Enculturation of Religious Moderation in the Transfiguration of Student as Character Education

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Abstract:

Community service is one of the main tasks of higher education in implementing knowledge regarding environmental and social potential. Islamic Zainul Hasan Genggongof University hasa service program with the theme of religious moderation. It is an effort to elaborate social and religious enculturation based on empirical and rational scientific references. This method of implementing community service refers to the asset-based community development (ABCD) approach. This approach refers to a direct analysis of environmental and social potential in service area communities. Adjusting potential and mapping assets with the theme of religious moderation is considered appropriate for the millennial student generation. This millennial generation is equipped with knowledge, given training and given direction on religious moderation among the younger generation as a Brand Ambassador of Religious Moderation. This theme and implementation was implemented at Hayatul Islam High School, Roto Village, Krucil District, Probolinggo Regency Indonesia.

Keywords: *asset-based community development, religious moderation, brand ambassador*

INTRODUCTION

Education is a basic human need, both in formal and non-formal forms by sustainable recondition of student (Adibah, I. Z., *et all*, 2023). Current educational output is faced with the diversity of social attitudes and cultures that exist in society, ranging from economic inequality, the crisis of promiscuity, to the dynamics of changes in student character as a result of excessive use of gadgets or technology. The educational maturity that has been formed in an educational institution is also alienated by contemporary lifestyles.

Cultivating and strengthening student character is the focus of ideas in every element of society, from the government, to small-scale communities in villages. This principle of character strengthening has actually been embedded in the education curriculum since the beginning of this country's founding. However, the strengthening is still limited by classical methods that do not pay attention to the object of direction and the media approach. Strategies for strengthening the character of elements of society include community service programs

The Community Service Program (PKM) or more commonly known as Real Work Lectures (KKN) is the main function of higher education as part of the implementation of the Tri Dharma of Higher Education, namely education, research and community services.). Community service has always been a priority for higher

education institutions in the surrounding area in order to apply and integrate theoretical knowledge into applied benefits in society.

IslamicZainul Hasan University (UNZAH) Genggong is a private university that is quite serious in realizing the dharma of this university. This university is located in Probolinggo Regency, precisely on Jalan Raya Panglima Sudirman No. 360 Semampir, Kraksaan District, Probolinggo Regency, East Java. UNZAH on various occasions always actively participates in organizing and participating in applied science-based social activities. Among these is Community Service in the form of Real Work Lectures (KKN).

This Community Service Program is held regularly every year. And for the 2023/2024 academic year, the topic of Community Service is "Religious Moderation". In implementing this topic, UNZAH has determined that all PKM students are divided into several service points in Probolinggo Regency. Probolinggo Regency consists of 24 sub-districts with 5 sub-districts and 325 villages. One of the service points that requires the application of the benefits of knowledge is Roto village, Krucil sub-district.

This village is located in the southern central axis of the Probolinggo Regency area with an area of 14.81 km² and lives with 5,125 people. This village has its own uniqueness in terms of assets and development. However, the potential utilization of these assets is still very limited in supporting village progress and development. For this reason, the PKM team that has been appointed then adjusts it based on the PKM topic, namely Religious Moderation.

An active role in sustaining the understanding of religious moderation in society is the implementation and transformation of knowledge by the younger generation. Today's young generation has been transformed into social media and is an active user of gadgets. So that quite a few of the younger generation are dictated by the development of existing information. In this condition, the role of the younger generation's continuity at the point of service is very important, where standards of understanding and thinking must be properly embedded and appropriate to religious moderation.

The young generation at the school level selected were students of Hayatul Islam High School in Roto Village, Krucil District, Probolinggo Regency. The concept of empowering community assets that has been studied is represented through the development of the "Brand Ambassador for Religious Moderation in Roto Village" strategy with the hope that it can become a beacon of information and disseminate ideas and concepts of religious moderation in a structured, massive and continuous manner.

RESEARCH METHODS

This research methodology adapts to the type of community service research, where the basis of the approach is referring to *asset-based community development.* The development of environmental and social quality of the community starts from mapping community assets. These assets can be increased in efficiency and effectiveness in optimizing the improvement of environmental quality and natural and social resources of the community.

This community service research carried out by Zainul Hasan Genggong Islamic University has a focus goal, namely research, education and community development based on religious moderation or the like. This community development assistance area was carried out in Roto Village, Krucil District, Probolinggo Regency.

Asset mapping and determination of treatment used through interviews, direct analysis, and directed assistance on assisted objects. The research produced an output in the form of a Brand Ambassador for Religious Moderation at SMA Hayatul Islam Desa Roto KrucilProbolinggo. The Brand Ambassador is determined through the stages of selection, audition to determination. The technique used in the study was focus group discussion in determining focus assistance. After going through a directed mentoring process, the dedication shifted to focus on providing direction and compiling digital content to be used as a medium for socializing religious moderation in the digital younger generation.

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Asset mapping and determining the treatment used through interviews, direct analysis, and targeted assistance on the assisted objects. The research produced an output in the form of a Religious Moderation Brand Ambassador at Hayatul Islam High School, Roto Krucil Village, Probolinggo. The Brand Ambassador is determined through the stages of selection, audition and appointment. The technique used in the research is focus group discussion in determining the focus of assistance. After going through a targeted assistance process, the community service shifted its focus to providing direction and compiling digital content to serve as a medium for socializing religious moderation among the digital younger generation.This community service based on religious moderation was carried out on January 20 – February 20 2024. In implementing this service program, the assisted team has carried out a draft activity roadmap with several stages, namely the inculturation stage, area exploration stage, appreciative discovery stage and community mapping, determining the scale priority, appreciative discovery, define action stage and activity reflection stage.

These stages are part of the ABCD (asset-based community development) approach. This method is used as a community development technique and step based on needs and adapted to environmental resources and potential (Alison Mathie&Gord Cunningham: 2010). In implementing the stages above, it has been found that the community asset as the subject of assistance that makes it possible to carry out the theme of community service is the educational environment, in this

case the school. Nevertheless, community service as another support is strengthening social connections with the surrounding community, such as routine religious activities in the community in the form of *tahlilan*, *yasinan*,*isrami'raj* commemorations, and mutual cooperation activities in the form of cleaning the village environment, and participating in non-formal education in the form of teaching basic knowledge of the Koran at the *Baitur-Rahim* mosque. Social activities as support for community service are also considered important in strengthening the communication of the service team in the community. Specifically, community service with the theme of religious moderation prioritizes the selection and assistance of brand ambassadors for religious moderation.

RESULTS AND DISCUSSION

Religious moderation is starting to grow in the philosophical scientific environment as an answer to elaborating religious understanding with social practice. This idea of religious moderation has been effective in developing in the educational environment, especially in the Islamic boarding school environment. The traditional Islamic boarding school system can be considered very effective in transmitting cultural values and fostering religious understanding among pupils or students(A. Amiruddin& R Rifal: 2019).

The inculturation of religious moderation values referred to in this research is analyzing the strategies and efforts made by schools in cultivating religious moderation values that can be integrated into various cultures found in the internal and external environment of the school to form individuals who tolerate each other with various kinds of racial differences, ethnicity, religion and culture (Febbrianti, T., Sari, A. A., Raharjo, B. S., &Mumtahana, L., 2022).

The millennial generation is a generation of social media users, both for personal, group, economic, existence and even information search purposes. Of course, millennial teenagers are millennial teenagers who are very familiar with internet technology, where cellphones with an Android system offer features and applications that make it easy for millennial teenagers to access the information they want. Unfortunately, sometimes millennial teenagers don't filter or refine all the information that appears on their smartphone homepage, so they assume that what appears on the Facebook and WhatsApp homepages is considered correct information. This is what causes millennial teenagers to get caught up in fake news.

Social media is a communication medium that is capable of creating simultaneity, in the sense of a relatively large number of audiences together at the same time paying attention to the message communicated through the media, for example newspapers, radio, television broadcasts. Social media can also be referred to as online media where users can easily participate, share and create content including blogs, social networks, wikis, forums and virtual worlds. Blogs and social networks are perhaps the most common forms of social media used by society today (Nur Ainiyah, 2018).

Character education when linked to the environment can be interpreted as a system of instilling character values in environmental residents which includes components of knowledge, awareness or willingness and action to implement these values, both towards God, oneself, the environment and nationality. Character

education in the family environment is very necessary, especially for the millennial generation because of the various challenges faced as a result of developments in information technology. Character education for the current millennial generation can be done by learning from character education in the past or character education that has been implemented in Indonesia from time to time until the current era of reform. (Amaludin, 2023).

Character is composed of three interrelated parts, namely: moral knowledge, moral feeling, and moral behaviour. Good character consists of knowledge of goodness (knowing the good), desire for goodness, and doing. In this case, it requires habituation in thinking (habits of the mind), and habituation in action (habits of the heart), and habituation in action (habit of the action). (Zubaedi, 2011).

The decline in character faced by schools and society along with the influx of global cultural values, such as the presence of the cultural values of the millennial generation (the generation that uses information technology as a way of life) which is triggered by the development of information technology, will certainly influence aspects of school education and individual life. in the family, both positive and negative. This lifestyle habit is characterized by a high need for increasingly sophisticated technology, a need for gadgets that seems inseparable from daily habits. Character development places education as one of the basic strategies for building national character, which in its implementation must be carried out coherently with several strategies that include socialization or awareness, empowerment, acculturation and cooperation of all components of the nation(Syaiful Anwar &Agus Salim, 2018).

An effective character education model is a model that uses a comprehensive approach. Character education is integrated into various fields of study. The methods and strategies used vary as much as possible, including cultivation (versus indoctrination), role modelling, value facilitation, and soft skills development (including critical thinking, creativity, effective communication, and being able to solve problems). All school members (school leaders, teachers, students, administrative staff, even school guards and school shop managers) and parents and community leaders need to work collaboratively in implementing character education programs. Place for implementing character education both in the classroom and outside the classroom in various activities, including activities at home and in the community environment involving parent participation (Abshari, Sesanti, &Rahayu, 2021).

Character education is all efforts made by educators to influence students. Educators as facilitators of the formation of students' character and efforts to facilitate this can take the form of: exemplary behaviour of educators, the way educators speak and deliver material, the way educators tolerate and so on. This development will result in changes to life, especially affecting the characters that have been embedded since birth, of course the good characters that are inherent in each individual(UnwanulHubbi, et all, 2020).

Education in the family is able to foster an open attitude and respect for children towards other children. This is recognized by educators, both in formal and non-formal educational institutions. Apart from family, religious leaders and

community leaders also have an important role in instilling multicultural values in building a harmonious society (Ahmad Hanif Fahruddin, 2021).

Efforts to build character in accordance with national culture are certainly not only carried out at school through a series of teaching and learning activities both through subjects and a series of self-development activities carried out in class and outside school. Habits (habituation) in life, such as: religious, honest, disciplined, tolerant, hard work, love of peace, responsibility, and other positive characters (DwiNoviani, 2023).

From the various points of view stated above, character education can be defined as basic education that teaches good values and behaviour, which aims to create people who are virtuous, have noble character, are knowledgeable, have good manners, speak good words, are tolerant, honest, fair, and responsible as provisions for living life in this world and in the afterlife (AfifahNurazizah, et all, 2022).

In implementing the planned program, several technical stages are required, namely initial communication and socialization of the program at the point of assistance, selecting potential brand ambassadors, providing religious moderation material gradually and regularly, auditions for selecting religious moderation brand ambassadors, determining brand ambassadors and social media content.

CONCLUSION

The idea of religious moderation in community service originates from the chaotic personalities of the millennial generation. It is hoped that this moderate perspective can give rise to thoughts and attitudes towards life that are resilient to changes in social character. Among the efforts to develop the character of millennial students to face the challenges of the times is by providing knowledge and the influence of social media content. In this case, asset mapping in villages has several potentials, but the priority of potential assets that are expected to become the axis of information and communication in a sustainable manner is through educated generations in educational institutions. The target of mentoring this educated generation is contained in social media in the form of content that strengthens ideas and concepts of religious moderation that can be accepted by the wider community, especially the next generation of millennial youth. The ABCD to CCD approach is applied to achieve community service program achievement targets. Next, it is hoped that the brand ambassador that has been formed can run sustainably not only as a social media page with the theme of religious moderation, but also to develop the potential of other villages. And the hope is that it will also be accompanied on an ongoing basis.

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