



## Fulfillment of Student Religious Education Services as a Strategy in Installation of Religious Moderation Values from Early Religion in Jayapura, Papua, Indonesia

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### ABSTRACT

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The purpose of this study was to find out how the fulfillment of religious education learning services at Elementary School (SD) Inpres I Nimbokrang 2, Nimbokrang District, Jayapura Regency, Papua, Indonesia, is in accordance with each student's religion from an early age in the context of instilling the values of religious moderation in a multicultural society. This study uses descriptive qualitative methods so that researchers can see directly the problems that occur in the field with data collection techniques in the form of observation, interviews, and documentation. The results showed that even though the school did not provide teachers for one of the students' religions due to limited human resources, namely Buddhism, the school worked closely with non-formal educational institutions at the Vihara. The attitude of religious moderation can be realized through fulfilled religious education. Such as an understanding of living side by side amidst cultural differences in the school environment and the community environment, applying an attitude of tolerance, loving one another, and understanding the concept of karma. Strengthening the values of religious moderation needs to be taught to children from the elementary school level on so that they are able to behave moderately and prevent conflicts that ignite due to cultural, ethnic, and religious differences in the future when they go through the stages of maturation.

### KEYWORDS:

The value of religious moderation; Religious education services

### INTRODUCTION

The wealth of diversity and differences makes Indonesia known as a multicultural country. The diversity that exists, has the potential for frictions caused by different perspectives, especially in matters of religion. Because however and whatever religion a person believes in as a way of life, it will indirectly influence the individual's thoughts and behavior in everyday life. At present there are still many practices of fanaticism and extremism in matters of religion which spark various kinds of conflicts, such as pitting religions against each other and even giving a bad image to

a religion caused by the actions of a person or group who are not responsible for unilateral gain for the group. Indonesia, through the Ministry of Religion of the Republic of Indonesia, is currently promoting religious moderation in order to create peace and unity for the heterogeneous Indonesian people. Thus, every human being must have an understanding of religious moderation to avoid fanaticism and extremism towards religion which often cause conflicts and divisions among religious communities.

education has an important role in inculcating the values of religious moderation which must be introduced and applied from childhood. Because basically, there is no single religion that justifies division between people. Thus, the right to religious education in accordance with the religion professed by students at school must be fulfilled. Research conducted by Yuliana et al. revealed that strengthening religious moderation is important to be introduced to children since childhood so that children are able to have

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moderate traits and prevent radicalism in children. Strengthening religious moderation through understanding national commitments and religious education (Yuliana et al., 2022).

Religious education services in schools are one of the duties and functions of the government carried out by the Ministry of Religion of the Republic of Indonesia (RI, 2016). Religious education is education that provides knowledge and shapes the attitudes, personality and skills of students in practicing their religious teachings, which is carried out at least through subjects in all pathways, levels and types of education. This education supports the fulfillment of students' rights in obtaining appropriate religious education services so that students are able to understand the concepts of the religion they adhere to. Fulfillment of students' right to religious education in accordance with their religion includes religious education subject teachers who share the same faith, teaching materials/materials, student assessment/learning outcomes and spiritual worship practices as well as school infrastructure such as places of worship, libraries and laboratories (Hayadin, 2018).

However, in practice there are still many gaps in religious education that hinder the realization of these dreams and hopes, as there are still many students who have not received religious education services in schools as they should. Research by Hayadin raised the case of the refusal of a number of Catholic educational institutions in the city of Blitar, East Java to provide non-Catholic religious instruction services to students of other religions such as Islam, Hinduism, Buddhism, and Confucianism (Hayadin, 2018). In addition, the results of research conducted by the Makassar Religious Research and Development Center found that religious education services carried out by foundation schools or religious organizations only provide religious education services that are in accordance with the characteristics of the foundation or organization (Makasar, 2014).

Based on this background, the research team was interested in conducting research at Elementary School (SD) Inpres 1 Nimbokrang 2, Nimbokrang District, Jayapura, Indonesia, which is a school with students from various backgrounds. Learners are trained and guided to be able to live side by side in the midst of cultural, ethnic, ethnic and religious differences between them. This is certainly inseparable from the role of religious teachers in educating them regarding the teachings of each religion which always teaches goodness according to God's commands. Even so, students must get religious education from teachers who share the same faith. So that the educational rights of students will be fulfilled according to the policies set by the government.

This study aims to find out how the implementation of religious education services at SD Inpres 1 Nimbokrang 2

Nimbokrang District, which has a diverse background of students, instilling the values of religious moderation from an early age. This is considered very important because after all one's perspective on religion will influence one's behavior when they have to interact with other people who have different understandings and beliefs. The research results are expected to be a theoretical and practical contribution in creating a world society that is peaceful, tolerant, full of compassion, and respects and appreciates the various differences that exist.

### **THEORETICAL REVIEW**

#### **The Right to Religious Freedom of Every Human Being**

Since the beginning, the world has known and been confronted with various kinds of cultural communities, each of which has a different disposition and character. Then there will be different social and cultural standards (Muladi, 2007). This diversity is also inseparable from the aspect of religion. Religion plays an important role in human life, especially in the life of society as the identity of the nation and state (Colbran, 2010). According to Amin Abdullah, the reality of religious plurality which has not progressed to religious pluralism is caused by the hegemonic interests of certain groups. This interest is also often justified on the basis of religious texts (Fanani, 2004). This proves that the state gives full freedom to individuals and groups to make their own choices for the sake of creating prosperity in society. This includes freedom in determining the religion one believes in in the name of Human Rights (HAM).

Freedom in choosing religion is one of the basic rights inherent in every human being. In the universal declaration that discusses Human Rights (HAM) states that the main points of freedom are in matters of religion. Article 18, for example, states that everyone has the right to freedom of thought, conscience and religion, including the freedom to have and embrace a religion and to express their religion in teaching, experience and worship both individually and as a group. Then in the international convention on economic, social and cultural rights which was ratified by the United Nations on December 16, 1966, in article 13 it is stated that all state parties that ratify the convention must respect the freedom of parents or guardians to ensure that their children's education in schools is school is conducted according to their religion.

Freedom of religion according to M. Dawam Raharjo is the freedom to choose a religion or determine the religion needed and the freedom to carry out worship according to each religion and belief. Meanwhile, according to Siti Musdah Mulia, freedom of religion means the freedom of every citizen to choose a religion or determine the religion embraced, as well as the freedom to carry out worship according to their respective religions and beliefs. Therefore, the right to freedom in choosing a religion is also one of the fulfillment of human rights. Namely as an

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inherent right of a person personally or publicly to worship or not to worship according to his awareness, understanding, or choice as a whole without any interference, persecution and discrimination. Religious human rights make equality and balance of all religions, including non-religious ones, before the law, and because according to the law, people should not gain or lose just because of their choice of belief as a personal identity in matters of religion (Wood, 2004).

### Religious Moderation in Indonesia

Pluralism is a necessity that can be seen and felt by humans directly in this world . God created various religions, ethnicities , races, and groups. Thus, humans cannot deny the existence of various religions that have been ordained by God (Ali, 2010). Moderation is included in the core teachings of Islam and any religion. Moderate Islam has a concept of religious understanding that is relevant in the context of diversity in all aspects of religious customs, ethnicity and the nation itself (Darlis, 2017). The word moderation in Arabic *means al - wasatiyah* comes from the word *wassa th* . Al Asfahani defines *wasath'an* , *namely the middle between the two limits or with middle or standard or mediocre justice. Was at han* also has the meaning of keeping from being uncompromising and even abandoning fanatical or extreme lines of religious truth (A.R. Al-Asfahani, 2009).

In terms of practicality, the manifestation of moderate attitudes in Islam can be classified into 4 areas of discussion, namely: 1) Moderate in matters of faith; 2) Moderate in matters of worship; 3) Moderate in terms of temperament and manners; and 4) Moderate in terms of *tasyri'* (A. Yazid, 2010). Therefore , religious moderation must be understood textually and contextually, meaning that one understands religion not only from one side. Apart from having to understand the book as a way of life, you also have to understand the background in the form of meaning or interpretation of the verse's revelation. In this case, the concept of moderation in religion in Indonesia should not be moderated by the country, but the perspective of society on religion that must be moderated. Because Indonesia comes from various cultures, beliefs and mindsets that are increasingly complex (Fahri & Zainuri, 2019).

### Instilling Religious Moderation Values in Children Since Childhood Through Religious Education in Schools

Indonesia with all the conditions of its diverse society and many differences in terms of ethnicity, class, race and religion is facing the threat of disintegration. The disintegration of the Indonesian nation stems from liberal and radical ideologies that are included in Islamic teachings . On the other hand, extremism is spreading in Indonesian society as a result of extreme religious teachings . The ideology of this movement is no longer based on the concept of *nation - state* but on the concept of *ummah* . To counter these two major currents, the Indonesian government is discussing the concept of religious moderation (Nisa', 2018).

Religious moderation is an important thing that must be instilled in children from the elementary school level. Children at the primary school level are the children who face the most dramatic period of psychological and physical transformation. They are students aged 7-12 years. In this phase there are three types of elementary school students which are seen based on their development (cognitive, psychomotor and affective) who are influenced and dependent on their parents at home, teachers at school and the conditions of the community in which they live. So how they understand religion depends on the people around them who give meaning to religion itself.

The Ministry of Religion formulates indicators in religious moderation in the form of national commitment, tolerance, non-violence and accommodation to local culture (RI, 2014). While Quraish Shihab stated that religious moderation has important pillars, namely the pillars of justice , balance and tolerance (Zamimah, 2018). The indicators of religious moderation that have been described , strived to be implemented in schools through the concept of religious education learning . This is a step in seeking to strengthen religious moderation towards children from a young age so that it will be embedded in their souls to be able to understand the differences that exist in the environment in which they live.

### RESEARCH METHOD

The type of research used in this research is descriptive qualitative based on *field research* (Harsoyo et al., 2020), which is a type of research that tries to describe the implementation of fulfilling religious education services for institutional students at the Inpres I Nimbokrang 2 Elementary School, Nimbokrang District, Jayapura, Indonesia, which has 3 types of religions namely Christianity, Islam and Buddhism as a strategy in instilling the values of mutual moderation in everyday life as it is. To obtain comprehensive data, the data collection procedure uses observation, interviews and documentation (Suharsimi, 2010). While the data analysis techniques in this study used the interactive model Miles, Huberman and Saldana which consisted of data collection, data condensation, data presentation, and conclusion/verification. (Miles et al., 2014).

### RESULTS AND DISCUSSION

Indonesia is a democratic country. So that in the policies stipulated in terms of religion, Indonesia gives freedom to the people to determine religion according to their beliefs and beliefs. In the Indonesian constitution, namely the 1945 Constitution, it is clearly emphasized that freedom of religion will be guaranteed. Precisely in article 28E paragraph (1) it is emphasized that "everyone is free to embrace religion and worship according to their religion, have education and teaching, choose a job, choose

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citizenship, choose a place to live in the territory of the country and leave it and have the right to return" (Fatmawati, 2011). According to the policy above, besides a person getting the right to choose the religion he believes in, a person must also receive education and teaching in accordance with the religion he adheres to. This is one of the efforts to instill the values of religious moderation in children from a young age in the school environment (Nisa', 2018).

According to the results of the researcher's analysis in understanding the concept of religious moderation, that perspective on understanding religion is not leaning towards one belief, respecting differences in human beliefs, and accepting the differences that exist in the environment where one lives. That is, understanding and practicing religious teachings is not rigid and fanatical. Because religious moderation is the right solution for developing a religious attitude in the midst of various tensions among the people (RI, 2014). This is also realized by various communities in the community in Nimbokrang Village, Nimbokrang District, Jayapura, one of which is at SD Inpres 1 Nimbokrang 2. Based on the results of the research team's research, the religious education of students at school influences their perspective on religion. Thus, the right to religious education must be fulfilled in accordance with the religion professed by students so that it becomes a provision in preventing extreme and radical views in children.

Moderation is important for humans to have since childhood, such as at the stage they are in elementary school. The stage where humans begin to be able to distinguish between what is good and what is bad. In a sense, at this stage of development, someone will be able to consider the existence of a consequence for the behavior and decisions they make. The ideals of implementing a moderate attitude can be instilled in public school students who have various backgrounds from students ranging from culture, race, ethnicity to religion, of course through the fulfillment of religious education services for students in schools according to their respective religions.

According to the results of research regarding the fulfillment of religious education services according to the religion of each student at SD Inpres I Nimbokrang 2, Nimbokrang Jayapura District as a whole, it was found that schools apart from providing education teachers of the same religion, also collaborate with non-formal education institutions in fulfilling educational services. religion. According to the available data, there are 58 students from SD Inpres 1 Nimbokrang 2, Nimbokrang District, Christian children, 35 Muslim children and 1 Buddhist child. It was also recorded that 60 students came from Indigenous Papuans (OAP) and the rest came from Non-Papuans (including transmigrant communities from various regions in the archipelago) (Observation, 2022). From this data, it can be concluded that the majority of the diversity in the

diversity of students at SD Inpres I Nimbokrang 2 Nimbokrang District is dominated by Christians. The following complete data will be presented in table 1.

**Table 1. Student Data of SD Inpres 1 Nimbokrang 2 Nimbokrang District**

No	Class	Amount	Religion						Papuan		Non-Papuan	
			Islam		Christian		Buddha		M	F	M	F
			M	F	M	F	M	F				
1.	I	14	2	1	5	6	0	0	5	6	2	1
2.	II	14	2	2	2	8	0	0	3	8	1	2
3.	III	12	5	0	6	1	0	0	7	1	4	0
4.	IV	23	4	5	6	7	0	1	6	7	4	6
5.	V	20	6	4	7	3	0	0	8	3	5	4
6.	VI	11	1	3	5	2	0	0	5	1	1	4
<b>AMOUNT</b>		<b>94</b>	<b>20</b>	<b>15</b>	<b>31</b>	<b>27</b>	<b>0</b>	<b>1</b>	<b>34</b>	<b>26</b>	<b>17</b>	<b>17</b>

*M: Male, F: Female*

Based on the table above, it is known that there are 3 kinds of religion from all students. The dominant religion is Christianity with a total of 58 students, 35 of whom adhere to Islam and only 1 adherent of Buddhism. So that in the implementation of religious education, schools provide a special space for carrying out religious learning. The room is part of the school infrastructure suggestions in providing religious education services.

Based on interviews with school principals, it was stated that when religious subjects took place, students would leave the classroom and head to their respective religious rooms which had been provided to attend lessons with religious education teachers who shared the same faith. In practice learning, students will get material with religious education handbooks. Not only theory is given, but teachers also teach religious practices in everyday life. Especially religious education material that contains the concept of religious moderation. Because choosing a public school as a place to gain knowledge, has the advantage that students will be accustomed and trained to live side by side in the midst of multicultural circumstances around them (Interview, 2022).

*First*, for Islamic religious learning. According to the results of interviews with teachers, there are almost no obstacles to learning the Islamic religion. Educators also provide learning methods that are able to encourage students. Like creating a chant to make it easier to memorize a material. Apart from that, the most important thing is to apply the Islamic learning model based on cultural values. Namely by determining integrated multicultural values in learning Islamic religious education. This concept is in line with research conducted by Amiruddin et al, that religious education is based on multicultural values for students who are in environments with many different backgrounds, so it is very important to carry appropriate learning materials in order to impact openness in differences and diversity



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(Amiruddin et al., 2019). In addition, the emphasis on religious education on mutual respect, openness, friendship regardless of differences is also carried out by the teacher to create harmonious relationships between students (Interview, 2022).

*Second*, the practice of learning Christianity. At each grade level from grade 1 to grade 6 there is material that discusses aspects of religious moderation, such as material about God creating various ethnic groups, loving each other, being grateful in differences, me and you are equal in God's eyes, being friends with everyone, being grateful diversity in Indonesian society and so on. In addition, when religious learning takes place in a special room, students are accustomed to each being able to lead prayers in front of friends before and after class. Learning also always holds spiritual songs that are sung together as praise to God and gratitude for the blessings that have been given (Interview, 2022). To strengthen the cultivation of an attitude of religious moderation, verses from the Bible were given to students as written in the Gospel of Matthew 22:39b "*love your neighbor as yourself*" (Ministry of Education and Culture, 2018).

*Third*, the practice of learning Buddhism. Due to limited human resources, schools do not provide special teachers for Buddhist religious education, but still make efforts so that Buddhist students still get the right to religious education, namely with the school in collaboration with non-formal educational institutions located at Vihara Kampung Nimbokrang 2 District Nimbokrang. Related non-formal institutions will provide Buddhist religious education once a week for 2 hours in one meeting. Non-formal education at the monastery emphasizes material that supports a moderate attitude applied in the daily lives of students in the midst of diversity. This material includes being open to diversity, association, understanding life, understanding karma and the main points of Buddhist teachings about understanding the differences in every human being (Interview, 2022).

Broadly speaking, it can be said that religious education learning services at SD Inpres I Nimbokrang 2 Nimbokrang District are fulfilled. Instilling an attitude of moderation is also highly emphasized. Moreover, since childhood they have collided with the existing cultural differences. Schools continue to provide knowledge and teachers provide good examples of how to behave and interact with people of different beliefs and understandings. This is done to create a peaceful, anti-discriminatory and prosperous school environment. The goal is to build a pattern of student action. Because these two aspects will color the perspective and behavior of each individual towards every color of culture and because of this diversity we are able to create a beautiful and unique Indonesia with multicultural characteristics.

With educators' attention to emphasizing the values of moderation in religion through religious education in schools, students are able to implement mutual respect, love,

do not discriminate between friends of different religions, cultures, to skin color and form an attitude of cooperation in good schools. An understanding of existing differences that is instilled in children since childhood will make them ready to face differences in a wider and more complex society and be able to ward off extreme and radical views that may exist around them when they grow up.

### CONCLUSION

Multicultural conditions like in Indonesia, make it important for people to understand the values of religious moderation. Living in the midst of an environment with a heterogeneous society, making the cultivation and habituation of moderation in everyday life is very important from the age of children. One of the right steps is through religious education in elementary schools where religious education services must be in accordance with each student's religion. Religious education services in accordance with the religion of students is the right to learn that must be fulfilled to avoid acts of discrimination. Such as the fulfillment of educational services at SD Inpres I Nimbokrang 2, Nimbokrang District, Jayapura, Indonesia. Students in this school come from three religions namely Islam, Christianity and Buddhism. The school only provides two religious education teachers, namely Islamic and Christian religion teachers. Due to the limited human resources in fulfilling Buddhist teachers, as a fulfillment of Buddhist religious education services, the school cooperates with non-formal educational institutions at the Vihara. In addition, in each of their learning practices, the teacher also emphasizes aspects of coexistence with a sense of security and comfort in the midst of diversity. So that the values of religious moderation can be properly implemented in the daily lives of students.

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