

## **The Teacher's Role in Strengthening The Religious Moderation Attitude of Students in The Digital Era**

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**Abstract.** Religious moderation is still essential amid social change, especially in the digital era. The digital age potentially triggers social friction through driven exposure to extremist ideology in social media content. This research was initiated by a need for more social media users to have the ability to restrict the influence of extremist content. This fact can change our student's attitudes. The research explored the teacher's role in strengthening religious moderation in school. Thus, the main objective of this work is to determine what kind of teacher role models should have. This research used a qualitative approach. The research problem was answered using a systematic library research method. The data related to the research topics were collected through the Snowball method. The data were analyzed using descriptive and synthesizing techniques. The research captures the current needs of the teacher role model. Seven teacher roles were found in this research. It is related to building and strengthening the religious moderation of student attitudes. The research presents the relevant role of teachers in meeting the current era's needs. The insight of this study may extend the teacher awareness related to social change affected by the openness of the digital era. The moderate attitude of students can be formed by the teacher's role ability through the educating process. However, empirical study becomes a limitation of this research, which is suggested to be fulfilled by future research. The research filled the gap in the previous literature on religious moderation. The study fixed the distinction between the needs of teacher role models and the current-era challenges.

**Keywords:** Religious Moderation; Teacher's Role; Digital Era; Tolerance; Students High School

### **INTRODUCTION**

The massive phenomenon of current technological developments has enormous implications for human life. The ease of accessing and obtaining information very quickly also invites anxiety on the negative side that has the potential to emerge in society. (Hefni, 2020) This phenomenon is termed the phenomenon of digital space, in which there is the role of information technology and media to support everyday human activities to become more accessible. In this case, the progress of the current technological era positively impacts the ease of human activity. However (Inayatillah, 2021), one of the negative impacts that can occur in the current generation is the low filtering power of information, so it is easy to be brainwashed by information with nuances of radicalism. It is (Hefni, 2020) also stated that digital space is an arena of contestation and competition in seizing dominance by certain groups regarding religious narratives and issues related to identity. Heidi Campbell, in her work entitled "When Religion Meets New Media," mentioned that it was related to some of the impacts caused by the digital era, including the waning of affiliation with religious institutions, the shifting of spiritual authority, strengthening individualism, and a shift from pluralism to tribalism (Hefni, 2020). In another view, (Nisa,

Yani, Andika, Yunus, & Rahman, 2021) also stated that the current digital era causes conflicts to quickly occur because it is difficult to stem the flow of information, which is full of provocative elements.

If drawn from an Indonesian perspective, this condition is challenging for the multicultural Indonesian nation. Various identities such as ethnicity, religion, ethnicity, language, and culture are unique to the Indonesian nation. In this case, conflict and division will occur if this diversity cannot create harmony and unity. Therefore, the relation between the conditions of the current era and the reality of the Indonesian nation is that there is a vulnerability to the emergence of extreme behaviors in society, which has implications for social friction (Miharja et al., 2021). Prolonged social conflict is still a big task for us because it is expected to involve religious issues. Of course, any act of violence for whatever reason is not likely to occur because it will only inherit disharmony and mutual distrust (Ar, 2020).

Historically, Pancasila is a coagulant of the diversity of the Indonesian nation, as well as a unifying knot of the diversity of identities and ideologies of the Indonesian nation itself. Apart from Pancasila (Sitti, 2020), the Indonesian people's strength through local wisdom plays a role in reducing social conflict. However, Pancasila and local wisdom face significant challenges in a disruptive digital era. One response to addressing the various implications posed by the dynamics of the digital era is by welcoming and strengthening the idea of moderation. The concept of moderation raised in this article is related to religious moderation. The issue of religion is one of the most sensitive and dominant issues and is always relevant in any emergence of national problems.

According to (Kamal, 2022) the role of religion in social structure, it can create social integration and disintegration. The creation of disintegration is something that is not expected to happen. In addition (Sitti, 2020), religious moderation can answer the increasingly complex reality of human life, which requires religious interpretation relevant to social change to avoid getting stuck in the rigid interpretation of religious teaching. In his research, a similar argument was also stated that the pressures of the times that continue to develop invite various contemporary and contemporary problems that a contextual and enlightening understanding of religion must answer. Other reasons also support (Hefni, 2020) the statement in his research that the pressures of the digital era are very troubling, especially in its ability to erode the moderate religious intellectuals of the Indonesian people towards religious extremist intellectuals, which increasingly explains the urgency of understanding religious moderation. This extremism is contrary to religious moderation, which, in principle, religious moderation relates to national commitment, tolerance, anti-radicalism, violence, and being accommodative to local cultural wisdom (Sumarto, 2021).

A moderate attitude must be cultivated early on in the nation's young generation. Hence, they avoid getting stuck in radical, exclusive attitudes, find it challenging to develop themselves, and lose access to a peaceful and prosperous life (Inayatillah, 2021). A moderate attitude in the context of religion means taking the middle way taught by religious values. This means that someone moderate in religion is a person who is neither exclusive nor liberal. However, implementing religious moderation is inappropriate if interpreted as an attitude that tends to be lax in addressing a problem. Moderation is an attempt to take the middle path, not extreme, and focus on meeting points towards the

existence of a problem in different (Sitti, 2020). Social friction that occurs in the name of religion will only set a bad precedent for religious people because incidents of violence or conflict arising from religious narratives are contradictory to the teachings of the religion itself. Therefore, the urgency of strengthening moderate attitudes in the current digital era is to stem extreme religious nuanced information that can influence people's perspectives and behavior in responding to diversity. Strengthening the narrative of religious moderation is needed to maintain harmony, tolerance, and national commitment.

According to (Sofiuddin, 2018), two main problems strengthening religious moderation are essential. The first is related to the massive threat of external ideologies that are not in line with Islamic teachings. The second concerns the need for more efforts to transform moderate Islamic education in educational institutions. These two main things are caused by the slow response of researchers to formulate a pattern of moderate Islamic education in a systematic packaging to the level of implementation methodology. The implication is that it can facilitate the ideological agenda of extremist groups without a filter, which can cause social divisions. In addition, implementing moderate Islam in its realization has not yet found its identity as a whole and an ideal, effective, and efficient curriculum. This is indicated by changes in the curriculum from 1945 to 2013, resulting in various complaints from educational institutions. Therefore, transforming Islamic education is one way to continue cultivating a moderate attitude toward society to eliminate these two main problems.

In line with this, educational institutions have a strategic role in breaking the chain of violence in the name of religion as a result of the eroding of the idea of religious moderation. In this case, the role of the teacher is very much needed in providing education about the concept of religious moderation in schools (Ar, 2020). On the other hand, (Santika & Sudiana, 2021) explained that the school is not only a spiritual teacher but also internalizing the character education of moderate students through learning activities. Based on this perspective (Santika & Sudiana, 2021), language learning is one element that plays a fundamental role in shaping and developing school character education. This is because there is a close relationship between aspects of language and character education. The relationship between character and language is structurally connected, in which language reflects behavior or attitude. This also explains that all teachers play a role in shaping student behavior with moderate character and insight.

This research raises issues related to religious moderation and the strengthening of student character through the role of teachers in schools. In previous studies, similar studies were limited. Most of the earlier literature on religious moderation studies is closely related to the role of religious teachers. Even though all teachers have the same role in educating students to be able to behave and have a moderate outlook, on the other hand, it is well known that the government has pursued various strategies to realize the goals of the narrative of religious moderation in Indonesia, one of which is through educational institutions. However, it is still very much needed at the implementation level, especially regarding strengthening the idea of religious moderation for students. Therefore, given the academic discrepancy and urgency, it is essential to study the role of teachers in improving students' moderate attitudes in this research. The main issues raised in this research are related to the role of teachers in enhancing students' moderate attitudes.

## METHOD

This research is qualitative. This research was designed as a library research, namely researching, studying, analyzing, and analyzing data from previous scientific studies, literature, and literature relevant to the research theme. This type of library research focuses on reviewing previous literature, such as books, journals, and other pertinent documents, to research offline and online (Habibie, Kautsar, Wachidah, & Sugeng, 2021). In this study, the research data needed may include data obtained through literature or literature studies, supporting documents, scientific articles, and notes or reports from a formal institution that can support research related to the theme of Teachers in general view and religious moderation. The data analysis technique applied in this research is the content analysis technique with descriptive, associative, and contextualization techniques.

Referring to (Rumahuru & Talupun, 2021), one of the characteristics of qualitative research is emphasizing descriptive analytical aspects. This means that theoretical explanations dominate the research content, and the discussion of research findings emphasizes the analysis and interpretation abilities of the researchers themselves. In addition, several data analysis techniques can be used in analyzing qualitative research data, including descriptive, associative, and contextualization analysis techniques (Rumahuru & Talupun, 2021). The descriptive analysis technique analyzes research data through explanations both inductively and deductively based on research findings. The associative analysis technique focuses on research efforts to explain and describe the causal relationships between variables in research. Meanwhile, contextualization analysis techniques lead to efforts to explain research findings to the reality and context raised and become the focus of research to obtain a synthesis or new knowledge appropriate to the research context.

## RESULTS AND DISCUSSION

### Religious Moderation in a Normative Review

In a book released by the Ministry of Religion entitled Religious Moderation, the word moderation comes from the Latin word "control" which means no excess and no shortage. The word moderation can also be found in English, namely "moderation," which means average or impartial. In addition, the word moderation comes from Arabic, namely "*wasath*" with various equivalents meaning something good based on its object. For example, generosity is good between miserliness and wastefulness. Thus, according to the understanding of the Ministry of Religion, religious moderation is a perspective, attitude, and behavior that always makes middle or middle choices, acts pretty, and does not apply extremes in the religion (Kementerian Agama RI, 2019).

In line with the definition above, (Arif, 2020) it also supports the notion of religious moderation as a moderate attitude in religion, which is shown as a middle-way attitude (middle way) between the extreme right and left in religion. The extreme right in religion is marked by a conservative, radical, and literal attitude toward understanding religious studies. Religious ideas with extreme right leanings often force their understanding of a religious interpretation regardless of context and social reality. Its development then tends to give birth to intolerant attitudes both among religions and with different people. Meanwhile, the extreme left refers to an attitude based on liberalism—the liberalism paradigm positions individual freedom as the epicenter of truth above religious authority.

Rationalism is more attached to groups with extreme left leanings, so it is straightforward to diagnose in practice through efforts to idealize the separation between religion and public or state affairs. The understanding of religious moderation is between the extreme left and right. Moderate knowledge of religion does not negate rationality and context, but rationality is used to interpret religious teachings to answer problems according to the context.

His research (Budiono, 2021) describes the concept of religious moderation as an idea that is the content of QS. Al-Baqarah verse 143, namely in the word *wasathan* community. Then, Said *wasatha* in the Qur'an has various derivatives found in three surahs, among others, *wasathan* contained in QS. Al-Baqarah verse 143, *awsatha* in QS. Al-Qalam verses 28, and *wustha* in QS. Al-Baqarah verse 238. The content of the three verses explains religious moderation universally, which can be formulated into four terms of the concept of moderation addressed by the Qur'an, namely moderation in matters of faith, moderation in matters of worship and religious symbols, moderation in terms of social and community relations, and moderation in terms of education and morality.

According to (Shihab, 2019), moderation is a balance between worldly and spiritual things. Moderation does not always emphasize choosing something in the middle, nor is it interpreted as avoiding a problem. This is because moderation is based on objective conditions of choice that favor truth, which is active and full of wisdom.

In its development, the term moderate or religious moderation has created problems among Muslim scholars. Not a few scholars are trapped in polarization due to their understanding of the term moderation or moderate, so the implications result in the division of Islam as the emergence of terms such as moderate Islam, fundamental Islam, liberal Islam, and others. Each term's originator has different approaches to conceptualizing Islamic teachings. However, regardless of the socio-political context, Islam has never identified its teachings with one or more specific terms. This is based on QS. Al-Anbiya verse 107, in which the verse emphasizes that Islam does not introduce divisions in this matter, such as moderate Islam, fundamental Islam, or others. These terms are an *ijtihad* which is inappropriate to claim as the absolute truth of Islam (Sofiuddin, 2018).

Discourse on moderation (*wasathiyah*) in Indonesia is often explained by three principal foundations: thought moderation, movement moderation, and action moderation. *First*, moderation means combining text and context; this means that there is a conversation between religious texts and context, not vice versa, subjecting the facts of reality to religious texts. A moderate attitude can solve a problem by not forcing freedom of contextual interpretation and, simultaneously, not forcing the truth of religious texts. *Second*, movement moderation means that in terms of spreading goodness taught by religion, it should also be done with reasonable efforts. It is not necessary to prevent evil using violence. *Third*, moderation of action means moderation in religious traditions and practices. In this case, the existence of religion and culture is not valid if viewed diametrically with one another. Instead, these two elements can create a space for dialogue to produce a new culture (Kementerian Agama RI, 2019).

### **Moderate Attitude**

In his analysis, (Sofiuddin, 2018) summarizes moderate attitudes, which originate from the meaning of the word moderate in the sense of being between two sides and a

balanced attitude. A moderate attitude has at least two fundamental elements that every Muslim has: faith and tolerance. Aqidah, in this context, refers to belief in the Al-Qur'an and the Sunnah of the Prophet Muhammad as the central teachings of Islam. Meanwhile, tolerance is the understanding (acceptance) of differences in views, values, or beliefs towards others but still holding fast to one's own beliefs. The tolerance is divided into two parts, namely internal and external tolerance. Internal tolerance means tolerance towards fellow Muslims, while external tolerance means tolerance towards people of different religions. The balance between faith and tolerance, in this case, is referred to as a moderate attitude because there is a balance between what is obligatory or ordered by God and how one should behave towards others. In this case, it is in line with the view (Nisa et al., 2021) that tolerance is one of the moderate attitudes in religion. Tolerance means providing space for acceptance of religious differences. It does not mean giving up one's beliefs to accept different understandings of a spiritual interpretation or belief. However, the tolerance in question does not interfere with the religious activities of other people, provides space for expression, and upholds a positive mindset.

According to (Kementerian Agama RI, 2019), a moderate attitude in religion is an attitude of taking a middle path between one's religious practice (exclusive) and respect for the differences in other people's spiritual practices (inclusive). By being moderate, every religious community will respect each other, live side by side, trust each other in social affairs, live in peace, and lead a peaceful life. In the Indonesian context, with a multicultural society typology, an insight into religious moderation is necessary for the nation.

Several things can be drawn that explain moderate attitudes in religion based on the interpretation of QS. Al-Baqarah verse 143 includes the following (Budiono, 2021):

**a) Understand the Reality**

The development of the increasingly modern era today has proven to shift the paradigm of understanding reality, which is only based on the truth of the scriptures but now requires the intervention of rationality. This is demonstrated by the existence of a pretty popular term in the study of jurisprudence, namely *ijtihad jama'i*. In this case, understanding reality as a moderate attitude in religion is defined as an attitude of balance between the portion of the interpretation of holy verses and the ability to reason. This balance is necessary because the truth of the text of the sacred verses is fundamental, and freedom of reason or reason is free in understanding the text of the holy verses. Understanding reality also emphasizes the importance of being tolerant and open to differences. Imam Al-Ghazali, in his statement, reminded the importance of making it happen *rahmatan lil'alamin* in terms of *furu'iyah*, as the following expression:

*"Being kind to people is not forcing them to follow your will; in fact, you should follow their flow as long as you do not violate the shari'a."*

Based on the view above, the Al-Qur'an and Hadith have a function of controlling and filtering, providing space for freedom and reason to understand a problem of everyday life. Moderation, in this case, is how a person can carry out the two functions of reason and religious texts in a balanced way. This aligns with developments in the modern era, where human problems and needs are increasingly complex. Therefore, one solution to the modern era's challenges is to promote openness and tolerance for differences.

**b) Prioritize the public interest**

Putting the public interest first is one of the teachings of Islam. In other languages,

this principle is known as *maqashid al-syari'ah*. The main objective of the principle *maqashid al-syari'ah* is to create benefits for all inhabitants of the earth, including relations between one another so that they can live in prosperity, side by side, in an orderly and peaceful manner. Even in a state context, Gus Dur expressed the same thing in his view that the purpose of *maqashid al-syariah* is to glorify human beings and their fundamental rights (Budiono, 2021). Meanwhile, the counter-narrative of the principle objective *maqashid al-syariah* is fanaticism's attitude towards a school of religious interpretation. This is one of the causes of stagnation in the development of Islam, especially for Muslims themselves. The attitude of fanaticism towards a religious school tends to lead its adherents to conservative-radical thinking so that, in the end, they will use violence, labeling different groups as heretics to infidels, closing themselves from change, and rejecting arguments that differ from them.

**c) Do not complicate other people's business**

In religious moderation, making it easier for other people's affairs is taking a middle-ground stance on religious teachings or texts that refer to more accessible solutions to a problem. This moderate attitude is also shown in its implementation by apologizing and being patient with a problem. Complex and bad attitudes are attitudes that are not taught by religion.

**Teacher Role in Strengthening Moderate Attitude of Student**

In today's information technology era, every human activity can be carried out efficiently and relatively quickly. Likewise, communication activities have now shifted to technology-based media and digital platforms. Teaching and learning activities can now be carried out at home or anywhere with the condition that the internet is connected. This was certainly felt when the pandemic era hit the world. All face-to-face activities are almost limited and moved to digital spaces or networks (online). Of course, educational institutions feel these implications, especially teachers and students, who must adapt to the new online teaching and learning environment. Not only have aspects of learning mechanisms changed, but educational design is also needed to adapt to social change. In this context, the teacher's role faces significant challenges in carrying out educational goals in schools.

In connection with the above, (Rohmadi, 2018) mentions several challenges faced by education implementers in the digital era, including communication skills, information literacy skills, challenges to the 4C formula (critical thinking, creativity, communication, and collaboration), mastering information technology, as well as challenges to be innovative and have character. In addition, teachers are also required to behave professionally because teachers are a strategic element in education that can determine the quality of teaching and become role models for the students (Purbajati, 2020).

The research (Purbajati, 2020) described the same thing related to the six roles of a teacher in building religious moderation in schools, which refers to the scope of national education. The role of the teacher in question includes, among others, a conservator, innovator, transmitter, transformer, and organizer. Meanwhile, according to (Ar, 2020), the teacher's role in instilling religious moderation in school students includes being a motivator, a transmitter in instilling knowledge and insight into religious moderation, and the teacher acts as a role model or model for students.

*First*, the role of a conservator means that a teacher plays a role in maintaining the value held by students without reducing one another. The teacher must ensure that there is acceptance of the beliefs that every student believes. The role of the teacher as a conservator is expected to be to prevent conflicts among students caused by the rejection of the faith in a specific value. In its implementation, the role of the teacher as conservator can be reflected by emphasizing moderate attitudes toward students. *Second*, the teacher's role as an innovator means that teachers must be able and skilled in developing and innovating knowledge. Scientific innovation is significant for fostering student cosmopolitanism, not being easily influenced by extremist views, and can encourage students to be more open to things. *Third*, the teacher's role as transmitter means that the teacher's role is to pass on normative concepts related to religious moderation to their implementation. As a value, a teacher is responsible for transmitting religious moderation values to students through classroom learning or other approaches. *Fourth*, the teacher's role is as a transformer, meaning that the teacher has a function to be able to change student behavior to moderate behavior towards others, or at least the teacher can have an impact on the environment at school in an atmosphere that is harmonious, tolerant, and non-violent. *Fifth*, the teacher's role as an organizer is to organize an activity that supports achieving the goals of religious moderation in schools. In this case, the demands of a teacher must be competent, have a social personality, leadership, and good pedagogical competence. This is because, as an organizer, the teacher is the leading actor whose function is to bring the idea of moderation of religion into daily practice in schools through structured and measurable programs, school cultures, learning processes, or other habituation approaches. *Sixth*, the role of the teacher as a motivator. This means that the teacher's role is to provide encouragement, support, and encouragement to students regardless of their background. *Seventh*, the teacher's role is to be a role model. This means that teachers carry out their duties as educators and act as role models for students. The teacher must be able to show the implementation of the values of religious moderation in the daily interactions of the teacher at school, both fellow teachers and students, because the teacher is a noble human being whose every behavior is confirmed and imitated by students.

The potential for social conflict to arise amid the religious life of the Indonesian nation has increasingly pushed the urgency of the idea of religious moderation as a shared mission. In the portrait of a more miniature society, school is a locus of student education that teaches students not only to be intelligent individuals but also to become individuals with character. In the context of this research, teachers, as one of the essential elements in the world of education, have a huge role in realizing national education goals. Teachers have a role to educate, teach, and provide examples to students to help them become intelligent individuals with character. The importance of carrying the narrative of religious moderation in this case must be distinct from the context of the multicultural Indonesian nation's multi-religious reality. Religion is one element that has a strong emotional attachment to its adherents, so it can give birth to excessive fanaticism. This becomes a problem when adherents of religions need help understanding and accepting the reality of differences in religions, respecting and tolerant of each other in terms of different interpretations of religious teachings, and having differences in religious rituals of worship. Therefore, strengthening the idea of religious moderation in educational institutions through the role of the new role of teachers is urgently needed to prevent social divisions



from occurring in society and foster insight and moderation among students.

Based on the results of the research, the following describes the role of the teacher in strengthening students' moderate attitudes at school:

### **1) Role as a Conservator**

The teacher also plays a role in the broad context conservator in the school environment. The role of the Teacher as conservator explains the ability of Teachers to take on the role of providing recognition and protection of the diversity of values believed by students. In particular, these values can be in the form of different religious beliefs or values between streams within one religion. This is in line with the normative concept of religious moderation, which emphasizes the acceptability of diversity in spiritual life. Therefore, to foster a sense of student acceptance of other students, the role of the teacher must be able to recognize and maintain the values that exist in students that they believe in without negating or discrediting a particular belief. The conservator's role in this case also shows the implementation of a moderate attitude or the middle way of a teacher amid social interactions of students with diverse religious beliefs.

On the other hand, the role of the Teacher as a conservator can be implemented under any conditions, both in the teaching and learning process and in an atmosphere of daily social interaction at school. In a teaching and learning atmosphere, (Siki, 2019) states that one of the problems faced by language and literature educators in the classroom is the challenge of accommodating the diversity of students' backgrounds socially, economically, religiously, intellectually, and emotionally. Therefore, teachers in this case must have the right competencies and skills in teaching and implementing an alternative effective learning strategy.

### **2) Role as an Innovator**

In various pieces of literature, teachers generally have challenges in developing and contributing to the life cycle of science and education. This challenge indicates that teachers must be able to innovate because innovation is one of the factors that can encourage the realization of advanced science and education. In today's context, the flow of information and technology is increasingly far beyond human needs. This means that humans must "follow" the birth of new technologies. The role of humans is increasingly shifted and even lost, replaced by increasingly sophisticated and advanced technology. In addition, one concrete example that many people almost experience due to advances in technology and information is the flood of information on social media. The existence of open access to social media provides opportunities for all ages to consume a variety of existing information. The implication can be a shift in the authority of the truth of information. Not all groups have sufficient knowledge to receive information, and not all groups have access to truth authorities to verify the truth of information. In the end, social media users can only take existing information for granted without filtering the information content. This can potentially undermine the quality of knowledge and diversity values for the Indonesian people. When the nation's young generation is influenced by information containing hatred, division, violence, and exclusivity towards specific values, this can cause upheaval of social friction and damage the order of national unity. Many empirical facts have proven how the role of information affects individual behavior. Therefore, at that point, the role of the teacher as an essential element in the world of

education has a very strategic role in cultivating the values of religious moderation amid disruptive social change. In this case, the role of Teachers in creating innovations in learning and habituation programs in schools is urgently needed so that students can clearly understand how to implement a moderate attitude toward religion.

### **3) Role as a Transmitter**

The role of other teachers is to be transmitters. In this case, the teacher's role is to pass on normative concepts to knowledge on an implemented scale related to religious moderation to students. As a value, a teacher is responsible for transmitting religious moderation values to students through the learning process in class or with other approaches. The role of transmitter generally emphasizes the cognitive aspects of students so they can capture the values contained in the idea of religious moderation, such as the values of tolerance, fairness, coexistence and mutual trust, mutual recognition, and being able to live side by side, being able to work together, and so on. In this case, the challenge for a teacher is to have a broad insight capacity regarding religious moderation and its contextualization with students' situations and conditions. The intake of values and knowledge of religious moderation will be more exciting and prosperous if the teacher can explain knowledge following the reality and sociological context of the era's development and student psychology. Teachers can use social media platforms and technology developed to support teachers' efforts to instill religious moderation values in students. In addition, implementing effective learning strategies is also one of the factors that can activate the role of the Teacher as a teacher transmitter of religious moderation in schools.

### **4) Role as a Transformer**

The role of the Teacher as a transformer has a broad scope of meaning. The role of a transformer can mean that Teachers as individuals play the leading actor in changing and creating a school climate that is inclusive, moderate, tolerant, and has character. In this case, the role of the teacher is more emphasized in the implementation aspect of moderate values in religion. Teachers must strive to transform the values of religious moderation to be absorbed by students and form a moderate attitude toward students. Therefore, value transformation efforts must continue beyond ideas or narratives in class. However, transformative efforts require honest, corrective, and proactive action on the environment to realize the values of religious moderation in schools. For example, suppose a group of students is indicated to be affected by the ideology of extremism. In that case, the teacher's role as a transformer is to provide corrective action in the form of guidance and assistance to these students so that they are not trapped in violent movements. Apart from that, other examples can also be explained by making programs and school culture that involve all students and teachers to dissolve prejudice against each other, build cooperation, establish harmonious and seamless social relations.

### **5) Role as an Organizer**

In general, the teacher is an organizer in strengthening the moderate attitude of students in religion. An organizer is one of the teachers' roles that emphasizes administrative aspects in achieving educational goals. Teachers are also tasked with designing and organizing education and learning activities in this context. In this case, it also clarifies the role of Teachers in designing the integration of religious moderation values with teaching content. Organizing skills are needed by all teachers as a guide and

reference in educating and teaching students. With this design, teachers can easily carry out the teaching and learning process because they already have explicit references, measurements, objectives, indicators, and materials to teach students.

#### **6) Role as a Motivator**

Another role of the Teacher in strengthening students' moderate attitude toward religion is as a motivator. Motivators are people who can encourage others to take action. In this case, a moderate attitude toward diversity must be supported by motivation from students and their environment. The two cannot be separated because motivation must be balanced between internal and external motivation. Teachers must be able to position themselves as motivators for students so that the values of religious moderation obtained can be actualized in everyday life both at school and in society. The challenges in the current digital era are getting bigger in building enthusiasm and motivation for student learning. This is caused by the swift flow of information and the attractiveness of existing technological facilities that can fulfill users' desires in cyberspace. The implication is that it is not uncommon to find students more interested in opening social media than reading books, and students are more interested in watching short videos on various online platforms than discussing them. Therefore, the teacher's motivation to increase students' understanding and awareness is essential for strengthening students' moderate attitude toward religion.

#### **7) Role as a Role Model**

The role of the Teacher as a role model or role model can be interpreted as the teacher's ability to provide actual practice of the values of religious moderation. In this case, the teacher is not only seen as the executor of the educational curriculum, also has a role as a role model for implementing religious moderation. Of course, in internalizing religious moderation values, students need to be given a concrete picture of implementing religious moderation values in everyday life. Here, the teacher can develop his authority as an educator to set an example for students to be moderate in religion. For students, implementing the lessons learned in class is indirectly associated with the actions and behavior of the teacher daily at school. Thus, the role of the teacher as a role model also influences the perspectives and attitudes of students in behaving moderately in religion. Therefore, Teachers are expected to be able to play their role as role models to be emulated by students in strengthening students' moderate attitudes towards religion.

### **CONCLUSION**

Increasingly dynamic social changes invite significant challenges for the world of education. Easy access to information accompanied by advances in technology makes human tasks easier. On the other hand, this phenomenon can be a source of bad luck for everyone because of this rich and speedy information; not all people can easily distinguish between true and false information. The social reality of religiously diverse students holds the potential for conflict if it cannot be adequately managed. The relationship with this social phenomenon is the rise of ideological narratives of certain groups loaded with extremism. Difference is a necessity that cannot be denied, including different religious beliefs. Social harmony is still a big task for the Indonesian people, and it has yet to be fully realized in everyday life. Phenomenon hoaxes, hate speech, truth claims, and provocative actions color the virtual world the younger generation loves. Not a few of the nation's

younger generation are influenced by the ideology of extremism, which in the end gives birth to a lousy prejudice, distrust of each other, and violence against other different groups. National awareness and religious moderation are the primary keys to creating harmony and tolerance among people. The role of schools as educational institutions is urgently needed to break the chain of conflict caused by the short fuse of blind fanaticism towards a particular belief. Strengthening moderate attitudes toward religion for students aims to foster student awareness and behavior so that they can accept differences, be tolerant, trust each other, work together, and establish good social relations with others. To realize this, teachers have several critical roles as essential elements in educational institutions. The role of the Teacher in strengthening students' moderate attitudes includes roles as conservator, innovator, transmitter, transformer, organizer, motivator, and role model.

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