



RELATIONSHIP OF PROFESSIONALISM WITH RELIGIOUS MODERATION IN ISLAMIC RELIGIOUS EDUCATION TEACHERS

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Abstract :

This research aims to reveal the relationship between teacher professionalism and religious moderation. Professionalism is one of the four competencies that teachers must have in addition to pedagogical competence, personality competence, and social competence. The research location was in Medan City with respondents from Islamic religious education teachers. This type of research is field research using a quantitative approach. Hypothesis testing analysis uses nonparametric statistics with the Spearman rank formula because the research data is in the form of an ordinal scale. The results showed that there was a very weak relationship between professionalism and religious moderation in teachers with a correlation coefficient of 0.116. The relationship between variables is also not significant with the Sig. (2-tailed) 0.750 which is greater than 0.05. There is a unidirectional relationship between variables with the meaning that if teacher professionalism increases, religious moderation in teachers also increases, and vice versa if teacher professionalism decreases then teacher religious moderation also decreases.

Keywords : *Professionalism, Religious Moderation, Islamic Religious Education Teachers*

Abstrak :

Penelitian ini bertujuan untuk mengungkap hubungan antara profesionalisme guru dan moderasi beragama. Profesionalisme adalah salah satu dari empat kompetensi yang harus dimiliki oleh guru selain kompetensi pedagogik, kompetensi kepribadian, dan kompetensi sosial. Lokasi penelitian di Kota Medan dengan responden para guru pendidikan agama Islam. Jenis penelitian adalah penelitian lapangan dengan menggunakan pendekatan kuantitatif. Analisis uji hipotesis menggunakan statistik nonparametrik dengan rumus spearman rank karena data penelitian berbentuk skala ordinal. Hasil penelitian menunjukkan bahwa terjadi hubungan yang sangat lemah antara profesionalisme dan moderasi beragama pada guru dengan koefisien korelasi 0.116. Hubungan antar variabel juga tidak signifikan dengan nilai Sig. (2-tailed) 0,750 yang lebih besar dari 0,05. Terjadi hubungan yang searah antara variabel dengan makna jika profesionalisme guru meningkat maka moderasi beragama pada guru juga ikut meningkat, dan sebaliknya jika profesionalisme guru menurun maka moderasi beragama guru juga menurun.

Kata Kunci: *Profesionalisme, Moderasi Beragama, Guru Pendidikan Agama Islam*

INTRODUCTION

It becomes a necessity that the life of the nation and state will last a long time with harmony. The harmony in question is the harmony between citizens in their attitudes and relationships with one another. There are many requirements for the establishment of true harmony, including the realization of justice, economic equality, legal certainty, social welfare, and tolerance among citizens. All that can be achieved with synergy between the government and citizens. Of course it takes a long and consistent process in realizing it all.

Tolerance between citizens must be applicable in various aspects of national life. Generally, tolerance is evident from the interactions between ethnic groups, groups and religions. Tolerance is an attitude that can respect and respect another person or group. Religion as one of the pillars of the sustainability of the life of the Indonesian nation can be the foundation in building this tolerance. In the context of religious life and diversity as well as in a more complex sense, tolerance can be called religious moderation.

Religious moderation must be understood as a balanced attitude between the practice of one's own religion (exclusive) and respect for the religious practices of other people of different beliefs (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from excessive extremes, fanatics and revolutionary attitudes in religion (K. A. RI, 2019).

According to Fahrudin in Akhmadi, religious moderation is a religious attitude that is being or is in the middle and not excessive. Does not claim to be the most correct one, does not use extreme theological legitimacy, does not use coercion, let alone violence, and is neutral and not affiliated with certain politics or forces (Akhmadi, 2019).

In Arabic, moderation is known as the word *wasath* or *wasathiyah* which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic too, the word *wasathiyah* is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely fair, which in this context means choosing a middle ground position among

various extreme choices. The word *wasith* has even been absorbed into Indonesian into the word "referee" which has three meanings, namely: 1) intermediary, intermediary (for example in trade, business); 2) a separator (separator, reconciler) between the disputants; and 3) the leader at the competition (K. A. RI, 2019).

Yusuf Al Qardhawy in Abror states that *wasathiyyah*, also known as *at-tawazun*, is an effort to maintain a balance between two opposing or opposing sides / ends / edges, so that one does not dominate or emphasize the other. For example, two opposing sides; spiritualism and materialism, individualism and socialism, realistic and idealistic understandings, and so on. Be balanced in responding to this, namely by giving a fair and proportional portion to each side / party without overdoing it, either because it is too much or too little (Abror, 2020).

There are four indicators of religious moderation, namely: 1) commitment to nationality (The commitment to nationality is loyalty to the basic consensus of nationality, especially in relation to the acceptance of Pancasila as the state ideology, attitudes towards ideological challenges that are contrary to Pancasila and nationalism); 2) tolerance (Tolerance is an attitude of giving space and not interfering with the rights of others to have beliefs, express their beliefs, and express opinions, even though these are different from what is believed); 3) nonviolence; 4) accommodating to local culture. These four indicators can be used to identify how strong religious moderation is practiced by someone in Indonesia and how much vulnerability they have (K. A. RI, 2019).

Creating an attitude of religious moderation that is applied by all citizens at all levels of society is a long process. All sectors must be involved so that religious moderation is not just a concept that is constantly being discussed. One of the most influential sectors in the application of religious moderation is the education sector, in this case the Islamic religious education teacher (Wibowo & Subhan, 2020).

The constitution stipulates that teachers must have four competencies in

carrying out their duties. The four competencies are pedagogical competence, social competence, personal competence and professional competence. By mastering these four competencies, the teacher will be able to carry out the task of educating, teaching, directing, training, assessing, and evaluating as stated in the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers Chapter I Article 1 Paragraph 1.

One of the four teacher competencies highlighted is professional competence. Because this competence is directly related to the teaching patterns of religious material that students will observe and then imitate in social life. If a teacher has a moderate religious concept, then the students will also be moderate. Likewise, if the teacher has an extreme understanding of religion, of course it will be a threat to the religious style of students.

Rakajoni in Ellys that a professional teacher is:

1. Mastering the characteristics of students who are served in depth with a variety of characters and approaches;
2. Mastering the field of science (teaching materials) in terms of disciplinary content and pedagogical content;
3. Mastering educational learning approaches; and
4. Developing professionalism in a sustainable manner (Siregar, 2014).

According to Arifin, a professional teacher who has:

1. A strong scientific foundation as the embodiment of the technology community and the scientific community in the 21st century;
2. Mastery of professional tips based on research and educational praxis, namely that the science of education as a science of praxis is not only a mere concept. Education is a process that occurs in the field and is scientific in nature, and educational research should be directed at the educational praxis of the Indonesian people;
3. Continuous professional development. The teaching profession is a profession that develops continuously and continuously between the LPTK and educational practice. The stunting of the teaching profession and education science was caused by the interruption of pre-service and in-

service programs due to rigid bureaucratic considerations and weak educational management (Anwar, 2020).

Medan as a metropolitan city is a very diverse city. The diversity in Medan consists of ethnicity, ethnicity and religion. Although the majority of Medanese adhere to Islam, the six officially recognized religions also have their respective adherents. Of the approximately 2.26 million inhabitants of Medan, they consist of the Malays, Batak, Mandailing, Minangkabau, Javanese, Acehnese and others. Medan residents also come from various ethnicities such as Chinese, Arabic, Pakistani and Indian. This plurality seems to make Medan a miniature of Indonesia.

The plurality of the population of Medan is certainly a challenge in itself in the process of strengthening religious moderation. Islamic religious education teachers spread across hundreds of public and private schools must take an important role in maintaining harmony in the life of the Medan community in diversity. Ideally, teachers who have solid professionalism also guide students to become mature and moderate.

Teacher professionalism which is closely related to mastery of teaching material also reflects the pattern of the teacher's religious understanding. The pattern of extreme or moderate religious understanding in Islamic religious education teachers will be seen from the ways and styles of teaching and educating their students. It is suspected that there is a close relationship between the professionalism of Islamic religious education teachers and the pattern of their religious understanding (moderate or extreme) in Medan. This study aims to examine the relationship between professionalism and religious moderation. It is hoped that the results of this research will help the government and all parties related to the education sector in increasing the professionalism of Islamic religious education teachers and spreading the values of religious moderation in society.

METHOD

This research is a field research using a quantitative approach. The research location is in Medan City, North Sumatra. The research subjects were the teachers of Islamic religious education. Sampling using simple random sampling technique which is done randomly without considering the strata in the population because the members of the population are considered homogeneous (Sugiyono, 2017). The instrument used to collect data was a questionnaire distributed to respondents. The questionnaire was prepared based on predetermined indicators from the moderation variable of religion and teacher professionalism. The questionnaires analyzed were those that had been validated and were reliable. After the data is obtained from the respondents, data coding, scoring, and tabulation is carried out. Hypothesis test analysis uses nonparametric statistics with the Spearman rank formula or hierarchical correlation (ρ). Spearman rank is used because the research data has an ordinal scale (Jaya & Ardat, 2013). Spearman rank aims to reveal the strength of the relationship between religious moderation variables and the professionalism of Islamic religious education teachers, see the direction of the relationship between variables, and see the significance of the relationship.

DISCUSSION

Hypothesis Testing

The following are the results of hypothesis testing from the data that has been collected using the Spearman rank.

Correlations

		teacher professionalism	religious moderation
Spearman's rho	teacher professionalism	1.000	.116
	Correlation Coefficient		
	Sig. (2-tailed)	.	.750

	N	10	10
religious	Correlation	.116	1.000
moderation	Coefficient		
	Sig. (2-tailed)	.750	.
	N	10	10

Table 1.

Based on the table data above, it can be seen that the correlation coefficient between the variable teacher professionalism and religious moderation is 0.116 with a positive value. This data means that the two variables have a unidirectional relationship. As for what is meant by a unidirectional relationship is if the variable teacher professionalism increases, then the religious moderation variable in the teacher also increases.

Correlation coefficient values are usually in the range 0 to 1. If 0.00 - 0.25 then the relationship between variables is very weak. If 0.26 - 0.50 then the relationship between variables is sufficient, if 0.51 - 0.75 then the relationship is strong, if 0.76 - 0.99 then the relationship is very strong, and if it is 1.00 then the relationship is considered perfect. In this study, the correlation coefficient is 0.116 which is in the range of 0.00 to 0.25 meaning that the relationship between variables is very weak. With this, the hypothesis which states that there is a relationship between the variable teacher professionalism and religious moderation can be accepted even though the criteria for the relationship are very weak.

The significance of the relationship between variables can be seen from the Sig. (2-tailed). If the value is less than 0.05, the relationship is significant, and if the value is greater than 0.05, the relationship is insignificant or in another meaning insignificant. Sig value. (2-tailed) from the table above 0.750, it means that the relationship between variables is not significant.

Results Discussion

The religious views of Islamic religious education teachers will be clearly seen in a multi-ethnic, multi-ethnic and multi-religious society. Teachers who

are professional in carrying out their duties certainly try to have moderate religious views so that the main message in Islam is spread among the community, namely *rahmatan lil 'alamin*.

Sanusi et al in Sutarsih said that professionalism refers to the commitment of members of a profession to improve their professional abilities and continuously develop strategies they use in doing work in accordance with their profession (Sutarsih, 2009).

The principles of teacher professionalism in the Law of the Republic of Indonesia Number 14 of 2005 Chapter III Article 7 paragraph 1 are:

1. Having talents, interests, vocation, and idealism;
2. Having a commitment to improve the quality of education, faith, piety, and noble character;
3. Have academic qualifications and educational background in accordance with the field of work;
4. Have the necessary competencies in accordance with the field of work;
5. Has responsibility for the implementation of professional duties;
6. Obtain an income determined in accordance with work performance;
7. Have the opportunity to develop professionalism in a sustainable manner by lifelong learning;
8. Has guaranteed legal protection in carrying out professional duties; and
9. Has a professional organization that has the authority to regulate matters relating to teacher professional duties.

Based on the criteria of Law Number 14 of 2005 concerning Teachers and Lecturers, the level of teacher professionalism of the respondents in this study is sufficient. As many as 60% had very good score tabulations, the remaining 20% had sufficient scores and 20% had poor scores. Maybe the results are biased, but at least a picture of the professional quality of the respondents has been seen. Meanwhile, the moderation level of respondents' religions shows relatively the same results as teacher professionalism, namely 60% with good tabulation scores, 30% with sufficient scores and 10% with poor scores.

In this study, it is known that a unidirectional relationship occurs in

teacher professionalism and religious moderation. This means that if teacher professionalism increases, then teacher moderation will also increase. The fact of this research can be a concern for the government and all related parties in improving the quality of Islamic religious education teachers. That in order to increase religious moderation in Islamic religious education teachers, it is necessary to improve the quality and professionalism of teachers.

The results also showed a very weak relationship between variables. There are several possible causes for this relationship. The first possibility is that religious moderation is a reflection of the religious values learned by teachers during their lifetime. These religious values are deeply embedded so that other values such as professionalism in the field of work are not very influential. The second possibility is that religious moderation and professionalism are not in the same aspect. Religious moderation is in the aspect of belief, while professionalism in the aspect of work is sometimes considered to be in direct contact with religious beliefs. These different aspects make the level of teacher professionalism not necessarily a strong influence on religious moderation.

Religious moderation in Islamic religious education teachers has become absolute. The strategic position of teachers in educational institutions makes teachers have to become agents of spreading the value of moderation. Teachers who deal with students on a daily basis will be role models for students. The teacher's behavior, communication style and way of religion will be duplicated by students in their lives. Teachers also often interact with parents and guardians of students. From the results of this interaction will produce a certain perception. With so many frequencies the teacher meets other people, both students and student guardians, it is certainly a necessity for teachers to take advantage of their position in spreading the value of moderation.

Educational institutions are very apt to be "laboratories for religious moderation". As it is understood, the Indonesian nation is a nation that has various ethnicities and religions. Indonesia has its own uniqueness, but it is full of challenges. Schools as educational institutions can foster a mindset of

religious moderation under the condition that exclusive views and acts of violent extremism in the cloak of religion will damage the joints and weaving of a pluralistic nationality. This is where the importance of the "foundation stone" of religious moderation is built on the basis of a universal philosophy in human social relations. Educational institutions are the right means to spread the sensitivity of students to a variety of differences. Opening the space for dialogue, the teacher provides an understanding that religion carries messages of love not hate and that the school system is free to deal with these differences (Sutrisno, 2019).

Mainstreaming religious moderation can be started from the most basic stage in education, namely curriculum preparation. The Islamic education curriculum must be filled with content that promotes a friendly, open, and tolerant attitude. This must be continued in a learning process that involves teachers, so that it demands teachers who have a broad understanding and prioritize moderate principles. This effort requires great attention and support, especially because of the many types of educational institutions and the vast territory of Indonesia (Maghfuri, 2019).

Teachers as one of the most important elements of educational institutions must be at the forefront of spreading the values of religious moderation. The presence of the teacher provides a concrete explanation to students that Islam is a religion that promotes tawassuth or mediation. Tawassuth attitude means not extreme left and not extreme right. Religious moderation will have the most impact on students than strengthening the moderation of other educational elements such as curriculum, teaching materials, and the education system.

CONCLUSION

That Islamic religious education teachers in Medan City have a good level of professionalism. In general, the professionalism of teachers is in accordance with the professional principles in Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers. Teachers are aware of their main duties, master teaching materials, and guide students to achieve

learning goals and national education goals. The spread of the value of religious moderation as the responsibility of all citizens is also carried out well by Islamic religious education teachers. Teachers realize that strengthening moderation can be done by educational institutions that are spread throughout Indonesia. Teachers as an important part of educational institutions are responsible for educating and guiding students to have moderate religious behavior thoughts. Based on the results of the study, it was found that there was no strong relationship between teacher professionalism and religious moderation. The results showed that the correlation coefficient was 0.116, which was in the range of 0.00 to 0.25, meaning that the relationship between variables was very weak. The possible reason is that religious moderation in teachers is a reflection of the religious values learned during life, not a reflection of the values of their work as teachers. The results also show that the relationship between teacher professionalism and religious moderation is unidirectional. A unidirectional relationship means that if teacher professionalism increases, religious moderation in teachers also increases, and vice versa if teacher professionalism decreases, teacher religious moderation also decreases.

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