Implementing Religious Moderation in Learning: Teachers' Steps to Foster Tolerance and Harmonization in a Multicultural School Environment

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Article Info

ABSTRACT

Religious moderation has become a necessity for multicultural society. In this case, teachers as role models must be able to display moderate attitudes and behaviors, especially elementary school teachers. The process of imitation is experienced by learners, especially elementary school students. This service aims to help and provide information to teachers about the understanding and experience of religious moderation in the school environment. Especially in the learning process, where teachers must tirelessly insert moderation themes without being limited by certain subjects. This service is carried out in the environment of SDN 5 Rasau Jaya and only involves internal teachers in the SDN 05 environment. Asset Based Community Development (ABCD) is used for the research approach with the type of field research. This approach requires going through five processes before reaching the final result. The five steps are, define, discovery, dream, design, and delivery destiny. The results of this activity found: 1) that before the wordshop, some teachers did not understand the concept and importance of understanding religious moderation and instilling it early in students; 2) after the teachers attended the wordshop, they began to realize the dangers of not instilling religious moderation.

Keywords: Religious Moderation in Learning, Tolerance and Harmonization, Multicultural School Environmen

ABSTRAK

Moderasi beragama sudah menjadi kebutuhan masyarakat multikultural. Dalam hal ini, guru sebagai teladan harus mampu menampilkan sikap dan prilaku moderat, terutama guru Sekolah Dasar. Proses imitasi dialami oleh peserta didik, terutama siswa Sekolah dasar. Pengadian ini bertujuan untuk membantu dan memberikan informasi pada guru tentang pemahaman dan pengalaman moderasi beragama di lingkungan sekolah. Terutama dalam proses pembelajaran, dimana guru harus tanpa lelah menyisipkan tema-tema moderasi tanpa dibatasi oleh mata pelajaran tertentu. Pengabdian ini dilaksanakan di lingkungan SDN 5 Rasau Jaya dan hanya melibatkan internal guru di lingkungan SDN 05. Asset Based Community Development (ABCD) dipakai untuk pendekatan penelitian dengan jenis penelitian lapangan. Pendekatan ini mengharuskan meniti lima proses sebelum mencapai hasil akhir. Lima tangga itu ialah, define, discovery, dream, design, dan delivery destiny. Hasil dari kegiatan ini ditemukan:1) bahwa sebelum dilaksanakan wordshop sebagian guru belum kurang memahami konsep dan pentingnya memahami moderasi beragama serta ditanamkan sejak dini pada peserta didik; 2) setelah para guru mengikuti wordshop, mereka mulai menyadari bahaya dari tidak menanamkan moderasi beragama.

Kata kunci: *Moderasi Beragama dalam Pembelajaran, Toleransi dan Harmonisasi, Lingkungan Sekolah Multikultural*
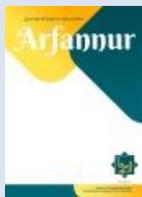
A. INTRODUCTION

The students of SDN 5 Rasau Jaya consist of religious and multicultural plurality. Islam, Buddhism, Protestantism, and Catholicism as religions in the school environment. Chinese, Javanese, Bugis, Malay and Madurese tribes color the school environment culturally. Not only are the students diverse, the teachers are also diverse in terms of religion and ethnicity. This describes the diverse condition of the Indonesian nation. Indonesia, there are six religions that are recognized as well as official religions(Ade Fitri Amalia 2022). The differences that exist in the school environment are a challenge in itself to create a conducive, comfortable and safe school environment. The existence of differences among students and the large number of students does not rule out the possibility of intolerance and disharmony among students. Especially the current era of globalization has greatly influenced the development of students' characters. And it is the duty of teachers among other duties to maintain the unity of the nation (school environment), one of which is through religious moderation (Ministry of Religion of the Republic of Indonesia 2021).

The heterogeneity of the nation is like embers in peatlands. It is difficult to extinguish, and when it is hit by wind (issue) it is a little flammable. A fire in peatland, even if it is on the surface without being extinguished, once the fire can burn the ground, it will burn from the inside. Religious moderation is the government's effort to extinguish fires or at least limit the movement of fires so that they do not spread. The government's efforts to suppress the emergence of religious friction have begun since the New Order. In the seventies the government of the Beru order issued regulations related to religious people. The regulation is known as the "Tri of Harmony". Namely: (1) intra-religious harmony; (2) harmony between religious communities; (3) and harmony between religious communities and the government (Hanafi 2023).

The Ministry of Religious Affairs, which is in charge and responsible for handling problems related to religion, sees that religion has a dual potential (Nurdin 2021). On the one hand, religion invites and teaches harmony. But on the other hand, religion also has the potential to be used as an excuse for intolerance and friction between religious people. Radicalism, arising out of a radical religious understanding, (Fahri, mohammad 2022). Therefore, it is necessary to handle it in religious understanding. Religious moderation as a reaction or counterpoint to radicalism. Because religious moderation has principles that are in line with the values of Islam and the Indonesian nation (Hasan 2021).

Muslim scholars themselves do not have one voice in seeing the issue of radicalism and religious moderation addressed to Muslims, especially in Indonesia. Those who refuse to see the concept of religious moderation as a term used by the West(Hamid Fahmy Zarkasyi 2021). Previously, there was a term "pluralism" that was prohibited and considered misleading by the MUI. After pluralism was banned, the term multiculturalism emerged which was more accepted by the community with a content that was not much different. Religious moderation is considered another name for the two terms above with a new packaging but the content remains the same(Zarkasyi 2012).

The ccindikiawan accept and support the concept of moderation by adhering to the Qur'anic verses. The verse that is often quoted and considered very suitable for the concept of religious moderation is found in Surah al-Baqorah, verse 143. Word *wasathon* In this verse the meaning of religious moderation(Akhmadi 2019). It is not easy to interpret moderation taken from the root word moderation. Because a term or concept does not appear in a vacuum, there is an influence and understanding that affects(Weber 2006). Tracing the origin of the concept

of dederation is a must to understand why the concept of deedation can arise and what are the motives and purposes. Thus, knowing the background of its emergence provides an understanding of the purpose of the concept of moderation.

The term moderate was first used as the name of a program after the events of September 11, 2001. Scientist Francis Fakuyama stated, *"Islam radical*, who is intolerant of all differences and opinions, has become fascists in our time, that is what we are fighting against." This resistance to radical Muslims gave birth to the term moderate Islam. Moderate Islam is a program that aims to create a harmonious and harmonious religious people in the midst of differences. Daniel Pipes, a well-known US columnist has given his support for the division of the terms radical Islam and moderate Islam. He said, "if militant Islam is a problem, then the solution is muderat Islam."(Hamid Fahmy Zarkasyi 2021). Moderate Islam is considered a tolerant person while militant Islam is an intolerance that is made a common enemy.

In conditions like this, this paper is here to play a role in responding to problems that arise due to the lack of understanding of religious moderation. The writing is a reflection of experience in the field and views on the concept of religious moderation itself. The concept of religious moderation has touched various levels of society with different backgrounds. Seminars or workshops on religious moderation have not touched the elementary school environment (hereinafter abbreviated as SD). This is the reason why religious moderation workshops are very necessary to be carried out in the elementary school environment. In addition to this, SDN 5 Rasau Jaya has very heterogeneous students and teachers are mostly Muslim and there is only one teacher who is not Muslim. This article does not intend to corner various views that have been spread. But this paper makes more use of the space provided in the concept of religious moderation itself.

Thus, the problem in this paper is limited to SDN 5 Rasa Jaya teachers who lack or have not participated in activities related to religious moderation. Understanding the concept of religious moderation is very necessary to be applied in the learning process. Teachers who understand the concept of religious moderation can insert it when interacting with their students. This will be able to instill a tolerant and harmonious attitude in students because of the teacher's example.

1. Materials and Methods

Through a series of interviews and observations in the field, the team found problems that needed to be addressed. Based on the findings in the field, the team uses an approach *Asset Based Communitty Development (ABCD)* in overcoming problems (Riyanti and Raharjo 2021). This approach has five steps to follow from. Each step is interconnected, Each step cannot be ignored and must be completed gradually(Ramadhani and Saputra 2022). Those measures are *Define, Discovery, Dream, Design,* and *Destiny/Delivery*. The image below is an illustration that shows each process.

Table 1. Stages of Carrying out PKI-KI Activities

	Stages of the ABCD approach		
Phase	Form of Activity	Method	source
Define(fix)	Formulating and establishing themes and forms of service	Interviews and deliberations	Group 7 and Kapsek Elementary School
Discovery	Exploring the potential of partners through 1) partner sharing; 2) the appointment of partners; 3)	Interviews, and Observation	Elementary school principal,

			elementary school teacher
	determination of potential partners; 4) determination of the form of activity		elementary school teacher
Dream (activity expectations)	Setting the goal of the implementation of the PKM-KI program is to increase teachers' knowledge and understanding of religious moderation that can be practiced when teaching in the classroom	Deliberation and interview.	Teams and partners
Design(wujud program)	Conceptualize the form and final result of the program implemented. This involves several parties to develop strategies in order to explore and utilize potential partners. The end of the choice of activities was determined in the form of a workshop which was packaged by presenting religious moderation materials, questions and answers, and FGD at the end of the event session which was filled with sharing stories between partners and writing them in the form of essays.	workshop	Team, Elementary School Principal and Elementary School Teacher
Delivery or *Destiny* (evaluation of the outcome of the activity)	On Tuesday, the implementation of the activity was evaluated and controlled during the implementation of service activities. This is intended to achieve the hope of developing the potential possessed by partners or known as the ABCD (*Asset Based Community Development*) approach.	Drill method , discussion Q&A and *Active Learning*	Elementary School Teacher

We as a team provide assistance to and actively engage with partners so that the method used in the research is a participatory motide. The participatory method we chose departed from the belief that this method can establish relationships with partners so that it can increase partners' confidence and have the opportunity to work together. We hope that by using participatory methods, partners can step up the expected learning steps in line with their capital assets. We use the ABCD approach to meet the team's expectations. The team provides assistance to partners to realize their expectations in implementing religious moderation in all subjects charged to them. Teamwork and partners are carried out to make expectations come true.

B. Results and Discussion

1. Define

The team before going further, first determines and the location of the service. Team members and supervisors communicate to find topics and locations. After communicating, two places were found that needed assistance after determining the topic. The team reached an agreement that "religious moderation" was a topic that was still relevant to raise. This is because religious moderation is the middle that can bridge the differences that exist in Indonesia (Akhmadi 2019). The first place that the team was to target was "Sekolah Tinggi Darul Ulum" with a target of student partners. The second location offered is "SDN Rasau Jaya" with local teachers screening. After deliberation, the team finally agreed that being a teacher as a partner is more important and making SDN Rasau Jaya a place for the team's training.

Choosing teachers as a team partner in providing assistance on religious moderation is based on several reasons. Include;

a. The team received information that teachers in the destination did not have direct knowledge about religious moderation.
b. Teachers as educators need to be paid more attention considering their duties as knowledge transferors.
c. Teachers become role models and role models for students in behavior and attitudes
d. Religious moderation needs to be known and instilled from an early age.
e. Trying to get out of the zone, because so far religious moderation has been moving in institutions under the auspices of the Ministry of Religion

After the team has determined the topic and location of the service, the team communicates with the institution to convey the purpose and objectives of the team's activities. Here, the team and the institution set the day and time of the activity. The activity will be carried out on Wednesday, May 15, 2024 at the classroom of SDN 5 Rasau Jaya. Then after making various considerations, the team determined that the teachers who participated in the workshop activities were local teachers. All teachers and institutional steps will be included to receive assistance in religious moderation. This is in accordance with the wishes of the head of the institution. Teachers are expected to be able to apply religious moderation in teaching technology in all subjects in SDN 5 Rasau Jaya after participating in workshops and online mentoring.

2. Discovery

The second step the team took was to do a partner mapping. This aims to recognize the potential that partners have(Atim Rinawati, Umi Arifah 2022). Both as an individual and as a community. Individual potentials or assets need to be mapped to facilitate assistance. The team has the belief that every partner, as an individual or as a community, has an asset. The team made several efforts to identify and map the assets owned by the partners. The efforts made by the team are;

a. Observation and interview. After conducting observations and interviews, the team knows the assets in an institution, both owned by individuals and institutions. Furthermore, the team conducts mapping according to existing assets to identify problems and how to overcome them so that they can achieve their dreams.
b. Mapping institutional assets. The team provides information on religious moderation related to institutions. For example, institutions can cooperate with institutions under the auspices of the Ministry of Religion. Because religious moderation is in the Ministry of Religion's program.
c. Map individual assets. The team maps individual assets based on the education obtained, individual literacy power, and so on, the team provides information related to including religious moderation materials in each teaching.
d. Determine the main program based on existing assets in accordance with religious moderation. The need for religious moderation is very necessary to build tolerance and maintain harmony among teachers and students.

3. Dream

Based on the results of interviews and observations, there are many assets owned by individuals and institutions that can be developed. The "Independent Curriculum" is the way in inserting religious moderation of teaching materials. Even though it has not been completely possible to pass the K-13 curriculum and has not fully implemented the

Independent Curriculum.Assets owned by individuals it is possible to include religious moderation. For this reason, the formulation of goals is determined by encouraging teachers to include and practice religious moderation in every teaching in the classroom and encouraging them to write and write and send them to print and online media. The team through the workshop hopes that the above two things can be realized and sustainable.

4. Design

To make dreams not just hopes that exist in the abstract realm and achieve the goals that have been planned. Therefore, the activities to be carried out need maturity of the concept and the structure of activities(Ramadhani and Saputra 2022). This is intended in addition to the above objectives, on the other hand it will make it easier to carry out every activity process. The steps taken include:

a. Formulating forms of activities with partners. The activities chosen to build and increase the potential of partners related to religious moderation are in the form of workshops. The direction given to teachers in the activity is a direction to apply religious moderation in teaching practice inside and outside the classroom. Furthermore, teachers are motivated to produce products or teach project-based(Heryanti et al. 2022; Juhji 2016). This is done according to the interests and assets of the partner, especially to perpetuate their name in the form of scientific works. This is stated by providing an understanding of how to write scientific works that have high academic value. At least teachers are able to pour out their thoughts in the form of writing, whatever form it takes, while remaining within the framework of religious moderation. During the workshop, the teachers were asked to write reflections on the activities that had taken place and then the teachers were given the task of producing various forms of written works according to the assets owned by the individual.

b. After determining the steps of the activity, the next series of activities is compiled, starting from the time the program starts until the program closes. The activity process is realized in two stages. First, the activity that takes place as a face-to-face event is completed within one day on May 15, 2024. Second, activities are carried out via online. Teachers were given assignments to write down their understanding of religious moderation. Activities via online are given a period of one week, in other words, teachers must deposit works within a span of one week. During this period, the team is always ready to receive and provide araha to partners as a companion wuud. To keep this going according to plan, teachers will be given certificates for teachers who successfully deposit their papers. Mrs. Juharoh was in charge of providing online assistance to the teachers who participated in the activity. While other members are given other responsibilities. But that doesn't mean that other team members don't help or let go, other team members still help each other to get the best out of each activity.

c. Finally, continue to communicate with partners to continue to be able to collaborate in every activity that is necessary and needs to be collaborative. Currently, Collaboration must be built to facilitate and facilitate the achievement of goals(Husain 2020; April 2013). Because without collaboration between various parties, it is certain that the activity will fail. Collaboration between team members, collaboration between and the institution and finally collaboration between team and partners. This collaboration is built on academic principles, teams and partners collaborate in academic activities. In

addition to academic principles, social and management principles are also an encouragement to collaborate during the activity (Laguna-Sánchez et al. 2021). This means that activities can take place or run as planned, even if it is very simple if individuals can collaborate. Collaboration can be in the form of cooperation in the implementation of activities including the division of duties, individual roles and functions.

5. Destine/deliver
- **Implementation of PKM-KI activities**

The religious moderation workshop was chosen for PKM-KI activities which were carried out according to the time set in the design. The workshop activities were carried out in two stages. First, the first phase will be carried out on Wednesday, May 15, 2024 which is located in the hall of SDN 5 Rasau Jaya. Second, the second stage is carried out within a one-week time limit. Where partners are asked to write about religious moderation according to their assets. Partners who participated in PKM-KI activities consisted of teachers from all subjects. This means that the teachers who attend are not specialized in one subject such as PAI. Even the partners who were also present were non-Muslim teachers. The teachers who attended were 19 people and all of them were teachers of SDN 5 Rasau Jaya.

- **Realization of Service Partner Problem Solving**

Existing problems cannot be solved without making efforts to solve them. In short, a problem will not resolve on its own without any effort to solve it. An attempt or alternative is a way to eliminate the problem at hand(Sulasamono 2012). After identifying the problems that exist at the service location, workshop activities are chosen as an effort to solve the problem. This religious moderation workshop with various considerations does not involve outside parties other than the PKM-KI team and the ranks of SDN 5 teachers.

- **Realization of Service Partner Problem Solving**

The PKM-KI team, before carrying out activities at SDN 5 Rasau Jaya, first coordinated between the team members. Coordination is carried out to set the date, theme of the event, event packaging and preparation of the equipment needed. Regarding the location location, it was determined after coordinating various parties and finally the choice fell on SDN 5 Rasau Jaya. According to the information obtained, the majority of teachers there have not participated in religious moderation workshops. The reason is as mentioned in the define section above. After determining the time and location, the team coordinated with the institution by offering the concept of activities that had been arranged previously. The institution gave the green light to carry out PKM-KI activities entitled religious moderation and local teachers became the main partners. Then the team held a work meeting to solidify the initial plan and adjust to partners in the field. The offer of activities and event concepts was approved by the head of SDN 5 Rasau Jaya. The workshop starts at 09:00-ends by considering; 1) mileage. The PKM-KI team members are located in the city of Pontianak, so the distance needed is about one and a half to two hours. 2) to provide opportunities for teachers to teach first so that school is not closed and working hours are still running. 3) inform the team that the students of SDN 5 Rasau Jaya are very heterogeneous in terms of religion, culture and ethnicity. 4) introduce students

that there are PKM-KI activities in their school.

In the rundown of the first event, as an opening event that aims to introduce PKM-KI activities, the purpose and objectives of the workshop activities. The remarks from the PKM-KI team were represented by M. Ruslan who said "the purpose of the workshop is not just an obligation imposed on IAIN Pontianak campus students, more than that, PKM-KI is a forum to build relationships and collaborate." In this case, the institution represented by Juharoh, welcomed the purpose and objectives of the PKM-KI team. He said, "right now it's important to build relationships and work collaboratively to achieve what you want." The first rundown was closed with the reading of prayers by workshop participants represented by Aji Sadewo.

The main event of the workshop was in the second rundown, namely the presentation of material by the two speakers. The first material was delivered by Dr, Sahri as the first speaker. He conveyed more meters related to the world of journal writing. He said that writing today is a necessity for all people, especially for teachers to convey ideas or ideas. According to him, writing will be easier and more interesting when done together or in collaboration with others. The delivery of writing material was delivered briefly and concisely and completely within 40 minutes and continued with the delivery of the meter by the second speaker.

The second speaker, Dr. Usman skinned "religious moderation" and the need to convey it to students, including elementary school children. According to him, children of elementary school age are the main and first gateway to instill religious understandings. Because elementary school children are an imitation age who live from seeing and imitating what the villagers do, especially teachers and parents. By being given repeated understanding and good examples and examples in the school environment, it will slowly affect children's mindset and behavior. He also conveyed the importance of utilizing local wisdom in establishing interaction and maintaining harmony (Muhammad, Arief Lutfan 2024).

The workshop participants were very enthusiastic to listen to the two speakers in delivering the meter. This is evidenced by a series of questions asked by the participants to the two speakers. The first question was asked by Mr. Arif related to the assessment in the journal. After being answered straightforward and clearly by Dr. Sahri, other participants also asked questions. Several participants questioned Dr. Usman about religious moderation. Among them is "how to instill religious moderation in children, in the sign of the kutif it is very difficult to understand? What is the impact caused by beliefs other than religious moderation on children?" Dr. Usman answered by providing data related to cases caused by non-moderate parties in religion. For example, the destruction of houses of worship, the call for jihad that disturbs stability and even threatens lives. These kinds of cases start from the cultivation of wrong religious beliefs from childhood.

The rundown of the third or last event was carried out after a break from eating and dhuhur prayers. The last session was the highlight of the workshop activities. Where after the participants received the material, both based on authorship and religious moderation. Participants are asked to write a paper related to religious moderation according to their interests and talents. Partners are not required to make journals evenly, considering that partners are still not used to writing and publishing their ideas at the tip of the pen. The expected output , participants can write down what is in their mind without setting a standard form of writing. From ideas and ideas that are channeled through

writing. For the sake of it, partners are aware of individual and collective assets and later continue to work according to their interests and talents. This is reinforced by Dr. Sahri, that writing does not have to be in the form of a journal, writing starts from the easiest. And in essence, writing does not lie in a journal but an effort to write in any form.

- **Partner Participation**

Partners consisting of teachers were very enthusiastic about participating in religious moderation workshops. They realize the importance of religious moderation in their role as teachers. Because the role of teachers as a transfer of knowledge, models and inspirations for students is irreplaceable (Novita Sonia, n.d.). Teachers are the spearhead to ward off radicalism and intolerance in the school environment (Riyanto 2022). Integrating religious moderation through philosophical steps. A step that connects one discipline with another in the level of humanism values(Suprapto 2020). The enthusiasm of the partners was shown by the familiarity in receiving the PKM-KI Team from the beginning of coming to the completion of the workshop activity program. The atmosphere of familiarity was seen especially when the members of the PKI-KI team gave a game of word and applause and great applause. From the observation results, enthusiastic data of partners can be highlighted which include;

a. Shoulder to shoulder in preparing workshop program facilities by the PKM-KI team and partners such as arranging seating, installing banners, distributing stationery to consumption issues.
b. Partners did not leave the room and the workshop until the event was over.
c. Participants followed every direction from the PKM-KI team to make reflection notes during the workshop event.
d. Partners cooperate in writing tasks according to their assets (interests and expertise) related to religious moderation which is given a period of one week.

- **Results Achieved**

The understanding of some teachers related to religious moderation is still somewhat lacking. This is based on a survey where teachers lack mastery of theories related to moderation. After participating in the wordshop activity, they realized the importance of instilling religious understanding from an early age. They are also aware of the consequences of a lack of correct religious understanding. And before they were not aware of their steps, they were actually mostly in line with the concept of religious moderation and they realized after participating in a series of wrordshop activities.

The partners who attended the workshop amounted to 19 people consisting of mapel teachers and classroom teachers of SDN 5 Rasau Jaya and had filled out the attendance list or registration. The workshop process went according to what had been previously determined and was quite effective. The effectiveness of the activity can be seen from the compatibility between what has been planned and what is happening in the field(Astuti 2019). Starting from the number of participants, to Input and Output from the team and participants. Input in the form of punctuality in each rundown session and the enthusiasm of partners in participating in each session without anyone leaving the event. Workshop events are no different from students in class. Where the class will be said to be quite effective if the students can follow the lesson well and the teacher can condition the class (Yantoro 2020)

The results of the evaluation showed that the religious moderation workshop

activities showed that:

a. The workshop activities increased partners' understanding of religious moderation. Endi, a PJOK teacher, said that this activity (workshop) provided an understanding of the important role of teachers to implement religious moderation to maintain harmony. The same thing was also expressed by Kurniawati, a teacher of grade V, through workshop activities to find new things in strengthening religious moderation and socializing to students in the classroom and through journals.

b. The meter demonstrated by the speakers was considered quite complete and quite good in its presentation. The first speaker conveyed the role and importance of conveying ideas and ideas through writing, especially in the form of journals. The second speaker conveyed more the important role of teachers in building children's understanding of religion so that they are not exposed to radical ideas. Radicalism can endanger children and those around them. The consequences can be in a relatively fast or long span of time. Considering that the child's world is an imitation world, imitate and imitate what he sees and hears.

c. Workshop activities encourage partners to convey their ideas through questions and answers. Partners can question what they don't understand and what is strange in their understanding. This can be a measuring tool to find out the extent of the partner's understanding of the material presented by the two speakers.

d. Through workshop activities, it can be known the assets or potential of writing partners in conveying their ideas. This can be seen, when the PKM-KI team asks partners to write down what they feel when participating in workshop activities, new experiences gained and future plans. All partners write on one page of HVS paper in a relatively short time. From this, it can be understood that partners have assets in the form of writing and need encouragement and direction from outside parties to improve and utilize the assets they have.

e. Workshop activities can be a bridge to build relationships and collaborative learning in achieving goals. Both student-initiated workshops and initiatives from institutions. Thus, both assets owned by students and partners will be able to be channeled and increase their existing potential.

- **Findings of Service**

    With the implementation of religious moderation workshop activities, it was found that the teachers of SDN 5 Rasa Jaya are still quite weak in implementing religious moderation and scientific publications. This is due to several factors including;

a. The institution has never conducted a wordshop activity with the theme of religious moderation.

b. The majority of partners have not yet participated in seminars, workshops and similar activities related to religious moderation.

c. Partners who work in institutions outside the Ministry of Religion assume that religious moderation is the duty of religious teachers and people under the auspices of the Ministry of Religion

d. Have not established a relationship with students

e. Remote access makes it difficult for teachers to establish relationships

f. Weak passion of partners related to religious moderation themes

    Some of the above factors are some of the factors that make the role of SDN 5 Jaya

teachers weak in implementing religious moderation in teaching skills. The findings that show the weak role of religious moderation are findings that researchers can reveal. It is possible that there are other factors that the PKM-KI team has not been able to reveal, either due to limited knowledge or missed from the observations of the PKM-KI team. Partners, which consist of teachers, have good prospects to implement religious moderation and produce. This is because partners have the opportunity as well as the obligation to teach project-based(Muhali 2019). Where teachers are required to produce products from what they teach. In addition, these teachers have enough data to be written in writing. Therefore, collaborative work is one of the solutions to improve and produce scientific works that intersect with religious moderation. Thus, the professionalism of teachers will increase in playing their role and status as teachers.

Actually, partners have assets related to religious moderation. For example, teachers who live in a multi-ethnic and religious pluralist environment in their daily lives have implemented religious moderation. In the school environment, heterogeneous students require teachers to be fair in treating students. Does not discriminate against students because of differences in religion and ethnicity (Pajarianto et al. 2022). This has been included in the realm of religious moderation. Partners only need to be helped to recognize their assets. This is strengthened by the findings of observation data where when the PKM-KI team asked participants to write reflections related to workshop activities. In a relatively short time, partners can pour their experience on a piece of paper.

As a first step, reflection writing can be used as a stepping stone to produce a written work in a form according to the interests and talents of the partner. As a follow-up to the reflection writing, the PKM-KI team asked at the same time that it was a task for partners to create one or more written works in any form in accordance with their assets in the framework of religious moderation. In the future, partners can continue to conduct research for scientific publications in accordance with the directions and practices obtained from religious moderation workshop activities. This is intended to increase partners' understanding of religious moderation (Putri dan Khoiri dan Ulum 2022).

The final evaluation of PKM-KI activities in order to realize the initial goals of the activity, related to religious moderation. Partners or teachers of SDN 5 Rasau Jaya need guidance and collaboration for future progress. From the results of reflection notes from partners, the message was obtained that workshop activities and collaborative work need to be held continuously. Motivation and cooperation are needed to boost the self-potential that is still embedded.

The first phase of the activity was closed by filling out questionnaires, impressions and messages from participants and group photos. The message and impression were conveyed by a representative of the partner consisting of three people. The first was conveyed by Aji Sadewo, "participating in this workshop activities provides new knowledge related to moderation and scientific publications. This kind of activity (workshop) needs to be continued so that teachers and local communities can understand the importance of religious moderation. Secondly, Eka Nuliawan said, that "this activity (workshop) is very good to be carried out, providing new knowledge and experience. Teachers should not get tired of advising students to respect followers of other religions." And the last message was conveyed by Dian Agustina, "this workshop gives me new insights, in religious moderation I have to learn and insert it in the lesson when I teach in class."

The evaluation of activities is not only seen from the perspective of the PKM-KI team as an activity initiative but must involve other people/stakeholders. This is done to assess the success of worshop activities objectively. From the questionnaire answers, it can be seen that this activity can be said to be successful and effective. Seen from the perspective of partner satisfaction, event packaging, material presentation, atmosphere when activities and services received positive responses. Of course, besides that, there are constructive suggestions that must be considered and fixed in the next activity.

C. Conclusion

Based on the description above, conclusions can be drawn from the religious moderation workshop activities as follows; a) Teachers get information related to religious moderation in the school environment. b) partners get motivation and solutions in dealing with the problem of religious moderation. c) Partners know the assets or potentials owned by individuals or collectives with respect to religious moderation. d) Partners need guidance and collaboration to improve competence. e) the increase in students' understanding of religious moderation after participating in Wordshod.

Suggestion

From the results of the research conducted, it is suggested that activities of this type of workshop be scheduled continuously every few months, at least every year. This aims to encourage and strengthen teachers' understanding of religious moderation. In addition, similar activities can encourage teachers to collaborate with other parties to more easily achieve their goals. Collaboration does not have to be with the campus but also with institutions that can realize individual and collective dreams. The institution must facilitate all these kinds of activities. Thus, joint progress can be realized by giving birth to real works, either in the form of institutional models that apply religious mediation or in other forms.

Acknowledgments

D. Reference

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