



MODERATE TEACHER PASCA PANDEMIC COVID-19 AT MADRASAH

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Abstract

This study aims to explain the Moderate Teachers pasca Pandemic Covid-19 at Madrasah. The method in this paper is, ethnography to explain the language, culture, customs, and habits. The result of this research is; Moderate teachers always consider modification and formulating learning indicators and objectives in the moderation itself in pandemic Covid-19. Moderate teachers in formulating learning indicators and objectives, always fair, do not take sides with one or a group of students, are adjusted to conditions that are suitable for students and the school environment and facilities, are not excessive, and stay away from goals that can lead to violence.

Keywords: moderate teachers, pandemic covid-19, madrasah

Abstrak

Penelitian ini bertujuan untuk menjelaskan Guru Moderat pasca Pandemi Covid-19 di Madrasah. Metode dalam penulisan ini adalah, etnografi untuk menjelaskan bahasa, budaya, adat istiadat, dan kebiasaan. Hasil dari penelitian ini adalah; Guru moderat selalu mempertimbangkan modifikasi dan merumuskan indikator dan tujuan pembelajaran dalam moderasi itu sendiri di masa pandemi Covid-19. Guru moderat dalam merumuskan indikator dan tujuan pembelajaran, selalu adil, tidak memihak salah satu atau sekelompok siswa, disesuaikan dengan kondisi yang sesuai dengan siswa dan lingkungan serta fasilitas sekolah, tidak berlebihan, dan menjauhi tujuan yang dapat mengarah pada kekerasan

Kata Kunci: guru moderat, pandemi covid-19, madrasah

INTRODUCTION

Education is the process of transforming humans into humans based on their abilities and expertise. Learning is the process of changing one's behavior from not knowing to know now through habituation, whereas learning is an interaction between the teacher and his students, both in and out of the classroom. As a result, the learning process takes place without regard for time or space.

Education has had a phenomenal impact around the world, particularly in Indonesia, as a result of the virus (Covid-19), which has made stakeholders'. The government, in this case through the Minister of Religion, issued a circular to all stakeholders throughout Indonesia encouraging them to participate in online (virtual) learning processes. Madrasah, teachers, and learning outcomes online (virtually), where teachers' creativity and expertise are required to use and implement online-based applications.

Furthermore, parents, must keep monitoring and help guide their children in the online-based learning process to ensure that the active learning process carried out by teachers and students flows efficiently.

An unknown new human coronavirus, now termed Coronavirus disease 2019 (COVID-19), was identified in December 2019 in the Chinese city of Wuhan, (Liu, Huan, Rong, Howie, Qi, Xinye, Fu, Jinming, Huang, Hao, Cao, Lei, Shan, Linghan, Zhao, Yashuang, Li, Kang, Hao, Yanhua, Jiao, Mingli, Wu, Qunhong, & Zhang, Xue., Health and Care Journal of Chinese). The Coronavirus disease (COVID-19) pandemic and its related efforts of containment have generated a worldwide health crisis impacting all sectors of human life, Bhattacharya, Sweta, et al 2021. Covid-19 is a virus whose transmission is very fast and it is difficult to know the characteristics of people who have been infected with this virus because the incubation period is approximately 14 days, (Abdul Rahman, 2020). Almost all countries have experienced the impact of this pandemic so many countries have set lockdown statuses and other anticipations to break the chain of spreading Covid-19. As a result of this policy, many sectors were paralyzed, for example, the economic sector was paralyzed primarily by this pandemic. Apart from the impacted economic sector, education is also one of the sectors that have also experienced the direct impact of this pandemic.

Online learning is something new for Indonesian education, especially in E-Learning Madrasah that which can be used in Madrasah only. According to (O'Connor, S., & Andrews, T., 2018), online learning or blended-learning methods can improve learning outcomes; also is effective in teaching English grammar to foreign English learners. The most common form of teaching is direct information transfer from the teachers to the students. However, when conventional teaching methods are used,

students often lose interest, engage less during lessons, or miss class. Online learning creates a relaxed and enjoyable environment where students can learn anytime, anywhere, (Maruf, N., & Anjely, A. M. R., 2020).

Collaborative learning and interactions between teachers and students is a vital successful online learning. (Chuang, Y. T., 2017), reported that good collaborative between e-learning and pedagogical method helps to improve students' perceptions of classroom participation and in-class interaction. Collaborative learning in blended learning is widely used in academic fields to know the level of knowledge building and perception level on usefulness for online and mobile collaborative learning environments, (Sun, Z., Liu, R., Luo, L., Wu, M., & Shi, C., 2017).

'Islamic moderation', 'moderate Muslim' and 'moderate Islam' are highly contextualized terms as deferent regions and contexts provide different sheds of denotations. However, these particular vocabularies were generated by the media and academia in the backdrop of the Iranian revolution in 1979 to describe Muslims, Islam, and Islamists and their relationship with the West. In this context, specialists found 'Moderation' as a suitable vocab to deal with the then newly emerged situation. Since then, "it has become a catchword for journalists, scholars, policy-makers as well as politicians. For instance, Geneive Abdo, an American journalist of Middle East origin, came up with the phrase "moderate Islamists" (as opposed to "hard-liner Islamists"). Some of her fellow journalists immediately adopted it", (F, Hoveyda, 2001).

Madrasah is a classical system of Islamic school education that initially adopted certain aspects of the Dutch school system. It was introduced in the early 1900s, (Holger Daun and Reza Arjmand, 2018). The Madrasah curriculum is given 30 percent religious subjects and 70 percent

general subjects by the government. Madrasah is divided into three levels: Madrasah Ibtidaiyah (Islamic elementary school), Madrasah Tsanawiyah (Islamic Senior High School) and Madrasah Aliyah (Islamic high school). Madrasah education is expected to be National Plus a good general education based on the national curriculum plus a religious education designed to inculcate a strong understanding of religious and moral values based on the tenets of Islam. This vision echoes the debate whether Madrasahs should concentrate more on religious education while remaining poor in general education, or develop general education at the cost of poor religious education, (Rohmah, Z. & Bentley, C., 2007).

Based on the explanation above in the background about the moderate teachers in Pandemic Covid-19 at Madrasah, the researcher would like to formulate a research question; *how do the teachers implement the moderation in pasca Pandemic Covid-19 at Madrasah?* Then, the purpose of this research is, to explain the teachers implementing the moderate in Pandemic Covid-19 at Madrasah.

THEORETICAL REVIEW

In Indonesia, moderation knows as the Islamic concept and Islamic ideology. In the education level, especially in Madrasah (Islamic school), (Kementerian Agama RI, 2019), issued a decree number 184, 2019 state that in every Madrasah Ibtidaiyyah, Madrasah Tsanawiyah and Madrasah Aliyah must implement moderation in Madrasah curriculum to give the differences with others school or general school in 2020/2021 years, they are; character development, corruption education, and religious moderation development.

Furthermore, the Ministry of Religious Affair (2019)'s Decree number 184 of 2019 concerning Guidelines for Implementing Curriculum in Madrasah in CHAPTER III Development of Curriculum

Implementation in Madrasah section D concerning the Implementation of Religious Moderation Development, Character Education, and Corruption Education, consists of;

1. Every subject teacher is required to instill the value of religious moderation, strengthening character education and anti-corruption education for students;
2. Inculcating the value of religious moderation, strengthening character education, and anti-corruption education for students is a hidden curriculum in the form of habituation, culture, and empowerment in everyday life; and,
3. The implementation of religious moderation values, strengthening character education, and corruption education for students does not have contained in the lesson plan (RPP), but teachers are required to condition the classroom atmosphere and carry out habituation that allows the formation of moderate thinking in religious culture, character building, and anti-corruption culture, as well as conveying moral to students.

Instilling Islamic moderation values must be done not only through religious subjects but also in general subjects like Math, Biology, English, and so forth because students as the next generation being in charge of the survival of this nation should be early supplied with Islamic moderation values. (M. Irveanty, 2013), stated that with the existence of Islamic character values that have been integrated into every subject in school, especially in English lessons then it is expected that students can apply the values of Islamic character in daily life. Integrating the Islamic moderation value in the teaching and learning process is not hard work. The teacher can choose the teaching methods

which cover the classroom activity involving collaborative activity.

English has been the first foreign language to be learned in schools in Indonesia. Formal English language instruction was nationally launched at Senior high school. It was governed by the enactment of Law No. 21/2016 on standardized content, specifying that English is one of the compulsory subjects in junior and senior high schools, (Minister of Education and Culture RI, 2016). The aim of English language learning at the Senior high school level is to help students attain a functional communication level. Students are expected to master the four skills of English: listening, speaking, reading, and writing. Such skills are integrated into the English teaching-learning process. As for the importance of English, it is taught to be used only in a formal school, but also in an informal school. Unfortunately, while English has been promoted as a compulsory lesson in Indonesia, the reality shows that the development of English teaching in formal educational institutions in Indonesia, even at the school level, has not changed significantly. Some studies show that many factors influence English learning; the teaching method is one of the factors, (Agudo, J. de D. M., 2017).

In the Indonesian context, students need to consider learning English to accomplish the education curriculum requirement, and to attain promotional or professional development at work. But instead of learning English for such purposes, students should learn English based on their needs to learn English, (M. Lamb, 2004). This is because having a specific English will guarantee to find a job in the future time, (V. K. Bhatia, 2016). Therefore, preparing students for active learners and engagement through the practice of developing critical thinking skills should be considered. For the educational system, individuals who are actively engaged in society make appropriate choices that will result in the

improvement of their conditions and those of other communities. Such international events usually bring together people from different linguistic and socio-cultural backgrounds with the result that a common language of communication is frequently adopted more often than not this lingua franca is English, (P. Rogerson-Revell, 2007). For example, this implies the development of particular skills in English, which include the ability to think critically and to read between the lines. As (L. Cammarata, 2010), said that the ability to ask questions about meanings rather than to simply acknowledge given the truths and the capability to question one's interpretation of reality.

The teaching of English as a foreign language nowadays still becomes an important discussion among English language practitioners, especially in an effort to create an effective process of English language teaching, (Mahmud, M., & Nur, S., 2018). Studies had been conducted in order to know the effectiveness of teachers' and students' roles in the class, (L. S. Keiler, 2018). Gender issues in relation to English language teaching, have also been investigated recently, (Amerian, M., & Esmaili, F., 2015). Many other studies had revealed the complicated problems faced by English learners in learning English, (S. D. Krashen, 2003)& (Tesol Writing Team, 2018). Furthermore, the success of English language teaching is still a major issue in the educational system in the world, (Mahmud, M., 2019). The need to achieve good English proficiency, therefore, becomes a high priority. However, in some countries, studies proved that there are still many problems encountered in the English language teaching process. (M. Maros, T. K. Hua&K. Salehuddin, 2017), study in Malaysia, for example, proved the difficulties faced by the students in using correct English grammar. Another example of a study in Columbia, (D. A. L. Vásquez,

2008), proved that there are so many types of errors made by the students in their writing composition.

(Gilly Salmon, 2000), about E-Moderating: The key to teaching and learning online. The results show that E-Moderating lays out a useful model for leading intellectually engaging, highly interactive, and effective online courses.

(Ridwan Yulianto, 2020), about Implementation of Madrasah Culture in Building Attitude Religious Moderation. The results show that implementation of religious moderation through madrasah culture is embodied in 4 values. Among these values is 1) tawasuth, 2) Tawazun, 3) I'tidal 4) Tasamuh.

(Samsul. A. R, 2020), The Role of Religious Teachers in Instilling Religious Moderation. The results show that the Role of Religious teachers in instilling religious moderation in educational institutions is very important because the teacher has an important role to provide a broad understanding and understanding of Islam that is *Rahmatan Lil Alamin* who can appreciate differences.

(Ulfatul Husna, 2020), Religious Moderation in SMA Negeri 1 Krembung (Islamic education approach faces the challenges of extremism). The results show that the religious moderation design at SMAN 1 Krembung, using persuasion and preventive approaches, was able to reduce the fluctuation of extremism. Studied about Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools. The results found that Conserving moderation of religion at school can habituating students to uphold justice by respecting and respecting the opinions and choices of others and balancing humanity and divinity.

RESEARCH METHOD

This study employed an ethnographic research design. Ethnography is the study of cultural patterns and perspectives of

participants in their natural setting. Ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture-sharing group's shared patterns of behaviors, beliefs, and language that develop over time.

According to (Curry LA, Nembhard IM, Bradley EH, 2009), Ethnography is a form of field research that seeks to learn the culture of a particular setting or environment.

RESULTS AND DISCUSSION

While taking research discussions and sharing with teachers about moderation in teaching and learning, the teachers are enthusiastic about the researcher's explanation. Some of them give questions on how to implement moderation in teaching and learning. The researcher explains the implementation of moderate itself in teaching and learning, moderation means is how to keep the middle, justice, balance, and tolerance of teachers while teaching and learning, try to understand the student's ability and their capacity in receiving materials had explained by the teachers in teaching and learning processes, not only that but also researcher said that is the same with free learning (*Merdeka Belajar*).

Moderate teachers is that teachers use to align professional judgements about student achievement. When undertaking moderation, teachers engage in professional conversations and calibrate their judgements by selecting and reviewing a sample of student work or other student data. The moderation process enables teachers to develop a shared understanding of curriculum and student achievement and enhances fairness and consistency in teacher judgements.

In pandemic Covid-19, the moderate teachers must be create to used, method, media and model to deliver the materials that has been put it the Lesson Plan.

Because, the moderate teachers must be able to understand the ability of students in the particularly.

In formulating learning indicators and objectives, teachers are always fair, do not take sides with one or a group of students, are adjusted to conditions that are suitable for students and the school environment and facilities, are not excessive, and stay away from goals that can lead to violence.

A teaching plan for the moderate teachers must be prepared by the teachers because the plan is the content of the teaching materials that the teachers will deliver in the teaching and learning process, the Teaching plan is also a description of the process or procedure for presenting the material.

Based on the result above about Moderate the teachers' pandemic covid-19 at Madrasah. There are many thing that happened in Madrasah, therefore, the discussion of Moderate Teacher in Pandemic Covid-19 at Madrasah focus on the three (3) indicators of Moderate teachers, namely;

1. **Tolerance (*Tasamuh*)**; If in the learning process, where the teacher asks and allows students to answer, then as a teacher tries to understand and correct answers to students, but before straightening these answers, the teacher also provides opportunities for other students to answer and improve what his friend said earlier. Furthermore, as a teacher, we must try to understand the diversity of characters, abilities, and competencies of these students, because each student has different literacy skills in answering and conveying their ideas. "Recognizing and respecting differences, both in religious aspects and various other aspects of life".
2. **Fairness (*I'tidal*)**; meanwhile, if in the learning process, a teacher must give equal rights to every student to express opinions and assessments. Because, most teachers in the field only side with

active and intelligent students, while in the assessment, teachers also have elements of closeness and kinship. In addition, teachers must provide equal opportunities for all students to share their opinions, so that the differences and diversity are used as material and input for Madrasah to innovate and change, both in delivering learning material and in providing assessment. As a teacher, we must always try to understand the religious abilities and intelligence of students based on the characteristics of thinking, language, the environment in which they live, and the local wisdom that each student has.

3. **Balancing (*Tawazun*)**; in implementing the concept of balance in teaching and learning, the teacher must consider students' abilities. Because, in the concept of moderation there are two extremes, namely; left extreme and right extreme, where the left extreme and right extreme are the students who are fanatical about the material presented and there are also students who think the learning material is just mediocre content. Furthermore, as a teacher, he or she must be able to put the position of him or herself in the middle path (mainstreaming) or position himself in the midst of all of the students to balance maintain among all of the students who have different abilities.

CONCLUSION

Moderate teachers must consider modification in formulating learning indicators and objectives in the moderation itself in pandemic Covid-19. Moderate teachers in formulating learning indicators and objectives, always fair, do not take sides with one or a group of students, are adjusted to conditions that are suitable for students and the school environment and facilities, are not excessive and stay away from goals that can lead to violence.

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