Revitalizing the Role of Teachers in Islam: Internalizing the Values of Moderation in Learning

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Abstract

The role of the teacher is very important in delivering students to become moderate individuals in the present and future. Therefore, every teacher must understand correctly his role in learning. The purpose of this study is to describe the role of teachers in Islam and the efforts of teachers to internalize moderation values in learning. This study uses literature research and content analysis methods in analyzing data. The findings in this study indicate that Islam does not recognize the separation of the roles of teachers, both religious education teachers (Islam) and general teachers, both of which have an equally important role in internalizing the values of moderation in learning. The role of the teacher in Islam refers to Islamic terms that designate the meaning of the teacher, namely: *ustadz, mu'allim, murabbiy, murshid, mudarris*, and *mu⸛addib*. Furthermore, these findings also indicate that the teacher's efforts to internalize the values of moderation can be carried out in a whole series of learning activities (preliminary activities, core activities, and closing activities). Based on this study, it can be concluded that moderation values must be internalized to students from an early age by teachers ranging from low education to higher education. Therefore, it is hoped that teachers will re-understand their roles properly and at the same time be determined to make themselves as pillars and spearheads of maintaining moderation values in education. Furthermore, policymakers are expected to produce policies and prepare strengthening programs for teachers to equip knowledge and skills about the values of moderation while at the same time encouraging educational institutions to develop curricula and educational infrastructure that uphold the values of moderation.

Keywords: *teacher; internalization; moderation values; learning*

Introduction

Peace and harmony is the dream of all human beings. Peace and harmony are realized when all human beings can interact with each other well, even in differences and diversity. Because difference and diversity are a necessity and an inseparable part of the entity of human life. Differences and diversity will remain throughout human life itself. It's just that, currently the peace and harmony of mankind is disturbed because some humans are unable to manage the differences and diversity that exist. The differences and diversity that have not been managed by humans until now are differences and diversity of religions and beliefs.

Human inability to manage differences and diversity of religions and beliefs has made various events that are heartbreaking and cut human hearts. Disputes, anarchistic actions, even killings occur between one religious group and another, the beliefs of one group and another even though they are still within the same religious family. In other words, the potential for these unwanted actions to occur can arise from various religions or beliefs, not just certain religions and beliefs.[1] This condition should not be tolerated. Therefore, there must be serious efforts from all parties, so that each of them can manage differences and existing diversity. One alternative effort that can be done is the internalization of moderation values.

As an endeavor, the internalization of moderation values must be carried out on the right target. The most appropriate target in internalizing these moderation values is the field of education. In this field, there is a very strong interaction between teachers and students. Therefore, in essence, the internalization of moderation values in the field of education is a serious endeavor from teachers with the support of the education ecosystem to instill moderation values in students. Why does it have to be a teacher? Because in the world of teacher education is a person who has an emotional closeness to students. Little or much of this closeness will affect the thinking patterns, attitude patterns, and behavior patterns of students. Then why must students? Because students are the generation who will fill the long space of human life in the future with all its dimensions and roles. In other words, the harmony and peace of human life in the future will be greatly influenced by the values of the current generation.

Of course, this effort has been made. However, without wanting to downplay the efforts that have been done so far, the authors would like to say that the efforts that have been done so far have not been optimal. Why? Because this effort still seems partial. Currently, the internalization of moderation values is faced with the freedom of information that can be obtained by anyone, anywhere, and anytime, which is feared to contain hoaxes. In other words, moderation values will be constrained by hoax news, but it is realized that on the other hand, moderation is an antidote for everyone from hoax news.[23] In other words, internalizing moderation values requires media literacy skills (print, electronic, and social) of everyone.[4]

On the other hand, efforts to internalize moderation values so far have only been "entrusted" to religious education teachers to package them in learning. In this context, it cannot be denied that the role of religious teachers in internalizing moderation values is important as the results of research conducted by Samsul AR[5], M.A. Hermawan[6], and

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[1] Chris Shannahan dan Laure Payne, *Faith-based Interventions in Peace, Conflict, and Violence: A Scoping Study*, Inggris: Coventry University, 2016, 5.

[2] Jamaluddin Bugis, "Moderasi Beragama dan Perang Melawan Hoaks di Maluku", dalam https://maluku.kemenag.go.id/berita/jamaludin-bugis-moderasi-beragama-dan-perang-melawan-hoax-di-maluku diakses pada Sabtu, 17 Oktober 2020.

[3] Alvin Noor Sahab Rizal, "Mengukuhkan Moderasi Islam untuk Menyelesaikan Terorisme dan Hoax" *Al-Aqidah*, Volume 2, Number 1 (April 2019), 1-18.

[4] Engkos Kosasih, *et.al.,* "Literasi Media Sosial dalam Pemasyarakatan Moderasi Beragama dalam Situasi Pandemi Covid-19", dalam **http://digilib.uinsgd.ac.id/30707/** diakses pada Sabtu, 17 Oktober 2020.

[5] Samsul AR, "Peran Guru Agama dalam Menanamkan Moderasi Agama", *Al-Irfan*, Volume 3, Number 1 (Maret 2020), 37-51.

[6] M. A. Hermawan, "Nilai Moderasi Islam dan Internalisasinya di Sekolah", *Insania*, Volume 25, Number 1, (Juni 2020), 31-43.

Jentoro, *et.al.*[7] However, it should be noted that the time spent studying religious education, especially in schools, is very limited. Then, how to expect maximum results within limitations. Therefore, the involvement of all teachers with their role is very much needed in carrying out the internalization of moderation values consistently and continuously in learning.

Based on the description above, this study aims to describe the role of teachers in Islam and the efforts of teachers to internalize moderation values in learning.

Method

This research is library research, which is research that explores and analyzes data that comes from manuscripts or text documents that have become collections.[8] Sources of data in this study are divided into two, namely: primary data sources and secondary data sources. Primary data sources are books, articles, and other documents that are directly related to the central theme in research. Meanwhile, secondary data sources are data sources that support, complement, and strengthen the main data.

Data analysis in this study used content analysis. The steps taken are analyzing and categorizing themes or topics based on library sources. Then connect the theme or topic to find new ideas as alternatives. In the end, conclusions will be drawn.

Findings and Discussion

The role of the teacher in Islam

In Islamic review, the terms used to describe the meaning of teachers are very diverse. The diversity of these terms should be interpreted as the plural role that all teachers must play in accompanying students and managing to learn. These terms are *ustadz, mu'allim, murabbiy, murshid, mudarris*, and *muɹaddib*.[9]

Ustadz is a name for teachers who are committed to professionalism, which is inherent in their dedicative attitude, commitment to quality, processes and work results, and an attitude of sustainable development. *Mu'allim* is defined as a person who masters the knowledge and can develop it and explain its function in life, explain its theoretical and practical dimensions, or simultaneously transfer knowledge, internalization, and practice.

Next up is *murabbiy*. *Murabbiy* is a teacher who educates and prepares students to be able to create and be able to organize and maintain the results of their creations so as not to cause harm to themselves, society, and the surrounding environment. By the meaning of the word Rabb, which is to maintain and protect[10] so that it will be obeyed.[11]

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[7] Jentoro, *et.al.*, "Peran Guru PAI dalam Menanamkan Nilai-nilai Islam Wasathiyah Siswa", *JOEAI: Journal of Education and Instruction*, Volume 3, Number 1 (Juni 2020), 46-58.

[8] Mestika Zed, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Obor Indonesia, 2004, 2.

[9] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*, Jakarta: RajaGrafindo Perkasa, 2005, 50.

[10] M. Quraish Shihab, *Tafsir Al-Mishbah*, Jakarta: Lentera Hati, 2005, vol. II, 133-134.

[11] Ibn Jarir ath-Thabari, *Jami' al-Bayan 'an Ta`wil al-Quran*, Mesir: Dar al-Fikr, 1995, jilid I, 13.

Next is *murshid*, which is a teacher who can become a model or central self-identification, or a center for role models, role models, and consultants for their students. Then, *mudarris* means people who have intellectual and information sensitivity, and renew their knowledge and expertise on an ongoing basis, and try to educate their students, eradicate their ignorance, and train skills according to their talents, interests, and abilities. Finally, *muⁱaddib* is a teacher who can prepare students to be responsible for building a quality civilization in the future.

The five terms must unite in all teachers. The aim is that all teachers carry out their duties perfectly and their roles and responsibilities are not partial. In other words, for the teacher, regardless of the subject being taught, he or she has the responsibility to be serious in learning to deliver students to have intact intellectual, social, emotional, and spiritual skills. Thus, it is no longer known the expression that the responsibility in fostering social and spiritual attitudes is the duty and responsibility of teachers of religious subjects.

If this role is integrated into all teachers, then the teacher will be able to manage students in the learning process in the educational unit.[12] Furthermore, the integration of these roles in all teachers will make them able to manage students well, which is in line with four basic principles, namely: 1) The teacher views students as subjects; 2) The teacher understands that the situation of students is very complex, including physical, intellectual, emotional, social, economic, and other aspects; 3) The teacher understands that students can only be motivated to learn if they want to learn; and 4) The teacher understands that all potential students need to be developed which includes: cognitive, affective, psychomotor, and metacognitive.

If the management of students goes well, students will be given roles in various activities within the education unit. The role of students is not only as participants but also as initiators in every activity carried out in school as well as educational subjects.[13] Therefore, this effort must continue to be initiated by restoring the awareness of all teachers of their various roles, that they have the same responsibility for all aspects of students. For all teachers the belief must arise again that they are *ustadz, mu'allim, murabbiy, murshid, mudarris,* and *muⁱaddib.*

Internalization of moderation values

In the Big Indonesian Dictionary, the word internalization is defined as a deep understanding through counseling or coaching or teaching, doctrine, or values to become a belief and awareness of the truth of these values that were manifested in attitudes and behavior.[14] Meanwhile, the value itself is defined as the essence attached to something and is very valuable and useful for human life,[15] especially regarding the goodness and acts of kindness or something. Values are abstract and ideal, not only a matter of right and wrong

[12] A. V. Chisingui and N. Costa, "Teacher Education and Sustainable Development Goals: A case Study With Future Biology Teachers in an Angolan Higher Education Institution," *Sustainability*, Volume 12, Number 8, (April 2020), 2-14.

[13] V. Piterska, O. Lohinov, and L. Lohinova, "Portfolio Method of Scientific Activity Management of Higher Education Institutions," *Innov. Technol. Sci. Solut. Ind.*, Volume 1, Number 2 (August 2019), 86–96.

[14] Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 2003, 336.

[15] M. Chabib Thoha, *Kapita Selekta Pendidikan Islam*, Yogyakarta: Pustaka Pelajar, 1996, 61.

that need empirical proof, but also a matter of appreciation.[16]

Muhadjir stated that values are divided into two parts, namely: 1) value hierarchy and 2) instrumental values. The hierarchy of values is universal and eternal, while instrumental values are local and temporal.[17] Robbins explained that the value consists of 1) terminal value, namely the value that refers to the final state to be achieved like a person's goal during life, and 2) instrumental value, namely all the ways and modes of behavior that a person takes to achieve the terminal value.[18]

Moderation is one of the universal values adhered to by tradition and religion. Moderation is linguistically defined as the middle position between two opposites or two extremes. In Arabic, the correct word for moderation is *wasathiyah*. *Wasathiyah* is defined as the antonym of a tendency towards the edge, extreme, radicalism, and exaggeration.[19] Furthermore, Hassan stated that moderation is attempted to bring about justice (*al-adl*), straightness (*istiqomah*), goodness (*al-khairiyyah*), security (*al-amn*), strength (*al-quwwah*), and unity (*al-wahdah*).[20] Meanwhile, al-Qardhawi stated that wasathiyah was a moderate nature or attitude between two opposing or conflicting parties but did not intimidate or take away the rights of either party. In other words, wasathiyah will be a neutralizer between two points. The point between humanity and divinity, between individual and social, between ideals and reality, between fixed and changing. Between these extreme points, it is hoped that there will be a bridge so that the two parties can benefit from each other's potential, without anything missing or excessive.[21]

The values of moderation in Islam as an alternative to internalize the teacher in the learning process are: taking the middle path (*tawasuth*), tolerance (*tasamuh*), straight and firm (*i'tidal*), deliberation (*shura*), equality and non-discrimination (*musawah*), balance (*tawazun*), prioritizing priority (*awlawiyyah*), reform (*ishlah*), civilized (*tahadhdur*), and dynamic, creative, and innovative (*tathawur wal ibtikar*). These moderation values are the result of a study by the Commission for Da'wah and Community Development of the Indonesian Ulama Council.

Learning

According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 Paragraph 20, learning is the process of interaction between students and educators and learning resources in a learning environment. In the implementation of learning, in essence, it is to activate students. This does not mean that the teacher does not carry out activities, but that the teacher provides instructions and

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[16] Mansur Isna, *Diskursus Pendidikan Islam*, Yogyakarta: Global Pustaka Utama, 2001, 96.

[17] N. Muhadjir, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2000, 22.

[18] S. P. Robbins, *Perilaku Organisasi Konsep Kontroversi Aplikasi*, Jakarta: Prenhallindo, 2002, 31.

[19] Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Principle of Wasathiyyah*, Oxford: Oxford University Press, 2015, 5.

[20] M. Kamal Hassan, *Voice of Islamic Moderation from The Malay World*, Malaysia: Emerging Markets Innovative Research, 2011, 162-165.

[21] Yusuf al-Qardhawi, *Kalimat fi al-Wasathiyah al-Islamiyyah wa Ma'alimiha*, Kuwait: Al-Markaz al-'Alamiy li al-Wasathiyah, 2007, 16.

conducts evaluations.[22] In other words, learning is said to be good if students are active, while the teacher only helps so that the process of independence can be maximally achieved.

Based on this description, it can be concluded that learning has two meanings, namely learning as a system and learning as a process. Learning as a system means learning consists of several components: learning objectives, learning media, learning strategies, and so on. Whereas learning as a process means learning is a teaching activity that facilitates students to learn.

Alternative Follow Up Plans

In carrying out the internalization of moderation values, all teachers are expected to be able to integrate moderation values in the learning carried out. This is important to become a reference in learning so that these values are included in learning later. The steps that the teacher can take are as follows:

1) The moderation values that want to be emphasized in the learning process are included in the syllabus and the teacher learning implementation plan;

2) Inclusion of moderation values in the syllabus and learning implementation plan can be done by a) Assessing core competencies and basic competencies at each educational level, b) Determining whether the content of moderation values is implied in the desired competence. achieved, c) Mapping the relationship between core competencies and basic competencies with the values or indicators that will be developed, d) Arranging moderation values into the syllabus and then inserting these values into the lesson plan, e) Manage the learning process Productive, active, innovative, creative, effective and fun (PAIKEM) allowing students to internalize these moderation values and show them in behavior, d) Helping students who have difficulty internalizing these moderation values by giving examples to them, how to think, say, behave, and act according to the values of moderation; and

3) An important part that cannot be left by the teacher is praying for students.

Furthermore, in packaging the learning so that the moderation values can be internalized properly, the teacher is expected to be able to use these approaches as guidelines, namely:[23] First, the planting approach, which is an approach that focuses on building the character of students. This approach wants to show that students accept moderation values and reject values that are not appropriate in social life. In this approach, the methods used in the learning process are modeling, positive and negative encouragement, simulation, and role-playing. Therefore, for example, in this approach a teacher must be able to position himself as a good moderator and facilitator without discriminating against his students, upholding the values of tolerance in dealing with the diversity of students, giving appreciation to students when working in groups while still paying attention to the heterogeneity of gender, religious background, and so on;

Second, the cognitive development approach. In this approach, students are encouraged to think actively about morality. Of course in learning, the method used by

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[22] Ibrahim R. dan Nana Syaodih S., *Perencanaan Pengajaran*, Jakarta: Rineka Cipta, 2003, 27.

[23] Zaim Elmubarok, *Membumikan Pendidikan Nilai: Mengumpulkan yang Terserak, Menyambung yang Terputus, dan Menyatukan yang Tercerai*, Bandung: Alfabeta, 2006, 61-73.

the teacher must be based on the level of the participants' thinking ability according to their respective educational levels. For example, for secondary education, teachers can invite students to discuss a problem by dividing students into several groups without discrimination. In the group discussion, students are enhanced to decide the highest value that is most suitable to be taken while respecting the opinions of other groups, willing to accept feedback and criticism from other groups gracefully. Apart from that, being able to convey criticism is respectful and civilized ways.

Third, the value analysis approach. This approach emphasizes the logical thinking skills of students by analyzing problems related to social values. The difference with the cognitive development approach is that the cognitive development approach is related to the dilemma of individual moral values, while the value analysis approach focuses on the dilemma of social values. Therefore, the main purpose of this approach is to help students to use logical and innovative thinking skills in analyzing social problems with certain values and to encourage students to think rationally and analytically in connecting and formulating value concepts that build their character.

Fourth, the value clarification approach. This approach helps students reflect on their feelings and behaviors for the sake of increasing awareness of the moderate values of Islam. Besides, this approach will help students understand, realize and identify their values and the values of others; students can communicate honestly the values they believe; and helping students use rational thinking skills and emotional awareness to understand the behavior of themselves and others based on espoused values. In the context of learning, teachers can ask students to have a dialogue, discuss, or write articles about certain events, for example, anarchistic action against the work copyright law. After that, the students' works were presented or displayed to get positive clarification from other friends and feedback from the teacher.

Fifth, the action learning approach. This approach focuses on providing provisions for students to behave following the moderation values that they believe both as individuals and as part of a group. This approach shows the stability of the character of students following the values of moderation which makes them able to play their role well.

Furthermore, the stages that the teacher can take in internalizing the values of moderation are: 1) The stages of value transformation, namely the teacher verbally informing the Islamic moderation values between the teacher and students in one direction; 2) Stages of value transactions, namely teachers and students are actively involved in a constructive dialogue about Islamic moderation values; and 3) the value trans-internalization stage, namely comprehensively the two previous stages combine in learning and become the culture of educational institutions so that the Islamic moderation values enter students, teachers, and education stakeholders which eventually become characters.[24]

The approach and stages used in learning activities to internalize moderation values must be evaluated. This evaluation is related to the learning process carried out by the teacher and the achievement or formation of a moderate Islamic character that can be seen in the thought patterns, word patterns, attitude patterns, and action patterns of students in particular and education stakeholders as a whole.

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[24] Muhaimin, *Strategi Belajar Mengajar*, Surabaya: Citra Media, 1996, 153.

Based on the description above, the framework for internalizing the values of Islamic moderation can be described as follows:
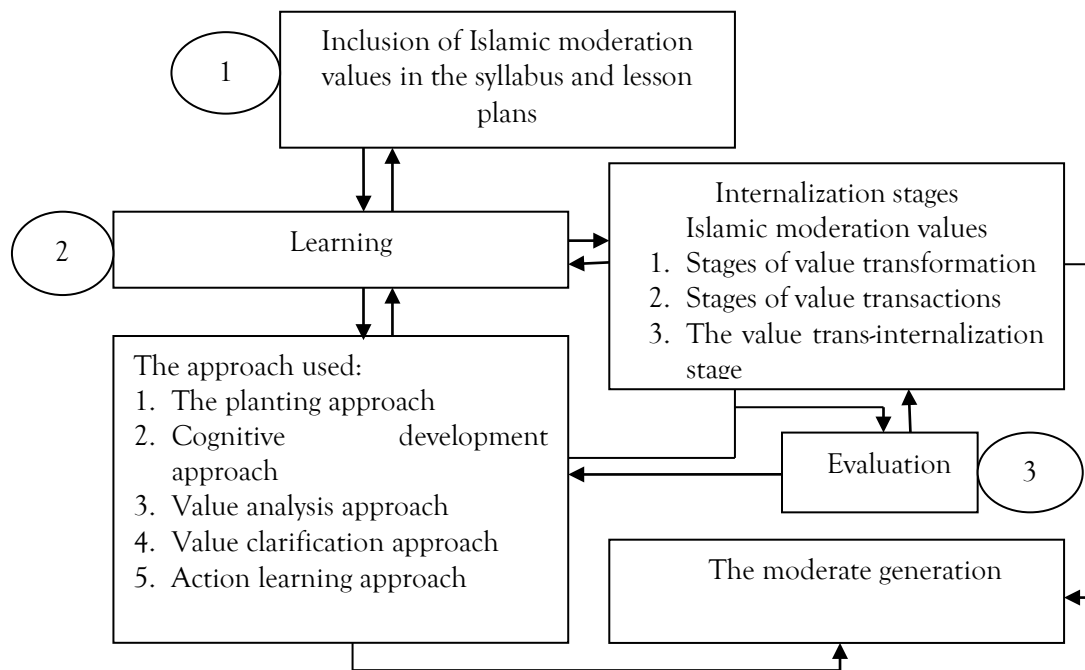
Picture 1. Framework for Internalizing Islamic Moderation Values in Learning

Conclusion

This research is expected to be able to encourage all teachers to re-understand their roles properly and at the same time be determined to make themselves a pillar and spearhead in maintaining the values of moderation in the world of education. Furthermore, policymakers are expected to produce policies and prepare strengthening programs for all to equip knowledge and skills in internalizing moderation values in learning while at the same time encouraging educational institutions to develop curricula and prepare the required infrastructure.

Then rather than that, this study is also expected to contribute to the teacher in planning learning programs (preliminary, core, and closing activities) that are pro on moderation values. However, it should be noted that in internalizing moderation values in learning, the teacher is not a single factor. In other words, teachers' awareness of their roles and responsibilities to internalize moderation values needs to be supported by other factors such as regulations, facilities, and financing. Therefore, it is hoped that other researchers will examine more deeply other factors such as regulations, curriculum, facilities, and education funding or other factors that are considered to support the internalization of moderation values in learning.

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