



The Creativity of Moderat Teachers in Teaching on Pandemic Covid-19 at Madrasah

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Abstract. This study aims to explain the creativity of Moderate Teachers in Pandemic Covid-19 at Madrasah. The methodology in this article is ethnography which explains the language, culture, customs, and habits. The result of this research is; Moderate teachers always consider a 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.

Keywords; Moderate Teachers, Teaching, Pandemic Covid-19, Madrasah

INTRODUCTION

Education is one of the fundamental priorities of nation-building. For this reason, the Indonesian government continuously seeks to improve the quality of its education. Empowering education can be done using many strategies, such as reforming school curricula or school systems, or both.

The success of education depends on the stakeholder and who makes the decision. According to Henry Wijaya 2019: 119, one way to compare the quality of one country's education to the others' is by looking at their students' performance in international standardized tests. Should the success of Indonesia's education be measured merely by numbers, in isolation from how it could socioculturally and politically impact its citizens? Incidents which took place in May 2018 in Jakarta, East Java, and Riau have shown that Indonesia is not yet free from the threat of terrorism stemming from religious radicalization. Besides, Indonesia's recent political atmosphere has arguably been clouded by racial and religious tensions, perhaps best illustrated by the last Jakarta's governor election, when the Chinese-Indonesian and Christian incumbent, Basuki Tjahaja Purnama—popularly known as Ahok—lost to the more "pribumi" (native) and Islamic contender, Anies Baswedan. Despite many people's ardent call to focus on programs and merits, it was proven that social division by race and religion is still very powerful weapon to gain political authority.

Albeit sociocultural and political, that situation is arguably not unrelated to education and its potential impacts. Such cases, as well as the looming 2019 presidential election, should actually inform us on how education should and could play a larger role in an unpeaceful and divisive society.

Furthermore, the success of students in teaching and learning in the classroom and out depends on the creativity of the teacher how far he or she handle the classroom, mastering the materials, used the media, and chose the models to deliver the materials.

Teaching is indeed a complex profession; it is also a challenging one in which teachers have to meet various social and intellectual demands. Successful teachers are not simply responsible for transferring knowledge, they must transfer it effectively and successfully, and for that reason alone, they should organize classrooms, implement effective classroom pedagogy and work cooperatively with a diversity of students and colleagues (McCaughtry, Cothran, Kulinna, Martin and Faust, 2005). Despite the significant role of teachers in the classroom, many Indonesian teachers have been found to lack teaching competence (Azra, 2002). This has been observed by Bjork, 2005, and ascribed to the long tradition of teacher-centered teaching and rote learning in the Indonesian classroom, Teuku Zulfikar, 2009: 13.

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, 2021. 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, Reddy Maddikunta, Praveen Kumar, Pham, Quoc Viet, Gadekallu, Thippa Reddy, Krishnan S, Siva Rama, Chowdhary, Chiranji Lal, Alazab, Mamoun, & Jalil Piran, Md., 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 Rahman, Abdul, 2020. Rapid Application Development for Android-Based Online Learning Systems. INTECH, 1 (2), 20–25. Almost all countries have experienced the impact of this pandemic so that 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 Ristanti, Ian Desi, 2021. Apart from the impacted economic sector, education is also one of the sectors that have also experienced the direct impact of this pandemic, Puspitasari, Nimas, 2020, Husna, Ulfatul, 2020.

Teachers are required to have the competence to use and develop teaching materials according to the needs of the eye lessons and abilities of students as well must be following the learning objectives to be achieved. According to Herawan &

Utami, 2015, Teaching includes knowledge, skills, and even attitudes that students must understand to achieve the competency standards that have been determined.

Teachers can be said to be creative if has the following aspects: (a) Ideas new, (b) original ideas (not imitating), (c) an idea that is the result of a combination of ideas that already exists, (d) Different from ever existed/ already existed, (e) Unique, and (f) Can be used to solve problems / make work easier / comfortable or produce better results. To that create good and interesting learning, of course, the teacher must continue to learn and increase creativity in design creative and innovative learning to make students more motivated to follow the learning. Creative teachers have original ideas based on the characteristics of creativity, Putri Nur Rahmawati, Enung Hasanah, 2021: 114-115.

Online learning is something new for Indonesian education, especially ELearning Madrasah that 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 for foreign English learners Pinto-Llorente, A. M., Sánchez-Gómez, M. C., García-Peñalvo, F. J., & Casillas-Martín, S., 2017. The most common form of teaching is direct information transfer from the teachers to the students Maruf, N., & Anjely, A. M. R., 2020. 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 Blaine, A. M., 2019, are vital to 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-line 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.

'Islamic moderation', 'moderate Muslim' and 'moderate Islam' are highly contextualized terms as different regions and contexts provide different shades 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-line Islamists"). Some of her fellow journalists immediately adopted it" Tazul Islam Amina Khatun, 2015.

Instilling Islamic moderation values must be done not only through religious subjects but also 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. Irveanty, M., 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.

Nowadays, most of Muslim's parent prefers to send their children to Islamic school. A teacher of an Islamic school asserted that most of the parents expected that their children can learn Islam totally, not only to achieve academic achievement. Further, she said that parents have high expectations that their children will be able to know and practice Islam properly in daily life. Parents placed Islamic values to be the most prominent teaching to teach for their children. In Islamic school, students learn more Islamic values. Hence, an Islamic school creates an Islamic environment that engages students to practice Islamic values in everyday life. They learn the

faithful to God, the proper worship, and how to be a good Muslim who has good behavior M. Asy'ari, 2018.

In the educational context, both teachers and students can be intellectual curiosity and critical orientation because of designing curriculum or syllabus as a guiding principle that matters in teaching and learning language Sabah Salman Sabbah, 2018.

The moderate teacher had to apply a method that requires the teacher to teach the students about moral values besides the main material. Internalization of Islamic values is instilling the student's values of Islam. Every moderate teacher is required to teach students about the value of Islam, so the English teachers not only teach about English but also about the value of Islam. The English teacher would directly give the Islamic value when the teacher or the students discuss a text that contains a moral value. The teacher also gives the example by telling a story of Prophet Muhammad SAW. The value given by the teacher was expected to be practiced by students in their daily life. However, some teachers still face problems in doing the internalization because they have to deliver the Islamic value while teaching English. Islamic value is not only intended to master the Islamic contents but actually to build good student character Léon Buskens and Annemarie van Sandwijk, 2016.

Rahmat Kamal, 2017, Internalization of Moderate Islamic Values in Education, IAIN Pekalongan. The objective of the research focused on the internalization of moderate Islamic values in education such as emphasizing the values of moderation between the left-wing extremist group (liberal group) and the right-wing extremist group (fundamental group) and including the values of tolerance, respecting diversity, inclusiveness, logic, and flexibility.

On the other hand, radicals tend to justify their thought, group, doctrine and are exclusive. They are not open to other groups. This condition must be resisted with balanced resistance such as implanting Islamic moderation values to our next generation. Madkur & Muharom Albantani, 2018, stated that putting the religious value after teaching material successfully taught is no problem Madkur & Muharom Albantani, 2018. This statement is also strengthened by Liyanage, Bartlett, and Grimbeek, 2010, who stated one of the factors necessary to be involved in learning design is their ethno-religious background. To spread out the Islamic moderation values can be done through some sectors. One of the strategic sectors is education because it is the place to transfer knowledge to the next generation.

In Indonesia, moderation knows as the Islamic concept and Islamic ideology. In the education level, especially in Madrasah (Islamic school) Ministry of Religious Affair number 184, 2019 years state that in every Madrasah Ibtidaiyyah, Madrasah Tsanawiyah and Madrasah Aliyah must be implemented 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 Decree of the Minister of Religion 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.
3. The implementation of religious moderation value, strengthening character education and corruption education for students does not have contained in 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, Ministry of Religious Affair number 184, 2019.

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 is; *how teachers implement the moderate in Pandemic Covid-19 at Madrasah?* Then, the purpose of this research is, to explain the teachers implement the moderate in Pandemic Covid-19 at Madrasah.

LITERATURE REVIEW

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.

Husna, Ulfatul, 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 the 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.

METHODOLOGY

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 DISCUSSIONS

While taking research discussions and sharing with teachers about moderation in teaching and learning, the teachers are enthusiastic about researcher 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 are that teachers use to align professional judgments about student achievement. When undertaking moderation, teachers engage in professional conversations and calibrate their judgments 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 judgments.

In pandemic Covid-19, the moderate teachers must be created to use, method, media, and model to deliver the materials that have been put in the Lesson Plan. Because the moderate teachers must be able to understand the ability of students in the particular.

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 of 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 teachers in pandemic covid-19 at Madrasah. Many things happened in Madrasah, therefore, below the discussion of

Moderate Teacher in Pandemic Covid-19 at Madrasah focus on the three (3) indicators of Moderate teachers, namely;

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".

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.

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 a 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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