance with the material					In accordance with the material					
	1	2	3	4	5	6	7	8	9	10	
6	Prevention Of Intolerance In Madrasah										
	Not in accordance with the material					In accordance with the material					
	1	2	3	4	5	6	7	8	9	10	

BEHAVIOR ASSESSMENT SHEET
INDIVIDUAL AND SOCIAL

Name : _____

School/Madrasah of Origin : _____

Sex : Male Female

Teaching Experience : 5 up to 10 years
 11 up to 15 years
 16 up to 20 th
 21 up to 25 years
 26 up to 30 years

(Check ✓)

Activities outside teaching : _____

Scoring: 1 = Less, 2 = Average, 3 = Good, 4 = Excellent

No	Competence	Descriptor	Score			
			1	2	3	4
1	Acting in accordance with Indonesian national religious, legal, social and cultural norms	<ul style="list-style-type: none"> Respecting other trainees without distinguishing their beliefs, ethnicity, customs, area of origin, and gender; Acting in accordance with religious, legal and social norms that apply in society, and Indonesia's national culture 	1	2	3	4

No	Competence	Descriptor	Score			
2	Present themselves as honest, noble, and role models for other trainees	<ul style="list-style-type: none"> • Behave honestly, decisively and independently • Their behavior reflects noble character • Their behavior can be emulated by the surrounding community 	1	2	3	4
3	Present themselves as dignified, stable, polite, wise and wise	<ul style="list-style-type: none"> • Present themselves as stable individuals • Present themselves as mature, wise individuals 	1	2	3	4
4	Demonstrating work ethic, high responsibility, self-confidence, and pride in being a teacher of Islamic Religious Education	<ul style="list-style-type: none"> • Shows the work ethic and high responsibility • Proud being a teacher of Islamic Religious Education • Work independently professionally 	1	2	3	4
5	Be inclusive, act objectively, and not discriminate	<ul style="list-style-type: none"> • Be inclusive and objective towards other training participants • Not being discriminatory towards peers, tutors, and the community 	1	2	3	4

No	Competence	Descriptor	Score			
6	Communicate effectively, empathically, and politely with fellow educators, and the community	<ul style="list-style-type: none"> Communicate with trainees and tutors in a polite, empathic, and effective manner 	1	2	3	4
7	Adapting to the place of activity with socio-cultural diversity	<ul style="list-style-type: none"> Carry out all activities during the training well Adapting to the environment during activities 		2	3	4
8	Communicate with the Islamic Religious Education teacher community and other communities verbally and in other forms	<ul style="list-style-type: none"> Communicate with colleagues and other professional communities through media channels politely and effectively 	1	2	3	4

Jakarta,

Instructor

(.....)

PRE-TEST AND POST-TEST QUESTIONS

Name : _____

School/Madrasah of Origin : _____

Sex : Male Female

Teaching Experience : 5 up to 10 years
 11 up to 15 years
 16 up to 20 th
 21 up to 25 years
 26 up to 30 years
(Check ✓)

Activities outside teaching : _____

Instructions:

I. Choose 5 (totally agree); 4 (agree); 3 (doubtful); 2 (disagree); and 1 (strongly disagree) by giving a ✓ sign

NO	STATEMENT	1	2	3	4	5
1.	The essence of Islamic education that must be carried out by Muslims is education that leads people towards noble morals					

NO	STATEMENT	1	2	3	4	5
2.	The purpose of Islamic education is directed to develop the potential and total personality of human beings, through spiritual, intellectual, self-rational practice, emotional and physical sensitivity, so that they become Muslim people who have noble character and continue to develop in terms of faith, piety, and devotion to Allah SWT.					
3.	As Islamic Religious Education Teachers (GPAI), they should provide a more open knowledge of Islamic religion by using various approaches, methods.					
4.	Teaching of fiqh must not be limited by one particular school					
5	Indonesian Islam has a different cultural and civilizational character from other countries					
6	Islamic teachings and Pancasila have concepts and goals that are not in conflict					
7	As a religion that gives blessings to the whole world. Islam should be able to provide peace and					

NO	STATEMENT	1	2	3	4	5
	comfort for humans and the environment					
8	Every citizen is free to embrace and practice their religion and belief according to the constitution					
9	Establishments of religious places of worship in settlements with different religious beliefs are not justified					
10	Enforcement of Islamic law can be done through the prohibition of people of other religions to worship					
11	Islam should be understood in a moderate manner (<i>washatiyah</i>) calling on the propaganda of Islam that is tolerant and opposes all forms of liberal and radical thought.					
12	One of the characteristics of Washatiyah Islam is Syûra (deliberation), where every problem is solved by deliberation to reach consensus with the principle of placing benefit above all;					

NO	STATEMENT	1	2	3	4	5
13	Indonesian Islam wasathiyah is a tradition that encompasses various 'local traditions' practiced by diverse Muslim tribes and communities.					
14	Difference or diversity is <i>sunnatullah</i> .					
15	Religious harmony is a relationship among religious people based on tolerance, mutual understanding, mutual respect in the practice of religious equality and cooperation in community and state life.					
16	Being able to work with people of different understandings or religions is part of practicing diversity.					
17	Islam is an open religion, and Muslims must appear confident, wise and wise and realize its function as a witness and interpreter of humanity.					
18	The attitude of blame, excessive hatred on the basis of differences in beliefs contradicts human nature					

NO	STATEMENT	1	2	3	4	5
19	The attitude of allowing, letting our fellow believers embrace the religion they believe in, carrying out worship according to their respective beliefs is a form of religious tolerance.					
20	Islam teaches about (1) the right to life, (2) the right to equality, (3) the right to obtain justice, (4) the right to protect property, (5) the right to religious freedom, (6) the right to protection of honor, (7) the right to protection security, (8) the right to protection from violence, (9) the right to independence, (10) the right to protest, (11) the right to freedom of expression, (12) the right to freedom of association, (13) the right to domicile, (14) the right of equality before law, (15) the right to life necessities, (16) the right to education, (17) the right of gender equality, (18) the right of children, (19) the right to asylum, (20) the right to family, and (21) the right to work and create.					

NO	STATEMENT	1	2	3	4	5
21	Islamic Religious Education teachers need to have the ability to master information technology adequately					
22	Every learning activity requires IT-based learning media and social media					
23	Confirming in advance or tabayyun in receiving information that appears in social media					
24	Monitor and evaluate students' behavior in utilizing social media					

Scoring Formula:

Choice Score/120 (Final Score) X 100 =

II. Answer these questions below!

Pre-Test Question

1. Have you ever had the experience of working with people of different faiths, explain?
2. Have you ever had the experience of dialogue and working with people with different religious understandings or with people with different religious traditions, explain?

Post-Test Question

1. What benefits can be taken after you have participated in training to formulate policies to be carried out in your institution (school)?
2. What programs will be carried out in order to build a tolerant, moderate and inclusive atmosphere in your institution?

Partnership Program :

 **SETARA**
Institute for Democracy and Peace



Inspectorate General of Ministry of Religion Affairs
of Republic Indonesia

