

Encounter of Hybrid Learning: Design in Religious Moderation Learning

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ABSTRACT

The parties in Indonesia are increasingly aware that exclusivity harms diversity, a breakthrough is needed that can bridge differences, especially in senior high school (SMA) in North Tapanuli Regency. Efforts have been made for this, for example with the encounter learning method for learning religious moderation, but this method cannot always be implemented due to various factors so that the results are not very effective, especially in developing the value of religious moderation among students. To obtain representative research data, this study uses the Research and Development (R & D) method. The purpose of this research is to produce a learning design of Encounter of Hybrid Learning that can be applied in a senior high school environment. From this study, it was found that the learning design of Encounter of Hybrid Learning was able to overcome the inhibiting factors that could not be answered in the learning encounter method but was able to foster the value of religious moderation among students.

Keywords: educational design, encounter learning, religion modernisation, senior high school education

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I. INTRODUCTION

Religious Moderation in a Christian Perspective

In the Old Testament, if you look closely, there has been a shift in Israel's perspective regarding association with foreign nations. In old texts, for example in the Yahwist text (10th BC), there is a national hegemony that influences the writing of the text so that it seems as if the distance from other nations must still be built. However, it is undeniable that there were also several attempts at embracing the court of David to restore relations between tribes or nations that had tensions (for example, the protection of Cain as a symbol of the Kenites, Genesis 4). In the books of the prophets, indeed some prophets

asked firmly not to compromise with other nations of course apart from the political considerations of the prohibition it was also related to the consideration of keeping Israel from being influenced by the surrounding worship practices. It's just that the prophets also emphasized carrying out social justice that must be applied to everyone, no matter what nationality, beyond religious rituals (Sipahutar 2021). In the Babylonian exile and sometime after the exile (6th - 4th BC), the dividing line with other nations was further strengthened to sharpen the identity of Israel which was being threatened at that time (the books of Ezra and Nehemiah). But there is a uniqueness in the younger texts, it seems that Israel began to realize

the importance of associating with the surrounding nations (eg. the books of Jonah and Esther). Israel began to feel uncomfortable with the exclusivism it maintained so far. Thus, although moderation is not explicitly stated in the Old Testament, it seems that civilization towards that direction has already begun to be built.

In the New Testament, the idea of moderation was established by Jesus himself. The Great Law of loving God and neighbor (Matthew 22) is the basis for believers to be able to live side by side with others. The commandment to the disciples to be salt and light of the world (Matthew 5) also gives a signal that every believer must be a channel of blessing to anyone in the world, penetrating any walls including religion. In the book of John 4, Jesus wants to have a conversation with a Samaritan woman, something that is very taboo in religious law. But Jesus did not fall into religious fanaticism, he got out of the confines of conservative thought and dogma to knit a moderate civilization.

The Significance of Religious Moderation in Indonesia

In Indonesia, two poles always have tension about religious attitudes, the first is what is called conservative and the second is liberal. Conservatism in Indonesia tends to radically reject changes in religious life, especially changes that are thought to be due to the influence of western culture. This attitude is increasingly crystallized in the ethical thinking of fundamentalism which acts on the belief of revelation. In this regard, Mu'arif said that the

groups in this area depend on fate and destiny, a static, cosmic life that is undisturbed (Mu'arif 2008, 70–71). While the liberal attitude is the opposite of conservatism which emphasizes full freedom of individual rights, responsiveness to change, and openness to self-development (Subagja 2010, 50). Each person has personal absolutes for self-direction and life development.

The two religious attitudes certainly gave birth to their respective radicalism, namely fanaticism. For this reason, a middle ground is needed that can bridge the potential clash between the two religious attitudes mentioned above: religious moderation. The Ministry of Religion defines religious moderation as an attitude to life, behavior, a paradigm that takes a middle position, is fair, not religiously extreme (Kemenag 2019, 17). The middle position is not an ambiguous attitude towards the truth, but full awareness of the diversity of creation, including religion and religious life.

The significance of religious moderation in Indonesia must get a strategic space. Indonesia is *Bhinneka Tunggal Ika*. The necessity of pluralism since the founding of the Republic is believed to be the wealth of the nation. Hundreds of tribes and cultures inhabit the archipelago. Thousands of islands and vast territories are a gift that cannot be denied. In the context of religion, there are hundreds of religions or ancestral beliefs that coexist in Indonesia.

However, the previously mentioned pluralism which is the nation's wealth can of course also be a threat to integrity. Each group may put forward a truth claim which is believed

to have an absolute dimension. It is this kind of potential that is very important to anticipate early on, not only in the realm of dialogue between religious leaders but also in formal and informal education for children and adolescents. Moderation is not only limited to ideas or ideas but is carried out together by religious adherents in Indonesia (Kawangung 2019, 166). That is why it is necessary to mainstream a moderation program that involves all parties with measurable instruments and steps.

Regarding the religious moderation program, including in the world of education, in this case in the senior high school (SMA) environment, the Indonesian Ministry of Religion has provided four indicators of religious moderation that will be used, namely: national commitment; tolerance; anti-violence; and accommodating to local culture (Kemenag 2019, 43). These four indicators can be used to identify how strong a person's religious moderation is in Indonesia, and how much vulnerability they have. These vulnerabilities need to be identified appropriate steps to strengthen religious moderation.

Encounter Learning and Learning Technology

In the world of education, teachers must be able to take advantage of the great developments of information and communication technology that are happening today. Through this technological development, teachers also open up great opportunities to involve students in research to develop collaborative knowledge

(Breen, 1999) and learning through multimedia (Horvath & Lodge, 2015; Srensen, 2015).

In school learning, particularly at the senior high school (SMA) level in Indonesia, research shows that student exclusivity is a major problem, especially in districts far from the provincial capital. This is due to the dominance of students who always study with friends who have the same background as ethnicity, religion, race, or class (Kemenag 2019).

II. METHODS

The method used in this study is the Research and Development (R & D) method by taking several samples at the same senior high school (SMA) in North Tapanuli Regency by distributing research questionnaires containing questions about religious moderation, both in school and in student life. Next is to design learning in a hybrid encounter learning method based on the data obtained. This study will present a method for organizing and contextualizing learning encounters that involve students better so that they can understand and have an attitude of religious moderation.

III. DISCUSSION

Learning Design

Learning design is a process of planning, decision making, strategy, and creativity in facilitating student learning (Laurillard et al., 2013) while learning planning considers institutional constraints such as scheduling, mode (face-to-face, online, hybrid), class size, and students' socio-cultural background. In the

learning design process, students are at the center of the process and learning activities are designed to deconstruct concepts and make the relationships between them transparent (Laurillard, 2012). So that later the learning design produces a learning methodology. Learning design is also a process of building learning pathways by reframing learning content and activities for students and learning outcomes and resources, and interaction with oneself (through reflection), and with peers, and with teachers. Dalziel (2009) refers to two determinants for designing learning: (1) development of learning pathways to sequence learning activities, and (2) description and dissemination of practice.

In instructional design, students learn best when they are actively involved and can construct their knowledge (Laurillard, 2012). Participation of students involved in learning and qualitative feedback on their work (Hannon et al., 2002). Feedback is essential in the learning and teaching cycle if students are to improve and consolidate their learning. Learning design provides freedom for students to ask questions and to the teacher.

In addition, instructional design designates the teacher's responsibility to reduce learning barriers by clearly describing the details of the assessment and the sequence of topics and related learning activities and ensuring that content, learning activities and assessments are aligned with learning outcomes (Gleadow et al., 1993). Delivery strategies include pre-class, in-class, and post-class teaching and learning activities

which may include group project work, class presentations, excursions, guest speakers, and so on. How this learning takes place (eg face-to-face, blended, online, on the job, or an internship) should be selected based on its effectiveness in context.

Learning Design Stages

The initial stage in the preparation of the learning design is the learning structure, through the learning structure it will be revealed what media is used in learning. (Laurillard, 2012). The structure refers to the principles of effective instructional design and the pedagogy that underlies it. The next step is the learning process because the process has an impact on the learning environment including learning outcomes, curriculum, assessment, and teaching and learning activities (Laurillard et al., 2013). It is at this stage that inconsistencies can be identified and an improvement process to overcome anomalies can be carried out. Furthermore, in learning design, namely designing the alignment of learning activities and assessments with learning objectives.

In learning design, avoid aesthetic design, which looks beautiful in a systematic and theoretical way but must be designed that build good affective and premotor students. The instructional design should arouse students' appetite for further investigation of their learning. Learning design is applied to clarify to students, the actions needed to achieve the specified learning outcomes. Learners are guided through scaffolding activities, discussions, opportunities

for reflection, self-test quizzes, and extension activities if needed or desired.

Learning design motivates students to engage with specified materials and activities at a deeper level and reflectively participate in the learning experience. With the instructional design, students learn to be proactive participants in their environment, actively reshaping their landscape to support sustainable learning (Goodyear, 2015).

Learning Design Goals

One of the objectives of instructional design is to contextualize learning. Contextualizing learning adds value to the material and activities presented, interacts with students through instructions and guidelines, and is present in the room with students (Laurillard, 2012). In achieving the objectives, contextualizing learning must-have activities, learning designs, and teaching interesting activities, and following the context for students.

Learning Encounter Method

The learning encounter in question is a learning encounter of different religions, ethnicities, schools, and places. For example, there is an encounter between Christian students studying Christian Religious Education and Muslim students studying Islamic Religious Education. In the learning encounter method, students are challenged directly to make decisions (Boehlke, 2006:69). The term 'encounter' describes the diverse and fragmented ways in which social relationships are created

and remade as subjects encounter one another (MacDonald, 2019). The conceptualization of encounters is similar to Pratt's conceptualization of the 'contact zone', suggesting that while power dynamics remain at work, it is impossible to predict what encounters and their outcomes may look like (B, (2002) (Massumi, 2002; Pratt, 1992). The term 'encounter', according to Britzman here, is very important because it signifies the theorization of encounters with other people as pedagogical (D, 2012). The learning encounter method develops mutual respect. In the encounter method, there are three activities carried out: student-student interaction, student-student interaction testing, and interactive practice. (JUDITH GARRARD, 2015). For this face-to-face learning method to be effective, all teachers are encouraged to participate in learning activities in private discussion forums and bring these discussions into group discussions.

Religious Moderation Education in Schools

Religious moderation is very important to be taught and fostered to students to prevent negative radicalism and fanaticism. The application of religious moderation in the teaching and learning process can be done by using the methods of discussion, group work, and encounters. With these three methods, teachers can easily provide an understanding of diversity, respect for others, respect for other people's opinions, and tolerance. In addition to educating and providing understanding to participants educating how important it is to live to love and respect each other's right to life, the right to

worship according to their own beliefs (Ar., 2020). The implementation of religious moderation in the teaching and learning process can be applied in the following learning methods: discussion methods, groups and study tours, and learning encounter methods. By choosing the right method, students will know religious moderation that is attached to the mind and self and can implement it in their lives (Ar., 2020).

Use of Learning Technology

With the use of technology, teachers can increase inspiration, innovation, change, and socialization in students' lives (Macfarlan & Everett, 2010). Moreover, coupled with top-down incentives including training, mentoring, exhibitions, and research. Learning design with the use of learning technology by teachers will improve if they believe that the pedagogy is good, and if they are inspired and enthusiastic enough to implement this change into their teaching practice (Macfarlan & Everett, 2010).

The learning encounter method between students with different backgrounds is a good solution, but it is often constrained by distance, time, geographical conditions, and costs in conducting learning meetings together. The development of information and communication technology in the world of education has become a solution to present a method of learning encounters between students of different backgrounds. With this technology, the search for supporting information becomes faster and the cost is cheap.

Statistics of Religious Moderation Learning Conditions at the Senior High School in North Tapanuli Regency

The results of the study of 123 samples of senior high school students in North Tapanuli Regency with a percentage of 19% Muslim students and 81% Christian students, showed that on average 71.38% of religious education teachers often emphasized the importance of religious moderation education in the classroom but in practice, an average of 52.97% is not supported by the interaction of learning encounters with students of other religions. The use of learning technology in religious moderation education is only 45.06% because schools cannot do full online learning, therefore hybrid learning is very necessary. The statistical reliability of this study with Cronbach's Alpha scale was 86.8%.

Learning Design in the Learning Encounter Method in Religious Moderation Learning

In supporting the design of learning in a hybrid learning method, there are many scriptures from the holy books of religions in Indonesia regarding religious moderation lessons. Some examples, among others, in Islam in the book of the Qur'an, Surah Al-Baqaroh 143 explains the importance of being an example for Muslims who believe, do good, are fair, and moderate in acting and thinking. In Hinduism, the Vedic book Athar Vaveda XII.1.4.5 states that the mother earth bears the burden like a family, everyone speaks different languages and embraces different beliefs so that she bestows on us growing appreciation for us. In Christianity,

the Bible book of the Gospel of Matthew chapter 22 verses 37-40 states that you love God with all your heart, soul, and mind and love your neighbor as yourself. In Buddhism, the Tripitaka Dhammapada Yamaka Vagga Verse VI states that some people do not know, in quarrels, they will perish, but those who can realize this truth will end all quarrels.

The learning design was carried out on the hybrid encounter method in religious moderation education based on the results of collecting and analyzing data from the previous sample, recommended lectures, yells, discussions, and joint- game activities between senior high school students with different religions.

a. Lecture

The activity was carried out with lectures carrying banners about religious moderation. This lecture presented the meaning, purpose, meaning, and strategy in religious moderation. The lecturers consist of two lecturers with different religious backgrounds (eg. Islam and Christianity). Lectures (something to read and hear) are conducted to provide and add knowledge and understanding about religious moderation.

b. Yells

The slogans conveyed in the learning encounter method contained the following: We, North Tapanuli Regency Senior High School students respect each other, respect and love each other despite different religions. These yells are memorized and pronounced aloud with clenched fists. Before and after the chants were memorized, the builder explained

and explained the chants. Yells (something to say and think about) is an opportunity to say, reflect, expand and apply religious moderation learning.

c. Discussion

In the learning encounter method, there is a discussion about religious moderation. Discussions were carried out in building interaction between two groups of students of different religions to exchange ideas, clarify what was not understood, and provide a correct and good understanding. The subject of discussion in the discussion is religious moderation.

d. Joint-Game Activities

Joint-game activities are carried out by forming playgroups. One student playgroup consists of a mixture of students of different religions. In group game activities, there are activities to help each other while playing while learning. In-game activities, students cooperate in carrying out activities related to religious moderation. Joint game activities also create a sense of mutual assistance in solving problems and problems that occur in disturbing religious moderation. The joint game activity (something to do) is for activities related to religious moderation.

The learning design that is practiced in the hybrid encounter method in religious moderation education and re- collection of data shows that the indicators of religious moderation in senior high school students in North Tapanuli Regency can be achieved an average of 93.65%.

IV. CONCLUSION

The results of the research, in the design of learning about religious moderation education at the equivalent senior high school level in North Tapanuli Regency, the hybrid learning encounter method includes the development of lecture activities, yells, learning encounters, and joint-game activities together with the level of achievement of religious moderation indicators. is an average of 93.65%. The improvement of the learning design on religious moderation education at the equivalent senior high school level in North Tapanuli Regency is the need to add references to texts contained in different religious scriptures in the introduction of the scriptures of each religion as a source of learning religious moderation.

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