IMPLEMENTATION OF RELIGIOUS MODERATION VALUES THROUGH STRENGTHENING DIVERSITY TOLERANCE IN MADRASAH

Moh. Wardi
Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep
Jl. Raya Sumenep-Pamekasan, Dunglaok, Pragaan Laok, Jawa Timur, Indonesia, 69465
Email: mohwardi@idia.ac.id

Mustiqowati Ummul Fithriyyah
Universitas Islam Negeri Sultan Syarif Kasim Riau
Jl. HR. Soebrantas No.Km. 15, RW.15, Simpang Baru, Kota Pekanbaru, Riau, Indonesia, 28293
Email: mustiqowati@uin-suska.ac.id

Fathorrahman Z
Institut Agama Islam Nazhatut Thullab Sampang
Jl. Diponegoro No.11, Randar Kumalas, Banyuanyar, Jawa Timur, Indonesia, 69216
Email: rahmanzfathorbarokah@gmail.com

Tawvicky Hidayat
Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep
Jl. Raya Sumenep-Pamekasan, Dunglaok, Pragaan Laok, Jawa Timur, Indonesia, 69465
Email: tawvicky@idia.ac.id

Ismail
Institut Agama Islam Al-Khairat Pamekasan
Jl. Raya Palengaan No.2, Bunut, Plakpak, Kec. Pegantenan, Jawa Timur, Indonesia, 69361
Email: yajlisismail@alkhairat.ac.id

Supandi
Universitas Islam Madura Pamekasan
JL. Pondok Peantren Miftahul Ulum Bettet, Pamekasan Madura, Jawa Timur, Indonesia, 69317
Email: dr.supandi@uim.ac.id

ABSTRACT

The objective of this study is to elucidate the integration of religious moderation values within the student body of madrasahs in Sampang Regency, Madura, achieved via collaboration with community and educational professional entities, namely madrasah working groups (KKM), teacher working groups (KKG), subject teacher deliberations (MGMP), and guidance and counseling teacher deliberations (MGBK). Employing a qualitative-phenomenological methodology, this research employs observational and interview techniques to collect data. The findings indicate that the incorporation of religious moderation values has a discernible impact on students' knowledge, attitudes, and skills, facilitated by the influential roles played by social networks and inter-organizational collaborations in Sampang Regency. Educational professional communities and organizations, specifically through KKG and MGMP, significantly contribute to fostering tolerance for student diversity within madrasas, thereby promoting harmony among students from diverse ethnic, cultural, religious, and social backgrounds.

Keywords: *Madrasah,* Religious Tolerance, Teacher Profession Organization

M. Wardi., M. U. Fithriyyah., Fathorrahman. Z., T. Hidayat., Ismail., Supandi

ABSTRAK

Tujuan penelitian ini mendeskripsikan penerapan nilai-nilai moderasi beragama di kalangan peserta didik madarsah di Kabupaten Sampang, Madura melalui komunitas dan organisasi profesi pendidikan kelompok kerja madrasah (KKM), kelompok kerja guru (KKG), musyawarah guru mata pelajaran (MGMP), dan musyawarah guru bimbingan dan konseling (MGBK). Penelitian ini menggunakan pendekatan kualitatif-fenomenologis dengan menggunakan teknik observasi dan wawancara dalam memperoleh datanya. Hasil penelitian menunjukkan penerapan nilai-nilai moderasi beragama ber-dampak bagi pengetahua, sikap, dan keterampilan peserta didik melalui peran jejaring sosial dan antar organisasi di Kabupaten Sampang. Komunitas dan organisasi profesi pendidikan melalui KKG dan MGMP berkontribusi dalam penguatan toleransi keberaga peserta didik di madrasah dalam mem-bangun harmoni di kalangan peserta didik multi etnis, multi golongan, multi kultur, multi agama, dan multi aliran keagamaan.

Kata Kunci: Organisasi Profesi Pendidikan, Toleransi Keragaman, Madrasah

INTRODUCTION

The inherent diversity of Indonesian society, spanning various dimensions, is acknowledged. While this diversity is uniquely valuable for nation-building, it is also susceptible to conflicts, particularly evident in cases over the past two decades, where tensions escalated, notably with racial, ethnic, and religious undertones. A concerning pattern has emerged, linking many conflicts, both in Indonesia and globally, to religious issues. Religious organizations are frequently implicated in fostering movements that fuel conflicts in the name of faith. The ideologies propagated by religious leaders often become focal points for such conflicts (Hasan, 2015; Pradnyaningrat, Sudiana, & Utama, 2019; Jeniva & Widyasari, 2021).

Islamic educational institutions, including Islamic boarding schools (pesantren), madrasahs, and universities, are not immune to exposure to teachings that incite conflict. Indicators suggest that some madrasas, for instance, may impart teachings with a propensity for hostility, particularly towards the state. Instances include students' reluctance to show respect for the national flag, or exam questions aligning with teachings associated with the "*khilafah*," a concept prohibited by the government. In the context of Islamic education, this reality underscores the urgency of implementing religious moderation in the learning environments of these institutions.

Religious moderation represents a progressive departure from the conventional deradicalization approach, aiming to enhance religious perspectives and behaviors from within. In the context of religious communities, the focus of religious moderation is not on labeling them as sources of problems but recognizing them as entities whose religious understanding requires a more tempered approach. The term "*wasaṭiyah*" can be interpreted as fostering a balanced religious attitude that navigates both the private and public spheres. The concept of religious moderation is evident in the strategic plan of the Ministry of Religion of the Republic of Indonesia (MORA), wherein efforts are directed towards cultivating an attitude of tolerance. This approach aligns with a national commitment, rejecting radicalism and violence, while also embracing an accommodating stance towards local culture and wisdom.

Religious moderation has been a subject of thorough and serious deliberation, primarily at the community and government institutional levels. However, there has been a notable gap in discussions within the realm of education. According to Law Number 20 of 2003, Article 3, educational institutions are designated as platforms for cultivating skills and nurturing the nation's life. This underscores the potential for educational institutions, particularly through the guidance of teachers, to serve as conduits for the effective internalization of the values of religious moderation. These values encompass a range of virtues, including honesty, politeness, discipline, love for the country, peace, tolerance, mutual cooperation, responsibility, justice, and respect for culture and local wisdom.

Numerous studies have explored the theme of religious moderation within educational institutions, with a particular focus on Islamic universities. Positive responses have been observed regarding religious moderation policies in higher education (Rosyid, 2022; Selvia et al., 2022; Zahrah, 2022). Additionally, research has delved into Islamic boarding schools, yielding insights from studies by Rusmiati (2022) and Mahatma (2022). Extensive investigations have also been carried out concerning religious moderation in madrasas, as evidenced by the works of Nurullah & Panggayuh (2022) and Suryana & Maryana (2023). Notably, these studies reveal a positive reception to the implementation of religious moderation in madrasas. However, it's important to note that the scope of this research is limited to madrasas within a specific district, employing a social networking pattern in Sampang Regency.

Sampang Regency, home to 860,347 Muslims, faced a grave internal religious conflict within the Madura region, resulting in a humanitarian tragedy with loss of lives. This conflict has left a lasting psychological impact, especially on children who strive for equal opportunities in education (Ardiyanti, 2016; Rachmah & Dyson, 2015; Dharma, 2016). The religious discord is closely tied to the presence of two Muslim factions in Madura, namely Sunni and Shiite groups (Hilmy, 2015; Dharma, 2016). What initially may have been internal family issues escalated into broader community conflicts and strained intra-religious relations (Rachmah & Dyson, 2015). Given this backdrop, a comprehensive exploration of the application of religious moderation values among madrasah students in Sampang Regency, Madura, becomes imperative.

METHOD

This study adopts a qualitative-phenomenological approach with the primary objective of thoroughly capturing and comprehending events based on the interpretations and perspectives of respondents (Moleong, 2005; Denzin & Lincoln, 2009; Sugiono, 2019). The research is conducted at madrasahs in Sampang Regency, Madura, East Java. Data collection involves the application of observation techniques, direct interviews, and group discussion forums, engaging a total of 445 stakeholders. These stakeholders, also serving as informants, include teachers participating in teacher working groups across all madrasas in Sampang Regency. The data analysis employs an interactive model encompassing data reduction, presentation, and drawing conclusions. Subsequently, the process involves the conceptualization or generalization of findings.

RESULTS AND DISCUSSION
Religious Moderation Policy in Madrasas in Sampang, Madura

The religious moderation policy in Sampang, Madura, originated from the broader religious moderation policy in Indonesia, initiated when Lukmam Hakim Saifudin published the book "Religious Moderation." Subsequently, Minister of Religion Decree Number 720 of 2020, signed by Facrul Rozi (2019-2020), provided a framework for this policy. This decree laid the foundation for the establishment of the religious moderation working group within the Ministry of Religion of the Republic of Indonesia. The formation of this working group was a direct response to Presidential Regulation No. 18 of 2020, which outlined the 2020-2024 National Medium Term Development Plan and designated the Ministry of Religion as the leading sector for implementing the Strengthening Religious Moderation program. The religious moderation policy is further supported by the 1945 Constitution, particularly Article 29, paragraphs 1 and 2 (R, personal communication, July 2021).

There are several justifications behind the Indonesian government's implementation of a policy on religious moderation, as overseen by the MORA. Firstly, religion is inherently

designed to uphold human dignity, considering humans as the noblest of creatures and safeguarding their spiritual well-being. Stemming from this core principle, religious teachings consistently emphasize balance in various aspects of life, with human life being of utmost priority. The notion that eliminating one life equates to eliminating all humans underscores the importance of human values, a concept nurtured by religious moderation (R, personal communication, July 2021). In this context, it becomes evident that the Indonesian nation requires a fresh perspective on religion, where diversity is acknowledged as a necessity. Religious moderation, within this framework, seeks commonalities rather than accentuating differences. The overarching goal of religious moderation is to realign religious practices with their intrinsic essence, ultimately preserving and upholding human dignity (R, personal communication, July 2021).

Secondly, in Indonesia, the evolution of religion parallels human development. The teachings of past scholars are now insufficient to address the intricate nature of contemporary human challenges. Certain followers of religious doctrines deviate from the essence and true nature of their teachings, becoming fervently attached to their specific interpretations of truth. At times, these interpretations align with their political interests, inevitably leading to conflicts. Recognizing this context underscores the significance of religious moderation in preventing the destruction of human civilization arising from religious conflicts (R, personal communication, July 2021).

Thirdly, the necessity of religious moderation emerges as a cultural strategy for both the Indonesian people and the Samang community in preserving their shared identity as Indonesians. While Indonesia is acknowledged as a non-religious state, it doesn't compartmentalize religion from the daily lives of its citizens. Religious values coexist with local wisdom and customs, with the state enacting several religious laws. The integration of religious and cultural rituals occurs harmoniously, reflecting the genuine identity of Indonesia—a profoundly religious nation characterized by courtesy, tolerance, and the ability to engage in dialogue with diversity. Allowing extremism and radicalism to proliferate would undoubtedly jeopardize the foundational essence of Indonesian identity. Hence, religious moderation stands as a crucial perspective (R, personal communication, July 2021).

In addition to the preceding explanation, religious moderation represents a shared moral virtue pertinent to the conduct of individuals and communities or institutions. This principle has deep historical roots in the development of civilizations and is a recurring theme in the traditions of various world religions. Every religious tradition promotes a teaching tendency that converges on the significance of choosing a middle path between two extreme poles, avoiding excesses—a stance considered the most ideal religious attitude. Given the extensive diversity in religious beliefs within Sampang, the adoption of religious moderation emerges as a fitting policy (S, personal communication, July 2021). It is imperative that students, being integral members of the nation's citizens, grasp the essence of the religious moderation policy and integrate it into their everyday lives.

Religious Moderation: Values and Principles

Religious moderation involves comprehending and conscientiously applying religious principles with the objective of minimizing extreme practices at a practical level. In this philosophical context, religious moderation is not construed as diluting the essence of religion; rather, it inherently incorporates values like justice and balance. The core principle of religious moderation underscores that individuals adhering to a religious faith inherently embody values of moderation, preventing their views from becoming one-sided or excessively practiced (S, personal communication, July 2002). The overarching goal of religious moderation is to establish equilibrium in the religious lives of individuals and various groups (R, personal communication, July 2002).

Madrasas under the MORA are mandated to embody religious moderation, grounded in the values inherent to it. These values of religious moderation encompass principles that every student, irrespective of ethnicity, religion, caste, profession, or gender, is expected to comprehend (O, personal communication, July 2002). In essence, religious moderation involves adopting attitudes, perspectives, and religious practices that prioritize the humanitarian and beneficial dimensions, aligning with the concept of Pancasila as the life philosophy of the Indonesian nation.

Moderation advocates for the right of individuals to practice their religious beliefs without the apprehension of intimidation from external sources. The values inherent in religious moderation encompass principles such as humanity, public benefit, justice, tolerance, balance, adherence to the constitution, national commitment, non-violence, and respect for tradition. These values are actively manifested in social life, exemplified by behaviors like respecting differences, practicing religious values, fostering dialogue, and avoiding easily provoked reactions. Individuals embracing religious moderation are expected to demonstrate respect for diversities, including those related to ethnicity, belief, and religion, irrespective of the particular school of thought they follow (R, personal communication, April 2002).

The values of religious moderation within madrasahs in Sampang should be fortified based on the fundamental principles of religious moderation, including *tawassuṭ* (taking the middle path), *tawâzun* (balance), *i'tidâl* (straight and firm), *tasâmuḥ* (tolerance), *musâwah* (equality), *shûra* (deliberation), *iṣlâḥ* (reform), *aulawiyah* (prioritizing), *taṭwur wa ibtikâr* (dynamic and innovative), and *tahaḍḍur* (civilized). These principles serve as the foundation for implementing religious moderation in madrasahs, benefiting both students and educators alike (S, personal communication, July 2002). In the current context, there is a pressing need for essential tools to foster harmony within educational institutions across the Indonesian nation (O, personal communication, July 2002).

The conceptual goal of religious moderation, centered on fostering awareness in religious practices, is tangibly manifested by maintaining proportionality and acknowledging other social dimensions. Moderation can be likened to a pendulum on a clock, oscillating from the extremities and consistently gravitating towards the center. One key factor contributing to the emergence of religious moderation in Indonesia is the nation's plural and multicultural society. The plural concept underscores the diversity of tribes, nations, and cultures, while the multicultural aspect emphasizes intercultural relations, giving rise to the crucial value of tolerance (Haitomi et al., 2022).

Strengthening Religious Moderation through Educational Professional Organizations in Madrasas

The madrasas in Sampang Regency, Madura, are undergoing rapid development in both the public and private sectors. Operating under the purview of the Ministry of Religion, these madrasas in Sampang Regency actively instill the values of religious moderation, aligning with its foundational principles (S, personal communication, July 2002). The primary aim is to enable the religious communities in Sampang to contribute to national and Indonesian harmony. The implementation of the concept and values of religious moderation in madrasas in Sampang Regency is facilitated through the involvement of educational professional organizations, such as KKG, KKM, and MGMP (S, personal communication, July 2002).

Educational professional organizations play a crucial role in coordinating efforts to enhance the professionalism of their members, particularly in fostering a positive and productive religious life (O, personal communication, July 2002). According to several experts, the implementation of religious moderation through educational professional organizations proves highly effective within educational institutions, including madrasas. This effectiveness is grounded in the theory of inter-organizational networking patterns, which underscores the

interdependence between actors within the organizational network (Fithriyyah, 2020). It is evident that actors cannot achieve their goal of providing educational equality services in Sampang Regency without leveraging the resources owned by other actors. The inter-organizational network pattern emphasizes the inherent interdependence between organizations, such as KKM/KKG/MGMP, and underscores its inescapable nature (Admiraal & Røberg, 2023; Lucksnat, Richter, Schipolowski, Hoffmann, & Richter, 2022).

In Fithriyyah's (2020) concept of interorganizational network, the emphasis is on a tangible institutional and organizational restructuring (redesigning the organization). This involves proposing an organizational model that operates within networks, essentially forming collaborative units, such as committees, agencies, work units, technical implementation units, or boards, that function cooperatively and collaboratively. This approach involves engaging in a multi-actor/multi-agency collaborative network (Amin, 2019; Yang, Oh, Lim, & Kim, 2023). Nevertheless, there are several aspects that demand careful consideration in establishing networks between educational professional organizations.

Initially, attention should be directed towards the organizational structure, encompassing both the formal structure and governance mechanism of educational and teaching professional organizations such as KKM/KKG/MGMP. This structure delineates the interplay between components, parts, functions, and activities, along with positions that outline the specifications and specialization of work activities (O, personal communication, July 2002). According to expert insights, it is imperative to optimize the governance of educational and teaching professional organizations, ensuring a maximized delineation of relationships between their components (Admiraal & Røberg, 2023; Warnock, 2013; Singh, 2014; Ihsan, 2014).

Secondly, the organizational coordination within the educational profession is established with the objective of attaining suitable, effective, and efficient goals and targets. Experts emphasize that the coordination among educational and teaching professional organizations like KKM/KKG/MGMP is a concerted effort to integrate and harmonize various interconnected interests and activities, all directed toward achieving common goals and objectives (Wullschleger & Maag, 2023). Thirdly, there is a crucial aspect of program consistency that is applicable to madrasahs in Sampang Regency. This entails the imperative for related organizations to synchronize their planning actions and jointly address challenges as part of an interorganizational network in the field of educational and teaching professions, represented by KKM/KKG/MGMP (Wagiran, 2018). Fourthly, the linchpin for success lies in integrated planning and operations (O, personal communication, July 2002). Experts underscore that planning and operations serve as the cornerstone for maintaining the cohesion of networks between organizations, ensuring their continued optimal functionality (Fithriyyah, 2020).).

KKG/MGMP/KKM bear specific duties and responsibilities, including but not limited to: (1) conducting regular monthly meetings, (2) organizing annual work meetings, (3) facilitating work deliberations, (4) establishing operator organizations, (5) conducting management training for madrasah heads, (6) arranging educational guidance for teachers and operators, (7) coordinating joint camps, (8) hosting sports and arts competitions (Porseni), (9) conducting religious and cultural events (PHBI), (10) organizing national education days (PHBN), (11) arranging comparative studies, (12) fostering collaborations with the Ministry of Religion and other agencies, (13) preparing trainer/facilitator activities, (14) arranging the necessary facilities for activities, (15) managing and reporting on the utilization of operational funds through conducted activities, (16) engaging in self-development through training, workshops, and mentoring activities to enhance competencies within the KKG/MGMP/ KKM cluster (Amin, 2019; Suryadi, 2022; Wagiran, 2018).

Additionally, KKG/MGMP/KKM are responsible for the following tasks: (1) providing training in classroom action research, school action research, and similar methodologies, (2) developing Innovative Work (KI) to enhance learning activities in RA and madrasas, (3) organizing scientific activities such as research seminars and panel discussions, and (4) conducting educational introduction and development activities (Hermawati et al., 2021; Maure & Datuk, 2021).

Establishing religious moderation in madrasahs in Sumenep poses challenges that necessitate support from various factors, encompassing regulations, the political climate, cultural context, human resources, and infrastructure. In Sampang, these factors are recognized as pivotal contributors to the implementation of religious moderation (O, personal communication, July 2002). Experts highlight the presence of determinative factors influencing organizational network patterns within the belief system that forms the basis of relationships among actors and external elements. The external factors embedded in a policy network pattern encompass belief systems derived from relatively changeable factors, including legal authority (regulation), political backing (political environment), cultural values (socio-cultural environment), expertise (human resources), public opinion, technology (infrastructure), belief systems, and financial resources/budget (Howlett and Ramesh, 1995).

Regulation is the abstract concept of managing a complex system based on a set of rules and trends. In the governmental context, regulations typically refer to delegated statutory provisions crafted by experts to enforce rules, aligning with KMA regulation 184 2019 concerning the implementation of religious moderation (Lukman, 2019). The political environment, encompassing political culture, is an outcome of the educational process or political socialization within a society (Burga & Damopolii, 2022). The social and cultural environment encompasses everything created by humans through their thoughts and intellect in social life (Nufus, Khozin, & Diman, 2018). Human Resources pertain to individuals employed in an organization as catalysts, thinkers, and planners working towards the goals of educational professional organizations (Wullschleger & Maag, 2023). Infrastructure constitutes everything usable as tools and materials to fulfill the aims and objectives of a production process, serving as the primary support for implementation (Fithriyyah, 2020). The budget serves as a tool for planning and controlling company finances, prepared periodically (Fithriyyah, 2020).

The inter-organizational network pattern underscores that the inherent interdependence between one organization and another is unavoidable in the context of religious moderation in Sampang Regency. The presence of the MORA necessitates the existence of Pokjawas, KKM, KKG, and MGMP for the effective implementation of religious moderation values in Sampang Regency.

The Education Profession's KKM, KKG, and MGMP were established in Sampang Regency with the primary objective of enhancing the competence and professionalism of teachers and educational personnel. This is achieved through the provision of educational services, reinforcing learning communities within work groups, and establishing a system to elevate the knowledge, skills, and professional attitudes of teachers and educational staff in the execution of their responsibilities. This information aligns with expert opinions regarding the role of the education profession (Desiawati, 2016; Najri & Jambi, 2020). The organizational structure of the KKM, KKG, and MGMP education professions in Sampang is illustrated in Figure 1.
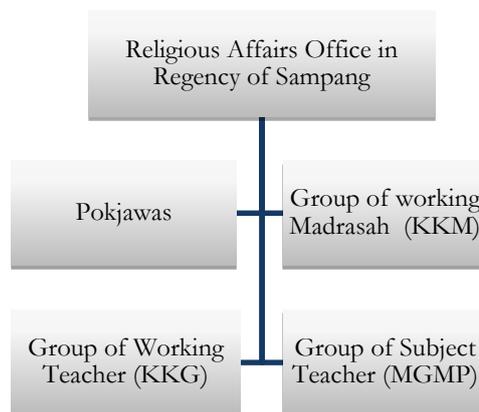
Figure 1. Structure of Educational profession organization in Madrasah of Sampang Regency

The educational professions of KKM, KKG, and MGMP were established in Sampang Regency and have implemented a work program focused on self-development, including training, workshops, and mentoring activities to enhance competencies within the KKG/MGMP/KKM cluster. This initiative, as highlighted by Amin (2019), Suryadi (2022), and Wagiran (2018), has significantly contributed to fostering a sense of harmony and peace in Sampang Regency. The membership of KKM, KKG, and MGMP comprises 30 local religious leaders and a total of 445 individuals distributed across all madrasas in Sampang Regency. This forum, representing educational professional organizations, encompasses various segments of society consistently promoting awareness and outreach to the public regarding the significance of religious moderation. To establish direct contact with the community, numerous peaceful action activities have been conducted, including inter-religious dialogue events and mass circumcisions in collaboration with other organizations and agencies such as local health centers (Ruslan & Sonhaji, 2021; Utami, 2013).

Coordination between human resources and KKM, KKG, and MGMP organizations follows a formal pattern that involves relationships with the Ministry of Religion, Pokjawas, KKM, KKG, and MGMP agencies, specifically focusing on religious moderation. This coordination is structured through operational, technical, and administrative channels. Notably, this approach has garnered support from religious scholars, academics, and prominent Islamic mass organizations. The endorsement of *ulama* and intellectuals is grounded in two primary considerations. Firstly, there are observable signs of the rise of religious radicalism, posing a threat to the identity of the Indonesian nation and Islam. Secondly, religious moderation is perceived as an integral part of the nation-building process, contributing to the fortification of a moderate Islam or wasathiyah. This aligns with the characteristic strategy of the archipelagic and Indonesian interpretation of Islam, encapsulated in the motto Bhinneka Tunggal Ika, and aligns with the contemporary global direction of Islamic development.

Periodically, the core content of religious moderation undergoes ongoing refinement, evolving from the initial concept to a relatively final form, culminating in the creation of the primary document: "Road Map for Strengthening Religious Moderation 2020-2024" (Ministry of Religion, 2020). Additionally, the MORA produces various publications and programs serving as educational resources, including question-and-answer books on religious moderation, reference materials for secondary education and children, and materials designed for universities, among others. Complementing these efforts, moderation villages have been established in various Sampang Regency villages, emphasizing persuasive and gentle approaches (Hannan, 2022).

Another contributing factor is the human resources within the 30 educational professional organization groups in Madrasahs, comprising a total of 445 active teacher members. These educators are actively engaged in efforts to eliminate attitudes of religious intolerance in Sampang Regency, with a specific focus on enhancing tolerance for diversity and fostering harmony in differences. Each teacher is tasked with the responsibility of instilling the value of religious moderation. Furthermore, the promotion of ethical behavior, distinguishing between good and bad, is deemed a societal obligation in Indonesia. Given that Muslims, constituting the majority religion, utilize the Quran and Hadith as guiding principles for discerning right from wrong in their lives, achieving this objective will facilitate the dissemination of the message of moderation, eradicating extreme attitudes across various dimensions of human life, particularly in religious contexts (Kosasih, 2019).

According to the data provided by the Central Statistics Agency (BPS) for Sampang Regency, as of 2019, the religious composition of the population is as follows: the total population is 877,772, with 860,347 being Muslims, 223 Protestants, 74 Catholics, 3 Buddhists, and 2 Hindus. The entire population of 877,772 in Sampang Regency shares the collective responsibility of fostering and maintaining tolerance in the region.

Consistency and Regulation of the KKM, KKG, and MGMP Education Professional Programs.

The ongoing integrative program's coherence within the control network for religious moderation in Sampang Regency is substantiated by Government Regulation No. 75 of 2019, addressing bookkeeping systems, and the Regulation of the Director General of Education No. 7272 of 2019. These regulations signify Sampang Regency's readiness to align and advance as a region committed to religious moderation. This aligns with the initiatives of the Ministry of Religion of the Republic of Indonesia, which is actively promoting a religious moderation approach as a solution to counter the rise of extremism in religion (Aziz, Masykhur, & Anam, 2019) (Kemenag, 2020).

Within the state framework, the principle of moderation played a pivotal role in bringing together independence figures during the early days of the nation's independence. These figures, representing diverse backgrounds, political interests, and religious beliefs, collectively worked towards identifying common ground to endorse the formation of the Unitary State of the Republic of Indonesia (NKRI). The shared willingness to embrace the Republic of Indonesia as the ultimate form of the state reflects a tolerant attitude towards accepting the concept of a nation-state (Ministry of Religion of the Republic of Indonesia, 2019).

Religious moderation is intertwined with the commitment to uphold the constitution and enforce human rights, as outlined in Article 18 of the 1945 Constitution and Human Rights Law No. 39 of 1999. This commitment is reinforced in the 2020-2024 RPJMN, signifying that religious moderation extends beyond being solely a Ministry of Religion program; rather, it is a government and state initiative. Notably, religious moderation stands out for explicitly incorporating the term "religion" as a key element in public policy (Suaedy, 2023).

The universality of Islam is intimately connected to one of the characteristics of Islamic *da'wah*, which is a moderate or *wasati* attitude. This moderation is evident in worship, the social life of the community, and other aspects of *muamalah*, fostering a balanced religious understanding and practice that adopts a "middle way" between extreme conservatism and extreme liberalism. Extreme conservatism pertains to a literal and radical interpretation of religion, while extreme liberalism involves applying the paradigm and ideology of liberalism to Islam (Arif, 2020; Kosasih, 2019). A moderate ideology aligns with an approach that avoids taking sides with extreme right Islam, such as Wahabi, or extreme left Islam, such as Shi'ie (Hannan, 2022).

Education Professional Organization Planning and Programs

The planning and operational procedures are collaboratively devised by the Sampang Regency government, MORA, Pokjawas, KKM, KKG, and MGMP in Sampang Regency. The objective of religious moderation, as proclaimed, is to facilitate transformative experiences for religious adherents. This aims to cultivate appropriate social behavior marked by moderation, fairness, and equality in both religious practices and public services. Official statements highlight that the plan for religious moderation is intended to shape "religious viewpoints, attitudes, and practices in shared life by embodying the essence of religious teachings that protect human dignity and build public benefit, based on the principles of fairness, balance, and compliance with the constitution as a national agreement." The application of this method, in line with Khaled Abou El Fadl's concept in the Quran, is described as part of "mutual acquaintance" (*lita'ârafû*), as illustrated in Figure 2.
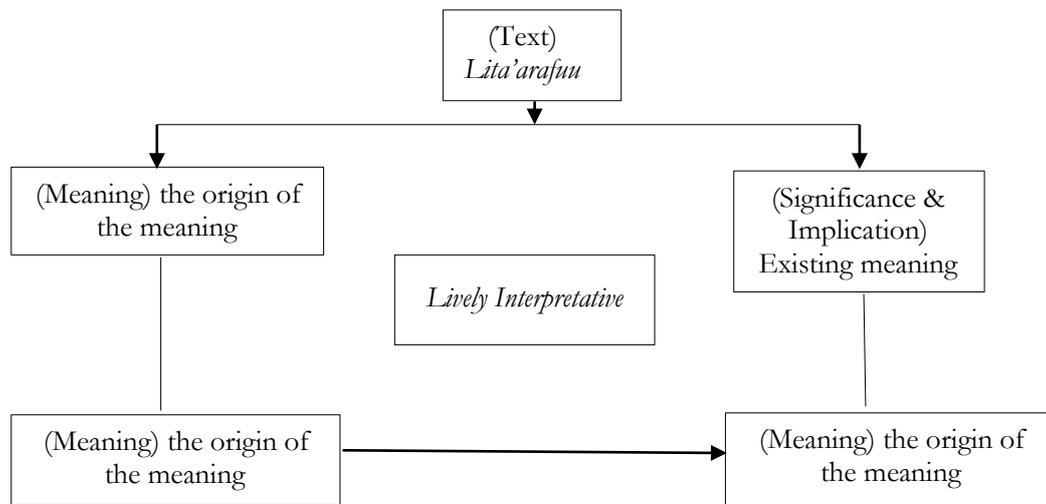
Source: Personal data

Figure 2. Framework of *Khaled Abou El Fadl*

The conceptual framework outlined above highlights that, in planning and programs, the contemporary aspect of mutual understanding (lita'arafu) is a fundamental element necessary for cooperation and mutual support. This underscores that the essential components of the role and concept of inter-organizational networking in religious moderation in Sampang Regency involve providing religious moderation training for 30 members of KKM, KKG, MGMP, and MGBK in Sampang Regency, encompassing approximately 445 madrasa teachers distributed across the region. The significance of cooperation and mutual assistance is a profound manifestation and manifestation of the original intent of "getting to know each other." *Al-ta'arafu* serves as the rationale for cultivating an ethical openness of thoughts, allowing for a broader and more comprehensive understanding and implications. This emphasizes the importance of fostering harmony amid the diverse dimensions of ethnicity, groups, cultures, religions, and beliefs, extending widely and comprehensively to the community of Madrasah Principals, Madrasah Teachers, and all students within the Madrasah environment in Sampang Regency (Hasan, 2015; Alwi. 2009).

According to this explanation, there should be no distinction in all facets of life, and every segment of society is encouraged to familiarize themselves and coexist harmoniously, irrespective of whether they are Muslims or non-Muslims (Junaedi, 2019). Following Khalid Abu Fadl's recommended concept of *Taarafuu*, this promotes equality, balance, and democracy in navigating life in the world and practicing religious values for the afterlife. It is a concept that broadens one's understanding, fosters acceptance of differences, and encourages an

inclusive attitude toward diverse identities and personalities. *Ta'arafu* (mutual understanding) encourages an open and inclusive stance regarding ethnic, cultural, and religious identities, steering clear of closed and exclusive attitudes (misunderstanding) (Abdul, 2015; Ali et al., 2021).

Religious moderation is construed as maintaining a balanced religious perspective that involves practicing one's own faith while respecting the practices of different religions. Another way to express this is by delineating three conditions for embodying a moderate religious stance: possessing comprehensive knowledge, managing emotions to prevent excesses, and exercising constant vigilance. The fundamental principle of religious moderation revolves around seeking common ground rather than emphasizing differences and contradictions. Several foundational elements guide the comprehension and dissemination of religious moderation by professional teaching and educational organizations. Primarily, the role and purpose of religion lie in safeguarding human dignity as noble beings, shielding them from all forms of violence and even the loss of life. Religion is seen as a source of harmony and balance, both in this life and the hereafter (Ali et al., 2021; Aziz et al., 2019; Desrinelti et al., 2021).

Secondly, the evolving nature of contemporary society deems it imperative to acknowledge that the comprehension and interpretation of religious values and teachings are now multifaceted and diverse. Life's complexity and the intricate interplay between human existence and religion have evolved into a national and even international phenomenon across various regions of the world. Fanaticism that leans towards exaggerated religious expressions leads to contradictions and the rejection of beliefs and ideologies beyond one's own. An excessively closed, exclusive stance, coupled with a judgmental attitude that claims sole possession of the truth, may inadvertently create space and opportunities for conflicts related to understanding, ideology, violence, and even murder in the name of religion. This underscores the significance of religious moderation to prevent the destruction of human civilization due to religious conflicts (Lukman, 2019). Thirdly, in the context of national and state life, we find ourselves in a country characterized by diverse ethnicities, cultures, and religions. Therefore, religious moderation serves as a cultural strategy to uphold national and Indonesian values (Abror, 2020).

CONCLUSION

The inculcation of religious moderation values and the promotion of diversity tolerance in madrasas in Sampang Regency involve organized network activities within educational professional organizations. This is achieved through structured self-development initiatives like training, workshops, and mentoring activities aimed at enhancing the competence of the Madrasah Working Group (KKM), Teacher Working Group (KKG), Subject Teachers' group (MGMP), and Guidance and Counseling Teachers' Group (MGBK) in Sampang Madura Regency. These educational professional communities, including KKM, KKG, MGMP, and MGBK, serve as crucial pillars, playing a vital role in comprehensively conveying the importance of embracing diversity and fostering harmony among various ethnic, cultural, religious, and social groups in the madrasa environment of Sampang Regency. The researchers recommend adopting a network model that operates both with and within networks, employing a clear structure, delineating main tasks, coordinating synergistically, leveraging shared resources, and engaging in collaborative operational activities.

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