

# Strengthening Management of Religious Moderation Education Hidden Curriculum In Pancasila Village (Case Study in Gaprang Village, Blitar District, East Java Province, Indonesia)

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**Abstract:** Religious moderation is a perspective in building harmony in a multicultural Indonesian society. Cultural diversity in Indonesia is God's destiny that contains a potential. The potential to get to know each other, work together, and complement each other in a framework of pluralistic harmony. However, this multiculturalism can be a threat if not managed properly. Therefore, it is necessary to provide education to the community about the values of religious moderation through a hidden curriculum. This study uses a qualitative phenomenological naturalistic approach. The goal is to understand and interpret in-depth behavioral interactions about the management of religious moderation education based on the hidden curriculum in the Pancasila village of Gaprang, Blitar. The results of the study show that the management of strengthening religious moderation education is *hidden curriculum* through; 1) implicit messages in the village cleaning ritual (*baritan*, cultural procession, and *nyadran*). 2) unspoken messages of taking *jaman* water from various sources in Gaprang village, joint prayers, and UMKM. 3) Building cultural ties and community organizational structures is marked by the construction of the *masgapur gate*, an acronym for mosque, church, and temple.

**Keyword:** Reinforcement Management, Moderation Education, Hidden Curriculum

## 1. Introduction

Education will continue to develop and be in line with social dynamics in society. The development of society demands the fulfillment of a better or quality life. This development has a domino effect on social problems. Social problems will be more complex if there is cultural plurality in society. Plurality which includes; language, culture, and religion becomes a double potential (positive and negative). Differences can be potentially positive if the community's knowledge literacy is strong in responding to differences. But it will be potentially negative if the community has low literacy towards plurality or cultural diversity. Therefore, education is required to always be relevant to the social dynamics that develop in society.

The plurality of society in Indonesia is God's destiny. Destiny means a level or measure that is relevant and in accordance with the characteristics of the recipient of the destiny,

namely the Indonesian nation. The existence of plurality requires this nation to continue learning, binding differences to maintain the integrity of the nation as a harmonious harmony of diverse life. The variety of tribes, languages, cultures, and religions needs to be

managed properly. One formula for maintaining this diversity is moderation. Dinar Bela Ayu Naj'mal and Syamsul Bakri [1] provide information in their research, that religious moderation education and strengthening of national insight are carried out in formal, non-formal, and informal educational institutions. Each type of educational institution has its own character and advantages in increasing the understanding of religious moderation and national insight. The research above, religious moderation education and strengthening of informal national insight emphasizes family parenting and the taklim assembly held by the community.

Another relevant study, namely religious moderation: analysis of policies and strengthening strategies at the Ministry of Religious Affairs of the Republic of Indonesia by Rofiqi et al. [2] This study found that the strategy for strengthening religious moderation is to form religious moderation houses at state Islamic universities in Indonesia. Religious moderation houses at universities become a medium for voicing commitments to religious moderation from the results of studies, research, publications, and community assistance. Moderation houses become centers of study on religious pluralism. The results of the study become material for voicing commitments to religious moderation in the campus environment and surrounding educational institutions. This strategy certainly needs to be expanded through dissemination of research results among marginalized communities.

Meanwhile, research conducted by Casram [3] informs that tolerance in a multicultural society is important. Efforts to create an attitude of proportional religious tolerance in a plural society require the development of an *epoché attitude* in theology. *Epoché* is a premise for eliminating unsympathetic attitudes, anger, and hatred or understanding that is motivated by interests towards other cultures. An *epoché attitude* will help present a true attitude of tolerance in a multicultural society. Without an *epoché attitude*, tolerance is only *lip service*, although religious tolerance can be done, there is a tendency to deny religious teachings and replace them with general and secular human values. Thus, tolerance becomes a dimension for building harmony in a multicultural society.

The research presentation above focuses more on strengthening religious moderation formally. This formality is evident in the strategies used, namely through family parenting channels, religious study groups, moderation houses, and a deep understanding of the philosophy of *epoché*. So, in the research on the Management of Strengthening Religious Moderation Education Hidden Curriculum in Pancasila Village (Case Study in Gaprang Village, Blitar District, East Java Province, Indonesia) will find approaches to strengthening moderation education through a hidden curriculum basis through local culture. This approach model will have more potential to produce meaningfulness in understanding the values of moderation to create harmony in a multicultural society.

This study will attempt to present efforts to foster an attitude of tolerance in a multicultural society. The issue of the spread of extreme attitudes towards religious

differences in society is increasingly growing. Religious differences become fuel in increasing conflict in society. Although the root of the problem of conflict is religious issues, it seems to be a very delicious seasoning when a conflict occurs, religion is used as a secondary media to worsen the conflict situation. This study uses a descriptive qualitative method. Data collection techniques are carried out by observation, interviews, and documentation. The purpose of the study is to explore in depth the management pattern of strengthening religious moderation education based on the hidden curriculum in the Pancasila village of Blitar, East Java, Indonesia.

## 2. Method

This study uses a qualitative phenomenological naturalistic approach. Phenomenological is the researcher's effort to describe the natural conditions in the field (Pancasila village) without being bound by historical conditions and causal relationships that can be explained by scientists, historians, and sociologists. [4] From the natural conditions of Pancasila village, researchers conducted observations, documentation, and interviews to explore data on the design of strengthening religious moderation based on hidden curriculum.

The observation data collection technique uses tools such as audio and video recordings to help obtain accurate data. While the documentation technique is carried out to obtain data on activities to strengthen cultural-based religious moderation education. All forms of local wisdom activities in Pancasila village become data in the form of documentation that will help researchers in revealing the hidden curriculum design of religious moderation education. While interviews were conducted with key informants who were behind the formation of the Pancasila village, namely religious leaders, community leaders, and policy makers of the Gaprang village government in Blitar Regency.

Phenomena are realisations that appear in Pancasila village, there is no curtain or barrier between the researcher and the object of research in Pancasila village. Brouwer (1984) is more explicit in providing information, that the phenomenon is not an object outside of us, not an object outside of humans, and apart from humans. It is an activity. Phenomenological activities in Pancasila village become material in strengthening religious moderation by using a hidden curriculum approach.

## 3. Results and Discussion

### 3.1. *Implicit Message Approach*

Efforts to provide an understanding of the values of tolerance to create a harmonious life in the Gaprang village community by utilizing universal spiritual truths. Observations made by researchers show a process of interfaith joint prayer. [5] The process of joint prayer rituals provides implicit learning to residents, that each religion provides teachings related to universal truths. The universal truth contained in the joint prayer ritual, namely each religion has the same hope in the form of a peaceful life, mutual respect, and tranquility. Relevant to the theory of *hidden curriculum*, namely *the hidden curriculum*

does not appear specifically on the surface but has an influence on the implementation of the curriculum which has an impact on the behavior, beliefs, skills, experiences, and knowledge of individuals. [6] The values, behaviors, and norms implied in religious rituals provide learning to residents to live in harmony even though they have different beliefs. Different religious beliefs are not a barrier to living together in a community group. This is proven by carrying out religious activities of interfaith joint prayer.

Relevant to the explanation above, that the purpose of religious moderation is to instill substantive, essential norms, and culminate in the mission of prioritizing noble human values. [7] The essence of religion includes prioritizing noble human values. These noble values are in the form of living in peace between fellow human beings even though they have different beliefs. This is reflected in the momentum of joint prayer at the celebration of Indonesia's Independence Day. This moving momentum is used to reflect and ask God to always remember the services of the heroes who fought to free the Indonesian nation. The martyrs of the fighters who died on the battlefield do not need material deliveries, but prayers. Joint prayers across religions reflect the fighters who died on the battlefield who are quite varied. The martyrs who died on the battlefield defending independence have different religious beliefs. Thus, the process of joint prayer across religions reflects unity and oneness to fill independence that is positive and productive.

### **3.2. Tacit Message Approach**

The approach of providing an unspoken message is part of religious moderation education based on the hidden curriculum. The discovery of the village cleaning ritual process in the form of *baritan*, cultural procession, *nyadran*, and statue washing. [8] The village cleaning ritual provides a deep moral message to the community. The message is to eliminate all dirt and turbidity in the village for a year that has passed. Therefore, the village cleaning process is carried out once a year. During this period, of course, during the social relations of the community, there are mistakes, both intentional and unintentional. Therefore, the village cleaning becomes a ritual to cleanse dirt and turbidity by producing animalistic or demonic traits symbolized by *baritan*.

*Baritan* is an acronym for the Javanese *mbubarke peri lan setan*, which means to disperse fairies and demons. Fairies and demons are interpreted as spirits who like to tempt humans to do bad things. So, the *baritan process* contains an unspoken message in the form of eliminating the lust for anger in humans. These symbols are enough to provide a deep message to the community members who live together in different beliefs. The village cleansing ritual process will eliminate existing differences to melt together to eliminate the lust for anger. The hope is that in the following year it will be clean from the nature of anger. Then there will be harmony of togetherness in a multicultural society. BF Skinner in Hasan Mustafa [9] put forward the theory of *operant condition*. Its relevance is that every behavior that operates in a certain environment will result in changes in that environment. *operant behavior* in religious moderation education, namely the *baritan village cleansing ritual*. While *reinforcement* is a process that is caused or changes that occur in the environment to strengthen cleansing oneself from anger behavior in the future. Thus, every ritual behavior of village cleanliness will have an

impact on the cleanliness of individuals from the nature of anger and wrath. Positive *reinforcement* in the customary ritual of village cleanliness will continue to develop from generation to generation by the community as a glue for the unity and integrity of the community. The unity and integrity of the community will be realized if the lust of anger and wrath in the soul of everyone is cleansed.

### 3.3. *Building Cultural Bonds and Community Organizational Structures*

One of the elements in the *hidden* curriculum is building cultural ties and organizational structures in society. The form of these cultural ties is immortalized in the *masgapur monument*. *Masgapur* is an acronym for mosque, church, and temple. The three houses of worship in the village are united in the form of a gate or large door entering the village altar. Monumental, meaningful, and profound and contains a message of diversity.

Lue and Riyanto in Ganes Harpendya [10] provide an overview of the pattern of peace education in a multicultural context. There are four elements, namely culture, communication, social interaction, and technological development. Social interaction that is woven into the construction of the gate monument becomes the instillation of the values of community unity. The gate *masgapur* which is an acronym for mosque, church, and temple becomes a symbol of unifying society that is not written but operative. Every citizen who passes by will know the name *masgapur*, which seems to convey a message of harmony between followers of Islam (mosque), Christianity (church), and life (temple). Monumental symbols are needed to convey an eternal message to every individual to continue to live in harmony.

## 4. Conclusion

The management pattern for strengthening religious moderation education based on the hidden curriculum in the Pancasila village of Blitar, East Java, Indonesia is carried out by; 1) implicit messages in the village cleaning ritual (baritan, cultural procession, and nyadran). 2) unspoken messages of taking water from various sources in Gaprang village, joint prayers, and UMKM. 3) Building cultural ties and community organizational structures is marked by the construction of the *masgapur gate*, an acronym for mosque, church, and temple.

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