



Strengthening religious moderation of national police members at the administrative education center through bintalis activities

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Abstract

The emergence of intolerant attitudes in a small number of religious communities is a threat to the integrity of the Unitary State of the Republic of Indonesia. To anticipate this, mainstreaming religious moderation is a must, including within the Indonesian National Police. This study aims to analyze and describe how to strengthen religious moderation of National Police members at the Center for Administrative Education through Bintalis activities. This research uses qualitative methods with data collection techniques through observation, interviews, and documentation. The results showed that Islamic Mental Development (Bintalis) activities were used as a means of strengthening religious moderation of members of the National Police. Internalization of religious moderation values in police members is carried out through various activities such as recitations, commemoration of Islamic holidays, Islamic posters, religious articles, Pre-marital formation, routine worship activities, spiritual tours and discussion of hadith nabi. The implication of Bintalis' activities is the growth of moderation in every member of the National Police.

Keywords

moderation, bintalis, polri

Introduction

The Unitary State of the Republic of Indonesia is a pluralistic country and has two important modalities that shape its multicultural character, namely democracy and local wisdom as values that are believed and understood to maintain religious harmony (Akhmadi, 2019).

In the diversity of the Indonesian nation, historically and sociologically Islam is adopted by the majority of the Indonesian nation, but if viewed at the provincial or regional level, for example districts / cities, there are Christians, Catholics, Hindus, Buddhists and Confucians who make up the majority in the environment.

Facts and data on religious diversity in Indonesia show that this religious diversity is a mosaic that enriches the treasures of religious life in Indonesia, but on the other hand religious diversity also contains potential threats to the unity of the Republic of Indonesia. This is where the involvement of all elements of the nation is needed in realizing peace, one of which is through religious moderation.

Strengthening religious moderation has been mutually agreed to be one of the directions of state policy. The aim is to create a harmonious, harmonious, peaceful and tolerant religious and state life system. Indonesia is a diverse country with a diversity of religions, ethnicities, cultures and beliefs owned. So in this context, the strengthening of religious moderation becomes a necessity because diversity, especially related to religion, ensures the emergence of different interpretations. If it is not managed properly, extreme diversity of religious interpretations can cause friction or conflict in the midst of society, both intra-religious, inter-religious and between religious people and the government.

In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In Arabic, moderation is known as wasath or wasathiyah, People who apply the principles of wasathiyah can be called wasith. Wasith has been made a referee, which means balanced, impartial and fair. while the opposite of moderation is excessive, or tatharruf in Arabic, which means extreme, radical, and excessive in English.

Whatever word is used, they all imply one common meaning, that of fair, which in this context means choosing a middle ground position between various extreme choices. Religious moderation is defined as a balanced religious attitude between the practice of one's own religion (exclusive) and respect for the religious practices of others who have different beliefs (inclusive) (Muhammad Anang Firdaus, 2014). So that this balance or middle way in practicing religion will avoid excessive extremes, fanatics and revolutionary attitudes in religion.

The principle of balance and justice in the concept of moderation means that in religion, one should not be extreme in one's views, but must always look for common ground, the basic principle in religious moderation is to always

maintain a balance between two things. Every religion teaches complete surrender to the One True God, the Supreme Creator. This servitude to God is manifested in being ready to follow His instructions in life. The teaching to be moderate does not belong solely to one particular religion, but exists in the traditions of various religions and even in world civilization (Sapta Baralask Utama Siagian, 2022).

Thus, religious moderation will encourage each religious community not to be extreme and excessive in addressing diversity, including religious diversity and religious interpretation, but always to be fair and balanced so that they can live in a mutual agreement. Moderation is basically a dynamic state, always on the move, because moderation is basically a process of constant struggle carried out in people's lives. So that as a condition for religious moderation, it is to have broad knowledge and have a good religious understanding (Aisyah et al., 2023).

In the Indonesian context, to be used to recognize how strong religious moderation is practiced by someone in Indonesia, as well as how vulnerable there are indicators of religious moderation used, namely: (1) national commitment, (2) tolerance, (3) non-violence and (4) accommodating to local culture. Furthermore, it is explained in the book *Religious Moderation*, published by the Ministry of Religious Affairs of the Republic of Indonesia (2019), that the National Commitment Indicator is important to see the extent to which a person's religious views, attitudes, and practices have an impact on loyalty to the basic consensus of nationality.

This is related to the acceptance of Pancasila as a state ideology, its attitude towards ideological challenges that are contrary to Pancasila, as well as nationalism. Indonesia is a multicultural country, very diverse, so in this indicator of national commitment tolerance is needed. Tolerance is an attitude to provide space that does not interfere with the rights of others to believe, express their beliefs, and express opinions, even though it is different from what we believe.

The Indonesian National Police is a domestic security guard institution in Indonesia whose role can be divided into 2 types, namely executive roles and public roles. The police as part of the executive can be seen from the function of the police as part of the government under the command of a President. The Police Agency is headed by a chief called the Chief of the National Police of the Republic of Indonesia (Kapolri), where the Chief of Police is appointed by the President. This shows that the police and police are tools of the State used by the government in providing security guarantees to the community. Meanwhile, the role of the public is the role of the police in the field of maintaining public security and order, law enforcement, protection, protection, and service to the community as the objectives and functions of the police institution as regulated in Article 2 and Article 4 of Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia (Muhammad Ikram Nur Fuady, 2020).

In terms of providing protection and law enforcement, the police must be firm and take a position up front. The point is to provide protection, such as maintaining the security of an area from the threat of terrorism or other crimes

and then enforcing the law by cracking down on all guilty people without discrimination is the duty of the police by being at the front to protect the community. Every member of the police must be ready body and soul in carrying out his duties and protecting the community, that is the true meaning of a position in front of the community. To be able to carry out these duties and functions, every member of the National Police must have a moderate attitude. Thus, efforts are needed to strengthen religious moderation for members of the National Police through various programs, one of which is through Islamic Mental Development activities.

Method

The approach used in this study is a qualitative approach. A qualitative approach is used to find out or describe the reality of the events under study so as to facilitate obtaining objective data. Sugiyono (2015: p 209) states that qualitative research methods are used by researchers in natural object conditions. Research is intended to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation and action, holistically, and by way of description in the form of words and language, in a special natural context and by utilizing various natural methods.

This research uses a qualitative method so that the instrument is the researcher himself (Moleong, 2011). The source of research data consists of the human element as the key instrument, namely researchers involved in participatory observation, and teachers and students as informant elements. Non-human elements are used as supporting data (Moleong, 2011).

The data collection technique used in this study is a non-test technique consisting of interviews, observation and documentation. The selection of these three instruments is based on Data Triangulation which aims to ensure the validity of the data (Creswell, 2010). To collect data in the form of Islamic mental coaching process activities, observation sheets are used. Then to find out information about the opinions, aspirations, hopes, desires, and beliefs of members towards Islamic mental coaching activities, the author uses interview techniques. Data collection in this study was carried out descriptively where the data collected was not data in the form of numbers. The data comes from observation records, interview results, documents, photographs, audio and video recordings obtained through observation, interviews and in-depth documentation (deep interviews).

Results and discussion

Spiritual formation is an effort to foster the mental condition of members of the National Police to improve morals, noble ethics, and strengthen religious beliefs, both in human relations with Tuhan Yang Maha Esa, as well as in human relations with others. This is consistent with what was revealed by Syahida and Karlinda Rahma that mental health to members of the National Police is part of the

mission of character education in the National Police. Through this mental coaching, all the best efforts are made to strengthen the mental condition of Polri members based on Pancasila, Tribrata and Catur Prasetya. The mental development program implemented by the National Police Headquarters by Bag bin Religi broadly emphasizes three aspects, namely: spiritual mental development, ideological mentality, and high mental struggle (Syahida, 2020).

"Mental spiritual" development of members of the National Police is the formation of mental conditions to improve morals, noble ethics and strengthen religious beliefs, both in human relations with God, and human relationships with others, which are adjusted to the religious beliefs of each member of the National Police. Based on the vision to be achieved in spiritual mental formation, it is emphasized the importance of awakening "spiritual awareness" of police members. Because religion has a very important role in mental development, therefore, religion must be used as a guide for life as a guide to human attitudes and behavior, including in developing a healthy spiritual mentality. By cultivating this spiritual awareness, the hope to realize professional and nurturing members of the National Police will approach success.

The development of "mental ideology" and "mental struggle" coaching are conscious, planned and continuous efforts, actions and activities to maintain and improve traditions that do not conflict with Tribrata, Catur Prasetya and the Police Professional Code of Ethics with the intention of awakening the spirit of devotion and professionalism in order to maintain the identity of the National Police in accordance with the values contained in the struggle of the Indonesian nation. In fostering an ideological mentality and spurring the spirit of the National Police struggle, the mental development carried out can be in the form of visits to historical places related to the National Police institution so that they understand how the history of their predecessors. In addition to spurring fighting spirit, this activity can also increase the insight into the nationality of members of the National Police.

By emphasizing three aspects, namely spiritual, ideological and struggle, mental coaching aims to minimize the occurrence of violations committed by members of the National Police and to improve a good work culture, in order to create a disciplined police, serve and protect the community well. The initiative is also to improve the psychological condition of members of the National Police in order to build the character of the National Police with a nationalist and religious spirit. In addition, mental development of members of the National Police also aims to strengthen religious moderation.

Islamic spiritual mental development activities (Bintalis) as an effort to strengthen religious moderation for members of the National Police at the Education Center Administration (Pusdikmin) are carried out through several types of activities Among others: 1) recitation; 2) commemoration of Islamic holidays; 3) create and distribute religious posters; 4) publication of Islamic articles via the web; 5) sidang marriage, pre-divorce and reconciliation; 6) regular

worship; 7) spiritual tourism; 8) social service; and 9) the recitation of hadith which is carried out after every Zuhr prayer.

Recitation activities are carried out every day after the implementation of shubah prayers. Recitation activities are carried out in an effort to improve the religious understanding of members of the National Police within the Administrative Education Center (Pusdikmin). With a correct and deep understanding of religious values, it will give birth to a moderate religious attitude. That is a religious attitude by expressing the essential teachings of Islam. A teaching that is not only concerned with good relations with God, but also equally important is good relations with all people. Not only to brothers and sisters but also to brothers of different religions.

This is in line with what was expressed by Akhmadi and Agus that religious opposition is shown by promoting an attitude of openness to existing differences which is believed to be sunnatullah and mercy for humans. In addition, Islamic moderation is reflected in an attitude that is not easy to blame, let alone to disbelieve people or groups with different views (Akhmadi, 2019).

Moderation in religion will be obtained when one is able to understand religion correctly and deeply and from authentic sources. High religious enthusiasm if not balanced with a true and deep understanding of religion often causes extreme attitudes. Therefore, in an effort to strengthen religious moderation for members of the National Police in the Pusdikmin environment, recitation activities are very important to strengthen correct religious understanding.

Furthermore, mental development activities are also carried out through the Islamic Day Celebration (PHBI). Islamic holiday commemoration activities are carried out to celebrate or commemorate important and historical events in Islam such as the birthday of the Prophet Muhammad (peace be upon him), Isra Mi'raj, Islamic New Year, night the derivation of the Qur'an (nuzul al-Qur'an) and Halal bi Halal. The commemoration of Islamic holidays is usually filled with various series of activities such as Tabligh Akbar, religious competitions and social services.

PHBI activities are carried out with the aim to further increase love for Islam and remind about important events in Islam so that everyone can take wisdom and lessons as well as in efforts to further strengthen the bonds of brotherhood among members of the National Police. In addition, PHBI activities are also carried out in an effort to strengthen religious moderation through various studies delivered in the activity. For example, in activities commemorating the Birthday of the Prophet Muhammad (peace be upon him), history about the Prophet Muhammad is usually conveyed. In the story of the Prophet there are many examples of how the Prophet's attitude in responding to differences. By knowing how the Prophet's attitude in responding to differences is, it is hoped that every member of the National Police can follow his example in everyday life, especially in religious moderation.

In addition to direct activities, mental coaching for members of the National Police in the Pusdikmin environment is also carried out with visual communication media such as posters. This poster can be used as an invitation to do good and prevent evil through sentences and illustrations with Islamic nuances, such as words, sentences or images sourced from the Qur'an and hadith. In addition, aphorisms or sentences are also used from the thoughts of Islamic thinkers. The posters are installed in strategic places such as mosques and dormitories. Through poster media, it is hoped that members of the National Police will always be reminded to carry out the values of Islamic teachings in their daily lives.

Posters are one of the publication media consisting of writing, images or a combination of the two with the aim of providing information to the general public. The purpose of making posters is to invite, persuade or encourage the public to do something as written and described in the poster. The purpose of the poster must be conveyed to the public, therefore posters are usually installed in public places that are considered strategic such as schools, offices, markets, malls, red lights and other crowded places (Ni'mah, 2016).

Da'wah posters containing Islamic sentences and images were developed to answer the challenges of today's da'wah. This poster is not made carelessly but must be at least five criteria for good poster design, namely the focus of the theme, impact or influence, consistent with details, balanced composition and attractive typography. This poster design is made as well as possible to attract the interest of readers who are recipients of da'wah. The content of the message must also be sourced from the Qur'an and hadith or from Islamic thinkers.

Mental development in an effort to strengthen religious moderation of members of the National Police in the Pusdikmin environment is also carried out through writing or da'wah bil kitabah. This method is done in accordance with what was expressed by Ali ibn Abi Talib, "Writing is the garden of scholars,". Through writing, scholars "perpetuate" and disseminate their Islamic thoughts and views. Da'wah through the writings that have been done by Salafi scholars and Muslim scholars in ancient times, created a number of "Yellow Books". Perhaps, if they had not put it in writing, the thoughts of scholars and mujtahids would have been difficult to study and know today. The method of using written works is the fruit of hand skills when giving da'wah messages. On that basis, greetings efforts to uphold Islamic values and to strengthen the religious moderation of members of the National Police in the Pusdikmin environment are also carried out through good writings that disseminated through print and electronic media.

Da'wah is the activity of calling or inviting people to follow the path of Islam or al-din al-islamy. Calling or inviting it can use all sorts of justified means and possible tools. One way is through writing. Da'wah through writing is not a symptom that appears in recent times only but has been done since the early days of the Messenger of Allah Muhammad (peace be upon him). He made an appeal through writing in the form of a letter to the Eastern Roman Emperor, Khosru Persia, to believe in Allah Almighty which was the core of the treatise he carried.

Strengthening religious moderation for members of the National Police is also carried out through Premarital Session activities. Pre-Marriage Sidang is an activity that must be carried out and carried out for every member of the National Police both men and women who want to build a household, as well as an activity to complete the requirements to be a good member of the National Police in implementing applicable regulations. One of the materials presented at the premarital congregation was spiritual guidance.

The objectives of the premarital trial activities include: 1) Helping individuals prevent problems related to their marriage; 2) Helping individuals prevent problems related to their married life; 3) Help individuals prevent problems related to marriage and married life ; 4) Helping individuals maintain the situation and conditions of marriage and household to remain good and develop them to be much better. Thus, through premarital guidance, the prospective husband and wife will better understand the problems that exist when establishing a domestic relationship so that the prospective husband and wife can maintain a better situation and condition by developing their personality steadily and purposefully.

Titi Aiza stated that this prenuptial session when viewed from its purpose and purpose can be categorized as masalah mursalah with a type of secondary need or hajiyat, as the goal for human life is something that is needed for human life, but does not reach the level of dharuri . Had that need not been met in human life, it would not have negate or corrupt life itself. Although it will not damage life, its existence is needed to provide convenience in life (Aiza, 2021).

Strengthening religious moderation among members of the National Police in Pusdikmin is also carried out through routine worship activities such as praying in congregation five times. As we have understood that the implementation of worship, especially those carried out in congregation contains moderation values such as the value of equality , justice and equality. In addition, the implementation of worship carried out in congregation also requires everyone to respect each other's differences.

Muslims are required to worship according to certain rules that have been established, at predetermined times with rokaat numbers that have also been regulated by the Shari'a. For example, pray 5 times a day and night, Friday prayers every week, fasting in Ramadan, performing Hajj and Umrah in the month of Dhul Hijjah and so on. In order to establish an eternal divine communication relationship, Allah (swt) also encourages his servants to work, work and try to seek the bounty of Allah Almighty on earth, but when the call to prayer has been chanted, it is required to stop from worldly activities immediately facing the divine to carry out

Pray not by running but by marathon so that it is possible to remain stable not tired when starting takbiratul ihram. This is called moderation in worship. The principle of worship in moderation is not only in the form of religious rituals alone but working to provide for the family part of worship, seeking knowledge part of worship, carrying out the mandate as well as worship and so forth. Compatibility between vertical worship and horizontal worship (Sari et al., 2023).

Furthermore, strengthening religious moderation is also carried out through spiritual tourism activities and social services. Spiritual tourism activities are carried out by visiting places that contain religious value such as historical mosques, pilgrimages to the tombs of scholars and also warriors of the nation and visiting huts pesantren. Spiritual tourism activities are also carried out at the same time with social service to the community around the place of visit. Through these two activities, members can learn about religious moderation through local traditions in the areas visited. The historic houses of worship and religious traditions within them bequeath to us values of moderation, such as harmony, tolerance, and respect for local culture.

Knitting of moderation and religious tradition appears to be intertwined with elements of local culture or community or personal beliefs of followers of that religion. Religion is arranged in normative elements that form answers at various levels of thought, feeling, and deed in the form of thinking patterns with the complexity of human relations in society, including institutions around historic houses of worship (Pinem & Burhanudin, 2022).

In other words, religious moderation and traditions can also be found in archaeological forms, such as religious sites in the form of tombs, palaces, places of worship, temples, mosques and other religious holy houses of worship, very much found. Therefore, the place is very important to be used as a means of strengthening religious moderation. Houses of worship that are used as references certainly have certain conditions, namely having historical values that have reached the age of 50 years, or houses of worship that have ideas related to religious moderation, such as harmony, tolerance, tolerance and mutual respect, and respect for differences.

Islamic mental development (Bintalis) in an effort to strengthen religious moderation of members of the National Police in Pusdikmin is also carried out with one-day and one-hadith activities. That is the recitation of the hadith of the Prophet after every Zuhr prayer. The purpose of this program is to increase the understanding of Muslim members of their teachings in accordance with what was conveyed by the Holy Prophetsa, through hadith. With a correct and deep understanding of religious teachings, moderation will naturally arise.

This is in line with what was expressed by Naj'ma and Bakri that for informal education, religious moderation learning can be carried out in taklim assemblies, Islamic boarding schools, religious organizations, mosques, coral cadet groups. That in this generation Z, a young person is likely to occur due to the impact of rapid technological development that makes it easier for a child to grasp religious ideas or understandings personally (without a teacher). And along with the development of the media, radical religious beliefs have also developed that are easily accessible and consumed by perpetrators (Naj'ma & Bakri, 2021).

Strengthening religious moderation in members of the National Police within the National Police Education Center through Islamic Mental Development (Bintalis) activities is carried out to instill moderation which is manifested in a

tolerant attitude, Fair, adaptive to your wisdom and have a national commitment. Through various activities as described above, these values are internalized so that they become an inherent attitude in every member of the police.

Conclusion

Strengthening religious moderation among members of the National Police in the Pusdikmin environment through Islamic Mental Development (Bintalis) is carried out through several activities, namely: 1) Payroll; 2) Commemoration of Islamic Holidays; 3) Create and distributing religious posters; 4) publication of Islamic articles via the web; 5 marriage, pre-divorce and reconciliation hearings; 6) regular worship; 7) spiritual tourism; 8) filial piety sosial ; and 9) the recitation of hadith performed after each Zuhr prayer.

The values of moderation internalized through activities in Islamic Mental Development (Bintalis) are national commitment, tolerance, non-violence and acceptance of tradition. The implication of Bintalis activities for strengthening religious moderation is the growth of moderation in members of the National Police in religion which is manifested in mutual respect and respect over differences in differences, adaptive to tradition, polite in behavior and having a high national commitment.

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