

HUMANIST AND MODERATE EDUCATION AT SMA (SLUA) SARASWATI 1 DENPASAR BALI

M. Nanda Al Wafi¹, Mohammad Syaifuddin²

^{1,2} Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan,
indonesia

¹muhammad2003nanda@gmail.com;

²mohammad.syaifuddin@uingusdur.ac.id

ABSTRAK

Keberagaman agama dan budaya di Indonesia menjadi salah satu terbesar di dunia. Keberagaman ini bisa menjadi konflik jika timbul sikap intoleran. Maka dari itu, pendidikan memiliki tanggung jawab untuk mengantisipasi hal tersebut dengan menanamkan nilai humanis dan moderat sebagaimana yang di terapkan di SMA Saraswati 1 Denpasar Bali. Peneliti menggunakan metode kualitatif lapangan melalui wawancara, observasi dan dokumentasi untuk menggali data tentang penerapan pendidikan humanis dan moderat di SMA Saraswati 1 Denpasar Bali. Data hasil penelitian kemudian dianalisis melalui kondensi data, disajikan secara deskriptif dan disimpulkan. Hasil penelitian menunjukkan bahwa SMA Saraswati 1 Denpasar Bali telah menerapkan konsep moderasi beragama melalui penciptaan lingkungan pendidikan yang inklusif, mengintegrasikan nilai-nilai humanis dan moderat dalam kurikulum, dan merancang strategi pembelajaran untuk memahami serta menghormati perbedaan keyakinan. Tantangan seperti perbedaan potensi dan keberagaman latar belakang siswa diatasi dengan menyediakan dua kelompok kelas reguler dan unggulan serta menyediakan beragam pilihan ekstrakurikuler.

Kata Kunci: pendidikan, humanis, moderat.

ABSTRACT

Religious and cultural diversity in Indonesia is one of the largest in the world. This diversity can become a conflict if intolerant attitudes arise. Therefore, education has a responsibility to anticipate this by instilling humanist and moderate values as implemented at Saraswati 1 High School Denpasar Bali. Researchers used qualitative field methods through interviews, observation and documentation to explore data about the implementation of humanist and moderate education at Saraswati 1 High School Denpasar Bali. The research data was then analyzed through data condensation, presented descriptively and concluded. The research results show that Saraswati 1 High School Denpasar Bali has implemented the concept of religious moderation through creating an inclusive educational environment, integrating

humanist and moderate values in the curriculum, and designing learning strategies to understand and respect differences in beliefs. Challenges such as differences in potential and diversity of student backgrounds are overcome by providing two groups of regular and superior classes as well as providing a variety of extracurricular options.

Keywords: *educational, humanist, moderate*

INTRODUCTION

Indonesia, as a country with rich religious and cultural diversity, is faced with the challenge of creating education that is able to bridge differences and form a tolerant, humanist and moderate character (Rumahuru, 2018: 61). This diversity is actually a strength, but the dynamics of globalization and the increasingly rapid flow of information bring new challenges. Increasing interreligious interactions in educational environments give rise to misunderstanding, conflict, and a deep need for integration of the values of religious tolerance (Hidayat, 2021: 83).

Education has a central role in shaping an individual's outlook on life and character. However, in the context of religious diversity, challenges arise when learning materials and learning approaches are unable to reflect this diversity in a balanced way. Lack of representation of religious diversity in the curriculum, lack of understanding of the teachings and practices of other religions, and minimal dialogue between faiths can be detrimental to the formation of tolerant and humanist attitudes (Suryadi, 2022: 2-4).

Inequalities in the presentation of religious material can also create a shallow understanding or even prejudice towards other religious beliefs. Apart from that, the lack of training for educators in managing diversity in the classroom can hinder the process of developing tolerant and moderate character. Lack of understanding of different beliefs can also be a source of conflict and disharmony in society (Perdana, et al., 2019: 81-85).

In facing this challenge, SMA Saraswati 1 Denpasar Bali, which is actually trained by a Hindu foundation, continues to pay attention to religious diversity and makes it one of the main pillars in social and educational dynamics. In its daily life, this school is a mirror of inter-faith harmony, where students from various religious backgrounds interact with each other without obstacles. Religious diversity in high school (SLUA) Saraswati 1 Denpasar is reflected in every

learning activity, where students are invited to understand each other and respect differences in beliefs.

As a region with a majority Hindu population, Bali is an area that really strives for and integrates the values of tolerance. In research with the title "Religious Pluralism Education: A Study of the Integration of Culture and Religion in Resolving Contemporary Social Conflicts" conducted by Saihu in 2019 stated that Bali strives for tolerance through learning activities in schools, by teaching subject matter, educators must be able to use approaches, strategies, methods and learning models that are able to transform culture and religion which are guided as an effort to instill values. the value of moderation (Saihu, 2019: 76).

In line with previous research, research was conducted by Amalia and Nanuru in 2018 with the research title "Religious Tolerance in the Communities of Bali, Papua, Maluku" explains the dynamics of implementing tolerance in different areas but with the same societal conditions, namely areas with a majority of non-Islamic religions. In this research, especially the Bali region, it is known that it has long implemented tolerance by being accustomed to interacting with multi-ethnic and religious communities (Amalia, & Nanuru, 2018: 156).

Based on the problems above, researchers are interested in studying in more depth the implementation of humanist and moderate education at Saraswati 1 High School Denpasar Bali.

This research uses a qualitative approach in the form of field research and documentation studies in the form of related literature (Astono, 2021: 54). Through this research model, the data obtained will be displayed or explained in the form of descriptions by strengthening various theories and other literature that are relevant to the focus of the problem to be researched (Adlini, 2020: 975). Primary data sources in this research include the results of interviews with the school principal, several teachers and students as well as direct observations at Saraswati 1 High School Denpasar Bali. Meanwhile, the supporting data sources are documents that are related and relevant to the theme being studied. The data that researchers have obtained will be analyzed through data condensation related to the implementation of humanist and moderate education in Saraswati 1 High School Denpasar Bali is based on the concept of religious moderation. After

experiencing condensation, the research data is presented in the form of a descriptive narrative from which conclusions will then be drawn according to the research theme.

DISCUSSION

Humanist and Moderate Education

Education Humanist comes from two words, namely education and humanism. Education as stated by John Dewey is a process of reconstruction and reorganization of experiences that leads to finding new paths to experiences. Meanwhile, humanist or humanus in Latin means human and can be interpreted as human who has the nature of a human or is called humanizing humans (Ersanda, 2022: 134). Thus, humanist education is a perspective in responding to world life that prioritizes the importance of humans and their nature and character as well as the role and position that must be possessed by the personal self (Ahmad, 2020: 82-87).

Humanistic education in its theory in 1970 was centered on 3 philosophical theories: pragmatism, progressivism, and existentialism. Pragmatism has the main idea in the field of education, namely maintaining the continuity of knowledge by carrying out activities that can change the environment. Education in the view of pragmatism is a forum for life to carry out democratic learning activities so that everyone is able to make decisions (Sabaruddin, 2020: 150-154). Progressivism theory in the world of education prioritizes freedom in self-actualization so that it is more creative by emphasizing a democratic learning environment in determining policies, in other words more emphasis is placed on the interests of children (Novarita, et al., 2023: 533). Meanwhile, existentialism prioritizes the uniqueness of children personally and individually and is different from progressivism which better understands children socially. The view related to children is that they are unique individuals who seek personal understanding encapsulated in human existence (Arbyah, 2013: 213).

Moderate is defined as behavior that tends to take the middle path in acting. Islam views moderation as being tolerant in various aspects of differences and being open to accepting diversity (inclusivism). Moderate behavior is in accordance with Islamic teachings contained in the Al-Qur'an Surah Al-Baqarah

(2) verse 143, Al-Qashas (28) verse 77, At-Taqhabun (64) verse 16 (Syaifuddin & Taifuq, 2023: 140). In Indonesia there are not only various religions but also various schools of thought. The differences that exist in the archipelago are not an obstacle to establishing good cooperation with each other as a form of humanitarian principles. Every religious believer believes that their respective religion is the best, but that doesn't mean they can insult other religions (Agus, 2019: 49).

This moderation must be actualized to foster shared commitment with the aim of maintaining balance in every member of society, whatever their ethnicity, tribe, culture, religion or political choices. Actualization in this scope is willing to listen to each other and also learn to understand each other, train the ability to manage existing differences. In Islam there are several principles of religious moderation, including: *tawassuth* (taking the middle way), *tawazun* (balanced), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation) (Suimi, 2022: 224-225).

Moderate education always teaches to carry out very rational actions. Rational is translated from the word *rational*, meaning rational, reasonable, intelligent. Thus, it can be understood in terms of actions or behavior carried out in accordance with or in accordance with reason, a healthy mind, carried out with full consideration, what are the advantages and disadvantages, positive and negative impacts, not rash or careless. A rationalist always originates or is based on the rational, is very careful in what he does, so that the results will bring good luck to himself and others (Alam, 2017: 23). Moderate education is an educational approach that emphasizes balance, tolerance, and broad understanding. A moderate education supports students to have a balanced view, respecting differences, and developing a comprehensive understanding of various perspectives (Alawi & Ma'arif, 2021: 217).

The goal of moderate education is to form individuals who are not extreme, open to various ideas, and able to communicate with people who have different views. This moderate education often aims to create an inclusive educational environment and promote peace and cooperation (Muchlis, 2020: 15).

Religious Diversity at SMA Saraswati 1 Denpasar (SLUA)

Diversity Religion is a phenomenon in which different beliefs, religious practices, and value systems exist and interact within a community or society. Religious diversity in Indonesia is an unavoidable reality. Although the majority of the population adheres to Islam, there are various other recognized religions and beliefs, such as Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Each religion has its own rules of worship, but these differences should not be the cause of the decline in religious harmony in Indonesia. Efforts to maintain stability and peace in the country remain a priority, even though there are variations in beliefs among the population (Pangeran, 2017: 43).

At Saraswati 1 Denpasar High School, religious diversity is the main pillar in social and educational dynamics. In everyday life, this school is a mirror of inter-faith harmony, where students from various religious backgrounds interact with each other without obstacles. Religious diversity at Saraswati 1 Denpasar High School is reflected in every learning activity, where students are invited to understand and respect each other's differences in beliefs. In its curriculum, SMA Saraswati 1 Denpasar designs learning strategies that integrate the values of religious diversity. The subject matter not only covers academic aspects, but also emphasizes developing a deep understanding of various beliefs.

Teachers and teaching staff at SMA Saraswati 1 Denpasar also play a role as facilitators in fostering a positive atmosphere of religious diversity. They guide students in appreciating differences, promoting a sense of brotherhood across religions, and supporting the creation of an inclusive educational environment. In this tolerant atmosphere, students are able to grow and develop without being burdened by differences in beliefs, creating close bonds between them.

Religious diversity at SMA Saraswati 1 Denpasar is not only a school characteristic, but also an asset for creating a generation that is open, tolerant and ready to face the dynamics of global society. Through joint efforts between students, educators and the school, SMA Saraswati 1 Denpasar dedicates itself to becoming an educational vehicle that embraces religious diversity as a positive force in shaping students' personalities and perspectives.

Saraswati 1 Denpasar High School has the same curriculum management

system and learning model as high schools in general. Even though the majority of students there are Hindu, this does not defeat the enthusiasm of Muslim students to study at this high school. The policy related to tolerance at Saraswati 1 Denpasar High School is that it still accepts Muslim students and allows them to wear the hijab during teaching and learning activities.

Even though at Saraswati 1 Denpasar High School the majority of students, teachers and staff are Hindu, Muslim students who study at this high school are never marginalized. Saraswati 1 Denpasar High School continues to hold the PAI (Islamic Religious Education) lesson system specifically for Muslim students. PAI lessons at SMA Saraswati 1 Denpasar are held every Thursday and the teachers are brought directly from the Denpasar Ministry of Religion (Ministry of Religion) office.

Religious Tolerance at Saraswati 1 High School Denpasar

In a social, cultural and religious context, an attitude of tolerance is an action that prohibits discrimination against different groups or individuals in a society, such as religious tolerance. This indicates that the majority religious group provides space for minority religious groups to live in their environment. Although, the word tolerance still receives controversy and criticism in various circles regarding the principle of tolerance, both from liberal and conservative views. However, tolerance between religious communities still upholds the value of mutual respect and respect for other religious groups, and this principle does not conflict with Islamic values (Bakar, 2009: 123).

Senior high school (SLUA) Saraswati 1 Denpasar actually practices religious tolerance through various initiatives that are integrated into the daily life of the school. This development of tolerance is reflected in their holistic approach to education, involving teachers, students and school staff. Learning activities are designed to create a deep understanding of the values of religious diversity. Teachers at SMA Saraswati 1 Denpasar play an active role in facilitating discussions and learning activities that encourage students to respect differences in beliefs. This helps form a strong foundation for accepting and respecting religious diversity among students. Apart from that, this high school is also active in supporting and celebrating various religious celebrations. Students' participation

in religious ceremonies from various traditions provides practical experience of these differences. This not only creates better understanding, but also fosters mutual respect among the school community.

Saraswati 1 Denpasar High School also consciously integrates the values of religious tolerance in their curriculum. Specific modules and lessons are designed to teach students about the history, philosophy, and practices of different religions, with a focus on respecting and appreciating that diversity. In this way, students not only gain academic knowledge, but also learn crucial social values. In addition to efforts in the academic sphere, the school environment is shaped to support religious tolerance. Personality development programs and extracurricular activities are designed to strengthen inclusive values and mutual respect. Students are involved in collaborative projects that encourage interfaith cooperation, creating an atmosphere where differences are valued as shared wealth.

Strategy for Creating Humanistic and Moderate Education

The challenges faced by SMA Saraswati 1 Denpasar in achieving humanistic and moderate education are the differences in potential that exist in each student. Differences in student potential also indirectly require the school to provide or provide facilities that are able to accommodate or even develop the potential that exists in each student. Not only is the difference in student potential a challenge, the diversity of student backgrounds is also a challenge for SMA Saraswati 1 Denpasar. Even though the majority of students adhere to Hinduism, this does not mean that there are no students who adhere to other religions. This also makes schools pay more attention to the comfort and safety of their students in the learning process.

Of these challenges, SMA Saraswati 1 Denpasar has anticipated this by offering a solution that is able to overcome the above challenges. Some of the solutions offered are as follows. *First*, at Saraswati 1 Denpasar High School there are two groups, namely the regular class and the superior class. The superior classes at this high school are special classes that have additional subjects and students are required to improve their academic scores with the aim of advancing Saraswati 1 High School Denpasar or represent this high school in academic competitions. Meanwhile, regular classes also have the same goals, but

are more emphasized in non-academic fields. So that the two groups and class groups are still equally emphasized according to the talents, potential and interests of each student.

Second, a PAI (Islamic Religious Education) lesson system specifically for Muslim students. PAI lessons on Saraswati 1 High School Denpasar It is held every Thursday and the teacher does not stay at the school every day. However Saraswati 1 High School Denpasar has a special policy for PAI subjects, namely bringing in teachers directly from the Denpasar Ministry of Religion (Ministry of Religion) Office every Thursday. So apart from Thursday, the PAI teacher remains at the Ministry of Religion Office.

Third, Saraswati 1 High School Denpasar has 31 extra-curricular options such as IT, theater, Sispala, basketball, dance, Olympics and so on. In this extra-curricular area, students can develop their talents and interests according to their own wishes without any element of coercion. These extra-curricular activities are usually carried out after the teaching and learning activity program is completed and each extra-curricular has its own schedule.

CONCLUSION

Saraswati 1 Denpasar High School, as one of the favorite high schools on the island of Bali, of course has quite a big responsibility, not only to create safe and comfortable education but also to become the center of Balinese culture itself with a humanist and moderate basis. Just like other schools on the island of Bali, SMA Saraswati 1 Denpasar also provides extracurricular dancing as a form of preserving Balinese culture itself and does not make it difficult for students to study.

SMA Saraswati 1 Denpasar has made several efforts to maintain the quality of education while maintaining humanist and moderate values in the learning process. By providing a variety of extracurricular activities as an effort to accommodate and develop the potential of each student and working together with the government to create a comfortable and safe learning environment for students who have religious differences.

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