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Partnership Strategy and Collaborative Power: Internalization of Religious Moderation in Senior High School West Nusa Tenggara Indonesia

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Abstract

Indonesia is a country that consists of various tribes, races, and religions. The diversity in this country does need tolerance to understand all of differences that exist. However, the degradation of the nation's moral value is very worrying, such as intolerance within and between religious communities. Besides the frequent occurrence of fights, riots, and brawls between students and students which are very disturbing, no less important are the problem of religious moderation which also still needs to be improved. This study aims to analyze the role of partnership and collaboration strategies between school members in the internalization of various moderated values in schools. This study used qualitative analysis method. The result of this study discover that SMAN 6 Mataram has implemented several activities in the purpose of internalizing religious moderation. They internalize the value of religious moderation in every subject and conduct an activity of faith and piety every Friday. This study shows that in dealing with this problem of religious moderation, cooperation and collaboration between school members is needed because this is a shared responsibility, not just an individual. Every school member has the same responsibility in creating a peaceful and tolerant life.

Keywords: Religious Moderation; Hinduism; Partnership Strategy; Collaborative Power

Introduction

Indonesia is a pluralistic country consisting of different tribes, races, and religions, so tolerance is needed in understanding all the differences that exist, as well as cultural educational institutions whose citizens are also diverse (Anwar, 2021). Therefore, religious moderation is very appropriate to be applied in the life of the nation and state, especially in multicultural societies. Religious moderation is a middle ground in dealing with differences in both extreme and fundamental groups. To implement religious moderation in a multicultural society what needs to be done is; making educational institutions a basis for the laboratory of religious moderation and taking a socio-religious approach to religion and the state.

The problems that befell the Indonesian nation are increasingly more complex than ever before. Almost all aspects of life experience problems, such as aspects of religious life, education, politics, law, social, culture, economy, and other aspects. Education as a fundamental aspect is also not free from problems (Fedorenko et al., 2019). The above is exacerbated by the degradation of the nation's moral values which is very concerning. The religious life of the Indonesian people is currently under scrutiny from various parties, this is due to the widespread behavior of people who commit violence in the name of religion. Such as intolerance both within and between religious communities, insults to religious leaders, and even the emergence of various cases of harassment or blasphemy of religion committed by groups or individuals in society. Such a situation, of course,

cannot be left alone, it is necessary to find a way out. Because if it continues without a definite solution, it is feared that in the future, it is not impossible, it will worsen the atmosphere of harmony, unity, and even national unity. In the end, this situation will lead to the disintegration of the nation (Schimmelfennig, 2018).

Besides the frequent occurrence of fights, riots, and brawls between students and students which are very disturbing, no less important are the problem of religious moderation which also still needs to be improved. This is evidenced by the existence of intolerant attitudes and behavior in religious and social life. There are still pockets of intolerance, vulnerability to communal conflict, and radical elements, which must be continuously corrected. Included in this is the issue of religious intolerance or in a broader aspect, religious concordance or harmony (Djollong & Akbar, 2019). The future of tolerance in Indonesia seems far from perfect. Several studies and studies have shown that there are still symptoms of intolerance in society, as is the case among college students and students. For example, the survey results from the Indonesian Survey Circle found that as many as 31% of students were intolerant (Etikasari, 2018; Ma`arif, 2019).

Religious moderation was chosen as an understanding of religion in Indonesia. This religious moderation has an understanding of how someone religious does not believe that only his religion is correct, while the religion that other people adhere to is wrong. Or a balanced religious attitude between the practice of one's religion (exclusive) and respect for the religious practices of other people of different religions (inclusive). This is important to note because Indonesia is a country with various kinds of diversity, one of which is diversity in religion (Werdiningsih & Umah, 2022). In the context of religion, moderation is a choice to have a perspective, attitude, and behavior in the middle between the existing extreme choices, while religious extremism is a perspective, attitude, and behavior that exceeds the limits of moderation in religious understanding and practice (Ardiansyah & Erihadiana, 2022). Therefore, religious moderation can then be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly and is not extreme in religion.

As for the Hindu tradition, the roots of the spirit of religious moderation, or the middle way, can be traced back thousands of years. This period consisted of a combination of four Yugas starting with *Satya Yuga*, *Treta Yuga*, *Dwapara Yuga*, and *Kali Yuga* (Yasa, 2022). In each Yuga, Hindus adapt their teachings as a form of moderation. To overcome the current crisis and adjust the rhythm of religious teachings to the character of the times, moderation is inevitable and becomes a historical necessity. The religious practices carried out by Indonesian Hindus in modern times today are *Puja Tri Sandhya* and *Panca Sembah* (Hynson, 2021). Both have been the main axis of the development of Indonesian Hindu civilization since the formation of *Parisadha* in the 1960s. The practice of these two theologies is intertwined with many practices of other Hindu religions. Art and ritual are the supports that enliven the *Tri Sandhya Puja* and *Panca Sembah*. Concerning the religious moderation, the most important teaching of Hinduism is morality, namely how to maintain harmonious relations between human beings, which is one of the three causes of well-being. Compassion is the main thing in moderation in all religions (Nisa et al. 2021).

In fulfilling religious moderation in the school environment, it is necessary to have cooperation between each individual from teachers, students, and the school environment. In the book *Religious Moderation* (Abror, 2020), the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderation means prioritizing balance in terms of beliefs, morals, and character both when treating other people as individuals, and when dealing with state institutions. In an analogy, moderation is like a movement from the periphery which always tends towards the center or axis

(centripetal), while extremism is the opposite movement away from the center or axis, toward the outermost and extreme sides (centrifugal). Like the pendulum of a clock, there is a dynamic movement; it does not stop at one extreme but, moves towards the middle (Purwanto et al., 2019). Religious moderation is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that one of the two attitudes in question does not dominate one's thoughts and attitudes. Religious moderation is a policy issued by the government that is useful for bridging inter-religious conflicts. Moderation is used to mediate differences between groups of different beliefs. This is demonstrated through a balanced attitude, tolerance, deliberation, dynamics, and innovative (Tari, 2022).

Methods

The method used in this research is qualitative analysis. This study uses a descriptive qualitative method based on empirical phenomena (Zaluchu, 2020). Qualitative analysis is carried out on data, written descriptions, and verbal descriptions and then associated with data, written descriptions, and other verbal descriptions to get clarity on the truth or vice versa so that a new picture is obtained or strengthens an existing picture and vice versa. This research is included in the descriptive research because this research intends to describe or describe an event, namely the strategy of strengthening the value of nationalism in the border areas of Indonesia. The approach in this study uses an interdisciplinary approach. An interdisciplinary approach is an approach to solving a problem using an integrated review of various allied scientific perspectives (Rohmatika, 2019).

This study aims to analyze the role of partnership and collaboration strategies between school members in the internalization of various moderated values in schools. Therefore, this research took place at SMAN 6 Mataram, which is located in the city of Mataram, West Nusa Tenggara. Data was collected through interviews, involved observations, questionnaires, documentation, and literature review. Descriptive research is the steps to carry out representative research objects about the symptoms found in the research problem data collection instruments are arranged in the form of general guidelines for interviews and observations which are arranged in a structured manner but, can be further developed according to background conditions (Rohmatika, 2019).

Results and Discussion

Based on the research results, several research findings have been obtained using data collection tools such as observation, interviews, and documentation studies. The researcher presented some of the results of observations and interviews while at SMAN 6 Mataram to teachers and school principals. That is, it was found that both teachers and other school staff played an important role in instilling the values of religious moderation in their respective schools. Observations that were carried out in conjunction with the interview activities also found that students became more aware of differences and acted fairly and were not easily aroused when faced with problems related to extreme beliefs. Through the process of analyzing the data above, in this section, the author describes what has been done during the research by connecting the theory that has been presented.

1. Religious Moderation in the View of Hinduism Religion

In religious life, the terms "moderate Islam", "Moderate Hinduism", or "moderate Christianity" are often used. If it is said, "that person is being moderate", it means that person is being reasonable, mediocre, and not extreme. Moderate comes from the word moderation from the Latin moderatio, which means moderation (no excess and no

shortage). The word moderation also means (1) reduction of violence and (2) avoidance of extremes. In general, being moderate means prioritizing balance in terms of beliefs, morals, and character, both when treating other people as individuals, and when dealing with state institutions. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In Arabic, moderation is known as *wasath* or *wasathiyah*. People who apply the principle of *wasathiyah* can be called *wasith*. *Wasith* has been Indonesianized to become a referee, which means balanced, impartial and fair. Meanwhile, the opposite of moderation is excessive, or *tatharruf* in Arabic, which means extreme, radical, and excessive in English (Candrawan, 2020).

Moderation is a term that is quite familiar to religious people in this modern era. Understanding the concept of moderation can be interpreted differently, depending on who and in what context it is associated. If viewed etymologically, the word moderation comes from the Latin *moderatio*, which means being (not excess and not lacking). Whereas in KBBI it is explained that moderation has two meanings; firstly reduction of violence and secondly, avoidance of extremes. Therefore, a moderate attitude here can be interpreted as a balance between two things, such as a from the explanation above, it can be concluded that moderation means fairness in this context can take the middle ground between extreme options.

Meanwhile, the word Religion comes from Sanskrit, with the letter *a* meaning "no", and *gama* meaning "chaos." So when combined, the word religion here means "not chaotic." In addition, JH Leuba also provides a definition of religion which means a system of beliefs or things that regulate the way to behave, which can also be interpreted as a special emotion. In Mukri Ali's explanation, the word religion has different and varied meanings based on individual subjectivity (Mulyadi, 2021).

Therefore, when moderation here is juxtaposed with the word religion, the term means to refer to an attitude of reducing violence or avoiding extremes in religious practices (Ministry of Religion RI Compilation Team, 2019). In simpler terms, religious moderation is also a way used by religious communities to implement religious teachings that are not excessive, not blaming other religions, and aimed at realizing a harmonious life in every component of society, namely inter-religious adherents (Desky, 2022).

Religious moderation can be interpreted as a religious attitude that is fair and balanced between both one's own religious experience (exclusive) and respecting people with other religions (inclusive). This attitude emerged as a solution component in building peace. The peace which is the ideal of the Indonesian nation needs to be realized together, one of which begins with building moderate attitudes and behavior in the educational community in madrasas and schools. By cultivating a moderate attitude in religion, it is sure to keep the younger generation and society away from extreme attitudes toward religion and society, fanaticism, and revolutionary attitudes toward religion (Akhmadi, 2022). So the term religious moderation in this case does not only emphasize perspective but religious behavior that is not fanatical, blames the existence of other religions, and best justifies one's religion, walking in the middle while maintaining tolerance and harmony between religious communities because the goal of every human being religion is to create peace in life, both physically and outwardly. This is as stated in the holy book *Sarasamusscaya sloka* 14 which reads "*ikang dharma ngaranya, henuningmara ring svarga ika, kadi gatining parahu, an henuning banyaga nantasing tasik*" which means the sacred teachings called dharma, are means and ways that can make humans towards heaven, like a boat used by fishermen to sail the vast ocean (Gunada et al., 2023).

Hinduism as a universal religion certainly has a belief that religion does not have to be excessive, but according to each individual's beliefs based on *sradha bhakti*. *Sradha* can be interpreted as belief or belief as the forerunner of strengthening religion, if Hindus

do not have *śraddhā* then there will be fragility of religious teachings, for this reason it is very important to maintain the purity of religious teachings. In Hinduism this form of belief or *śraddhā* is called *pañca śraddhā*, namely the five forms of belief/faith, namely belief in Brahman; believe in *ātman*, believe in *karmaphala*, believe in *punarbhava*, believe in *mokṣa*. *Bhakti* in everyday life we often hear and often use it according to its purpose. Ethimogially, *bhakti* can be interpreted as submission and respect or actions declaring faithful (love, respect, and submission) (Stevenson, 2018).

There is no reason for Hindus not to respect other people, to behave badly for other people regardless of other people's backgrounds, because respecting other people actually respects God, because God exists and resides in everyone. Theologically it is taught that in every human being there is actually a God that we must respect and serve as well as possible. Even far from that it is not limited to humans but all creatures, including animals and plants. Therefore in the teachings of *Dasa Nyama Brata Hindu* teaches about *Ahimsa* which means not killing, torturing or harming other beings (Oktaviani, 2022). The teachings of *ahimsa* teach about happiness in a holistic or comprehensive way for all creatures of *prāṇi hitaṅkara*. The happiness and suffering of other beings means our own happiness and suffering. Torturing others is the same as torturing ourselves, because our own soul is actually one with the souls of all people, even with all creatures. Realizing this, ideally humans desire to do good deeds towards all creatures. Good deeds done for the welfare of fellow beings are called *dharma* (Gunawijaya, 2022).

Departing from some of these descriptions, religious moderation in terms of Hindu philosophy and theology teaches that whatever the background, be it from ethnicity, religion, belief, race, a person must be respected. This is based on the *jīvatman* which gives life to every living being from the same source, namely Brahman (Mertayasa, 2020). Of course there is no reason for Hindus to do *himsa* karma to hurt or torture other beings because it is against the teachings of *ahimsa*. This is reinforced by several references from the Vedic scriptures and Hindu literature regarding inclusiveness and moderation in religious life, including the following:

*Indram mitram varuṅamagnimāhuratho sa divyo suparṅo garutmān /
ekam sadviprā bahudhā vadanti agnim yamam matariūvanamā || (RV1.164.46)*

Translation:

Indra, Mitra, Caruṅa, Agni, One who is awe-inspiring with glittering winged eagle, Only One (He) of the sage who mentions many (names), Agni, Yama and Matariūvanam (Sūrya).

The Word of God in the *Āgveda* Mandala 1, *Sūkta* 164, *mantram* 1 mandates that the Supreme God is actually one, for the wise to call it by various names.

Mahād devanam asuratvam ekam (RV III.55.1)

The Supreme One and the Supreme are singular resplendent.

*Yo nā pītā janitā yon a vidhātā dhāmāni vedabhuvanāni viūvā Yodevanan
māmā eka eva tam prāṅam bhuvanā vanti naya (RV X.82.3).*

Translation:

Oh, our Father, our Creator, our ruler who knows all circumstances, all what is happening. He is only One (One) who bears the names of various gods, To Him others seek and wonder.

*Hiraṅyagarbhā samavartatagre bhūtasya jataā patir eka asit,
sa dadhara pāthivīm dyam utemam kasmā devāya haviūa vidhema (RV.X.121.1).*

Translation:

The Supreme Lord who rules over all the planets luminous within Himself and exists from the beginning of eternity, is the One who created everything. He who

supports earth and heaven, to Him is the highest devata, the source of pure bliss, we offer our devotional prayers sincerely.

*Sumeta viúva ojasa patiy divo ya eka id bhur atihir jananam,
sa purvyo nutanamo aji gisan tam vartanir anu vavrta eka id* (Sàmaveda, 327)

Translation:

Come together, you all, with strong zeal for the Lord of Heaven. He who is only One, everyone's guest. He who is ancient wants to return anew. To Him all paths turn, Truly He is One.

Tad eva agnis tat àdityas tad vàyus tad u canramaá

Tad eva úkra tad brahma ta apan sa prajàpatiá (Yajurveda XXXII.1)

Translation:

Agni is That, Aditya is That, Vayu is That, Candrama is That, Light is That, Brahman is That, Apah is That, Prajapatilah Ia.

Ya etam devam ekavrtam veda, na dvitiyo na tritiyas caturtho napyucyate, na pañcamo na

úauñhah saptamo napyucyate, nastamo na navamo daúamo napyucyate, sa sarvasmai vi paútyati yacca prànati yacca na, tamidam nigatam sahaá sa eúa eka ekavád eka eva, sarve asmin deva ekavrtto bhavanti (Atharvaveda XIII.4).

Translation:

To Him who knows this God alone is alone, no second, third, fourth He is called. No fifth, sixth, seventh He is called. There is no eighth, ninth He is called. He sees everything that breathes and what does not breathe. To Him returns the conquering power, He is One.

*Janam bibhrati bahudha vivacasam, nanadharmanam prthivi yathaukasam,
sahasram dhara dravinasya me duham, dhruveva dhenur anapasphuranti*
(Atharvaveda XII.I.45)

Translation:

Everyone speaks different languages, and embraces different Religions (beliefs), So that Mother Earth is like a family that carries a burden. May He bestow prosperity upon us and foster respect among us, like a cow to her child -his son.

2. Strategy for Partnership and Collaboration between School Members in Internalizing the Values of Religious Moderation in Schools

Religious moderation is necessary because a moderate attitude recognizes the existence of other parties, has tolerance, respects differences of opinion and does not impose one's will by means of violence. The role of the government, community leaders, and religious educators is needed to socialize, develop religious moderation to the community for the sake of harmony and peace (Aditya & Mayasari, 2022)

Religious moderation is very important to be instilled early on in the school environment. Therefore, teachers have a very important role in efforts to build religious moderation in the school environment (Harahap et al., 2022). This is because the teacher is a party that is in direct contact with students and of course has a certain set of closeness with them. The teacher is also the party that educates students and directs them in a direction that is in accordance with religious values and national values. Building religious moderation is very important to implement early on in the school environment. In the next section, we will discuss religious moderation, the importance of building it early, and what is the role of the teacher in efforts to build religious moderation in schools (Ahmed et al., 2019).

As an agent of change "the agent of change", the teacher is a figure who is very appropriate and influential in maintaining an attitude of religious moderation. In this case,

not only religious education teachers can be pioneers of religious moderation education, but general subject teachers can also participate. So that religious moderation education is a shared responsibility and integrated in the educational process in schools. According to Machendrawaty et al., (2022), to implement religious moderation in a multicultural society what needs to be done is; making educational institutions a basis for laboratory moderation of religion and taking a socio-religious approach to religion and the state.

Internalization of religious moderation in schools with the role of a partnership strategy and collaboration between school members can be carried out by reviewing the planning of all program activities to be implemented. In that case, it is necessary to pay attention to aspects of management which include planning, organizing, actuating, and controlling. Through good program management activities, all work programs will be implemented properly (Kerzner, 2019).

The pandemic teaches the importance of optimizing the environmental management of educational institutions to be able to synergize and work together to achieve common goals. This emergency is a challenge for education stakeholders such as: education administrators, educators, students, parents, and even the community. Discussion about the relationship and involvement of school managers, educators, and the educational environment is a topic that is not only interesting, but also urgent to talk about. School partnerships play an important role in the success of a school (Hagger & McIntyre, 2018).

Various studies have portrayed school partnerships not only at their best, but also at their worst. One of the worst sides is showing that the division of roles and responsibilities between schools and families is seen only as rhetoric. In the success of this program, collaboration between school members or establishing partnerships and collaboration between school members is needed. Establishing a partnership and working together is commonplace for organizations. Goodlad defines partnership as a collaboration that is deliberately designed through arrangements between different parties, working together to solve common problems. In the context of education, school partnerships involve collaborative efforts and school collaboration with educational institution stakeholders. Through school partnerships, uniting two or more parties together into a partner community that provides mutual reciprocity (Yarmoshuk et al., 2020).

According to Benavot & Naidoo (2018), in an effort to deal with the demands of change in the world of education, there needs to be cooperation and collaboration between stakeholder elements from institutions so that they can find potential creative solutions that refer to the combined strengths of the government, society, academia, and the private sector. Building networks and collaborating will be very beneficial for school development. Community participation in education can include the participation of individuals, groups, families, professional organizations, employers and community organizations. Communities can participate, both as sources, implementers, and users of educational outcomes. In accordance with observations and the results of interviews compiled at SMAN 6 Mataram, the principal believes that "religious moderation values are important to be instilled in students from an early age." Today, there are so many sentiments that smell of religion and SARA which often cause tension between religious groups or gratitude. Therefore, the school feels that this needs to be instilled in children so that they are not too excessive in religion and are still aware that there are other beliefs that are different from their own (Soares & Sudarsana, 2018).

In this context, teachers and principals as well as all school staff try to instill the values of religious moderation in the students of SMAN 6 Mataram. Some activities are carried out by means of lectures or sermons which are carried out during the ceremony. On this occasion, the principal and the teacher tried to provide understanding to their

students so that they are aware of religious tolerance. According to the narrative of the teacher at SMAN 6 Mataram, "there are activities of faith and piety that are carried out. This activity is a mandatory activity for students in schools in Mataram, which is generally done on Fridays. This activity takes place in the places provided. The principal also added that, "because students in schools come from different backgrounds, both from different ethnicities and religions, then the activities of faith and piety are carried out in separate places according to their respective beliefs. For example, for Muslim students, activities are carried out in the mosque while for Hindu students it is carried out in the temple, and for other religions it is carried out in the classroom," So, it can be concluded that SMAN 6 Mataram does not only internalize learning activities and teaching, but also carry out mandatory activities for all followers of religions in schools. This could be a form of internalizing the value of moderation in religious life carried out by the school. This shows that the value of tolerance is one of the attitudes shown by the school in facilitating students to carry out their religious and worship studies. This deserves to be appreciated, as a part of the efforts incarnation in creating concordance and rewards over the existences differences.

Furthermore, the teacher as a role that always experiences direct contact with students tries to instill good values in religious moderation when carrying out learning and teaching activities. This activity is carried out by the teachers when opening and closing learning and teaching activities. Meanwhile, teachers always correct behavior when they find students starting to engage in activities that are slightly deviated, whether in friendship or religion. In the process of internalizing the values of religious moderation in this school, not only religion teachers can do this, but all subject teachers. In accordance with interviews with teachers and principals of SMAN 6 Mataram, they argue that, the internalization of the value of religious moderation can be done every opportunity, one of them when conducting learning and teaching activities or outside the classroom. This internalization is flexible because teachers can include it in learning materials or when opening and closing lessons, and when they find deviations both small and large outside of learning activities, so that all subject teachers and school staff can apply them. This shows that the school is really serious in creating students with good personalities and full of tolerance, so SMAN 6 Mataram needs to be appreciated. so that all subject teachers and school staff can apply it. This shows that the school is really serious in creating students with good personalities and full of tolerance, so SMAN 6 Mataram needs to be appreciated. so that all subject teachers and school staff can apply it. This shows that the school is really serious in creating students with good personalities and full of tolerance, so SMAN 6 Mataram needs to be appreciated.

In addition, the teacher also believes that students are also responsible for themselves because when they plunge into everyday life, they are fully responsible for themselves for all their actions. Teachers and school staff cannot supervise students all the time. The activity of internalizing the values of moderation in religion in schools aims to increase students' awareness of the importance of tolerance and fairness in religion, so that students are expected to be able to apply them in their daily lives.

Conclusion

Religious moderation was echoed by the Minister of Religion as an effort to create a harmonious life between religious communities in the territory of Indonesia. Various recent cases have shown that the gap between one religion and another is increasingly clearly influenced by the majority and minority factors. The frequent occurrence of fights, riots, brawls between students and students is very disturbing, so that religious moderation needs to be increased. This is evidenced by the existence of intolerant

attitudes and behavior in religious and social life. There are still pockets of intolerance, vulnerability to communal conflict, and radical elements, which must be continuously corrected. This makes the future of a peaceful and tolerant Indonesia still very far from being achieved. This can happen if the younger generation is unable to break the ties of radical understanding and extreme religious understanding. A number of studies and studies have shown that there are still symptoms of intolerance in society, as is the case among college students and students. For example, the survey results from the Indonesian Survey Circle found that as many as 31% of students were intolerant (Etikasari, 2018; Ma'arif, 2019). To deal with this problem of religious moderation, cooperation and collaboration between school members is needed. Not only teachers, but all elements. This is in accordance with the statement from (Benavot & Naidoo, 2018), in an effort to deal with the demands of change in the world of education, there needs to be cooperation and collaboration between stakeholder elements from institutions so that they can find potential creative solutions that refer to the combined strengths of government, society, academia, and the private sector.

Therefore, it is considered necessary to internalize the values of religious moderation in schools. This activity aims to educate and provide understanding for students so that in the future, they can be fair in religion and not follow extreme beliefs which tend to become disputes when there is friction between beliefs. In its implementation, a strategy of cooperation and collaboration between school members is needed, because this is a shared responsibility, not just an individual. Every school member has the same responsibility in creating a peaceful and tolerant life. If this is only the responsibility of the individual, a life of peace and tolerance cannot be achieved.

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