

# Beyond the Wall Learning Model in Building Religious Moderation: Perspectives of Islamic Religion Teachers

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## Abstract

*Humanistic learning theory is a learning model that emphasizes humanizing students, by paying attention to meeting students' needs in learning. The method used in this research is descriptive qualitative, while the instruments used to obtain and process primary and secondary data are obtained from the results of interviews/questionnaires, observation, documentation. Data analysis uses descriptive qualitative through three steps: data reduction, data presentation, drawing conclusions and data verification. The beyond the wall model is applied in a humanistic-based learning process in building religious tolerance in Jambi City High Schools. As for the results. From the above research, it can be concluded that in general teachers already know this learning model. A total of six teachers or around 66.66% already know the learning model. As many as three people or around 33.34% did not know and even felt unfamiliar. The teacher's knowledge of the beyond the wall learning model includes the basic theory of development and application. According to the statement above, several teachers have implemented the beyond the wall learning model during their teaching experience as Islamic religious education teachers in schools.*

**Keywords:** Learning Model, Beyond the Wall, Religious Tolerance

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## Introduction

Education and teaching is a process to develop all students' potential optimally. The educational process must be planned systematically, so that each participant's potential can be explored and developed according to their interests, talents and in line with current developments. This is in line with Abd Rahman's explanation. et al. (2022) that education is a conscious effort to realize a cultural inheritance from one generation to another. Education is realized in a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and the skills needed by themselves and society. In other words, systematically planned education is an important step in creating quality. Quality education has the potential to create a quality generation too.

In order to create quality education and teaching, an educator must understand various theories related to education and teaching itself. One theory that is very important and closely related to the educational process is humanistic theory. Humanistic theory states that the goal of education and teaching is for humans to be able to understand the nature of humanity. Thus, humanistic theory focuses on education and teaching on human values. This is in line with the opinion (Syarifuddin, 2022) that humanistic theory focuses on humans' ability to think consciously and rationally in controlling their biological desires, as well as developing the various potentials they have. (Qodri, 2017) explains that humanistic theory assumes that any learning theory is good and can be used, as long as the goal is to humanize humans, namely achieving self-actualization, self-understanding and self-realization of people learning optimally.

Conceptually, humanistic learning is an approach that accommodates the human rights of students. Understanding humanistic concepts gives students the freedom to gain independent learning experiences based on their potential (Maula, 2021). Nast & Yarni (2019) explain that humanistic learning theory is a theory in learning that prioritizes the process of humanizing humans and optimizing the potential of students. Thus, in humanistic learning theory the learning process must originate and lead to humans themselves. Mastroah et al. (2021) explain that humanistic learning theory has the potential to have a very good influence on development and lifelong success. By taking a humanistic approach to coaching, you can help and develop as both a student and an educator. In humanistic theory,

educators do not only transfer knowledge or values, but educators must design their students with compassion so that students can be more sensitive to their environment (Saputri, 2022).

Empirically, the implementation of humanistic learning theory has been proven to have a positive impact on student development, both in the cognitive, effective and psychomotor domains. In general, Qodri (2017) states that humanistic learning theory can be used effectively in improving student achievement. Saputri's research results (2022) state that the application of humanistic learning theory in learning can improve learning outcomes. Aradea & Harapan (2019) in their research also stated that the application of humanistic learning theory can improve student learning outcomes in entrepreneurship courses. The research results of Hakiki & Puspitasai (2018) found that the application of learning theory can improve student learning outcomes, especially in Social Sciences subjects. These various studies show that humanistic learning theory plays an important role in developing all students' potential.

In the context of religious education, the implementation of humanistic learning theory is very common. This is based on the harmony between the concepts of humanistic theory and religious learning theory, namely humanizing humans. One learning model that links humanistic learning theory and religious (Islamic) education is the beyond the wall learning model. According to Latuconsina (2016) religious education with the beyond the wall model is an educational model that does not just show an attitude of acceptance or dialogue with people of different religions, but rather emphasizes a religious attitude that is tolerant and can work together to build peace, justice, harmony and active participation. in various humanitarian activities

According to Rahmawati et al. (2021), the beyond the wall learning model refers to interaction with the environment. This model focuses on developing an attitude of accepting other people (followers of different religions) wholeheartedly and emphasizes a tolerant attitude towards other religions in order to contribute to humanitarian activities. Thus, the main concept in this model is an effort to involve students with the social environment in developing an attitude of tolerance. This is in line with the opinion of Abdurrohman & Syamsiar (2017) that the implementation of the beyond the wall concept in religious education (slam) is not only oriented towards discussing and dialogue with people of different religions, but more than that inviting students from various religions to work together to campaign peace, justice, harmony, and their involvement in humanitarian work.

From the perspective of Islamic religious education, learning that is oriented towards involving students from various religions to work together to campaign for peace, justice, harmony and their involvement in humanitarian work is known as an attitude of religious moderation. Muaz & Ruswandi (2022) explain that religious moderation is a theory that contains the idea of being moderate, fair and moderate in every aspect of life in the world. Arafah (2020) states that an attitude of religious moderation is an attitude in religion that chooses a position in the middle and does not overdo it. Meanwhile (Akhmadi, 2019) states that religious moderation is closely related to maintaining togetherness by having an attitude of 'tolerance' or tolerance between religious communities. Thus it can be understood that the essence of moderation in religion is tolerance.

Bearing in mind that an attitude of religious moderation is part of efforts to create peace, justice, harmony and their involvement in humanitarian work, an attitude of religious moderation needs to be taught and developed and must be an indicator of the quality of education, especially Islamic Religious Education. As an indicator of the quality of education, every teacher must have insight into religious moderation attitudes, especially in terms of assessing the moderation attitude variable. According to Fahri & Zainuri (2019), in measuring attitudes of religious moderation teachers need to pay attention to several key indicators, namely the attitude of tawazun (balanced), the attitude of i'tidâl (straight and firm), the attitude of tasamuh (tolerance), the attitude of musawah (egalitarian), the attitude of shura (deliberation), the ishlah attitude (reform), the aulawiyah attitude (putting priorities first), and the tathawwur wa ibtikar attitude (dynamic and innovative). Thus, measuring religious moderation attitudes must use these indicators.

Developing and building an attitude of religious moderation for students at the high school level is a very appropriate step. According to several studies, for example research by Aradea & Harapan (2019) states that students at the high school level have emotional maturity that is on average at a medium level, there are even teenagers who have relatively low emotional maturity. Suryana et al., (2022) also stated that adolescence (high school age) is a transition phase from childhood to adulthood; the body appears "mature," but when treated as an

adult, early and middle adolescents fail to demonstrate maturity. A very sensitive phase due to physical, intellectual, emotional, social, moral and religious adjustments to change. Therefore, this research aims to determine the impact of the beyond the wall learning model in building an attitude of religious moderation in high schools in Jambi City: Perspective of an Islamic Religious Education teacher.

### Research methods

The approach used in the research is qualitative with a case study method. The intended case study is that the research focuses on implementing the beyond the wall learning model in building an attitude of religious moderation in high schools in Jambi City: Perspective of an Islamic Religious Education teacher. This research was carried out at SMA Negeri 3, SMA Negeri 1 and SMA Negeri 5 Jambi City. These three schools have relatively large numbers of students in Jambi City with different characters. SMA Negeri 1 Jambi City is a school whose students generally come from upper economic groups. As for SMA Negeri 3, students generally come from the middle class, and SMA Negeri 5 generally comes from the lower economic group. Thus, the aim of selecting the three schools is to represent the character of the general population in Jambi province. Referring to this explanation, the subjects in the research were 9 Islamic religious education teachers at the school (each school had 3 Islamic religious education teachers). Each teacher is given a code that is specifically different from the other teachers, for example G1a is an Islamic religious education teacher from the first SMA Negeri 1, G3b is an Islamic religious education teacher from the second SMA Negeri 3, and so on, while G5a is an education teacher Islam from the first SMA Negeri 5, and so on.

The data in the research were collected using semi-structured interview techniques. The interview questions focused on the following things, namely: 1) teachers' understanding of the beyond the wall learning model, 2) moderation attitudes, concepts and implementation, and 3) the potential for implementing the beyond the wall learning model in the context of Islamic religious education learning. The instrument used in this research is a list of questions with this focus. The validity of the data in research is guaranteed by two or three important steps, namely: instrument validation by experts, data reduction and triangulation. Thus the data obtained in this research has good reliability.

The data analysis technique used in the research is descriptive analysis. The data is presented in the order of focus, then followed directly by discussion or analysis. Descriptive analysis was carried out by comparing the results of this study with the results of previous research. Apart from that, the analysis in this research was also carried out by comparing it with the theories used. Therefore, this research produces a number of recommendations for developing religious moderation attitudes for high school students from the perspective of Islamic religious education teachers.

### Research results and discussion

#### 1) Teacher understanding of the beyond the wall learning model

Mastery of learning models is an obligation for professional teachers. Mastery of learning models is part of the pedagogical competency required in the education system in Indonesia. However, do Islamic religious education teachers in Jambi city high schools also have sufficient knowledge of the beyond the wall learning model? The following is the Islamic religious education teacher's understanding of the beyond the wall learning model

G1a: "In general, I already know various learning models and I have applied them throughout my time teaching Islamic religious education at this school. "This beyond the wall learning model was developed from humanistic learning theory with the main focus being to increase students' awareness of their environment, especially their social environment."

G1b: "I already know a lot about various learning models, but this beyond the wall learning model still feels foreign to me"

- G1c: "I have read and discussed with friends regarding the beyond the wall learning model. "This model is a learning model that is oriented towards active and participatory students in an environment outside the classroom which was developed from humanistic learning theory."
- G3a: "I understand that the beyond the wall learning model is a learning model that is oriented towards active and participative students in environments outside the classroom, meaning the school environment and living environment. The learning model directs students to be more concerned with their social environment"
- G3b: "Yes, I already know the beyond the wall learning model, I have even implemented it in my class. Alhamdulillah, the impact is very positive on student attitudes, especially to build an attitude of cooperation between students."
- G3c: "Conceptually, I already know that the beyond the wall learning model was developed from humanistic learning theory. However, I have never applied this model, I more often apply the cooperative learning model, to develop students' social attitudes"
- G5a: "as far as I know, the beyond the wall learning model is a learning model developed from humanistic learning theory. This learning model encourages students to be more caring, tolerant and participate actively in the surrounding community. This model is very suitable for Islamic religious education."
- G5b: "Yes, in general I already know about this learning model, but empirically I have never done it"
- G5c: "I have heard about this model, but I don't really understand this learning model, so I can't explain more."

Referring to quotes from interviews with teachers related to Islamic religious education teachers' understanding of the beyond the wall learning model, it can be understood that in general teachers already know this learning model. A total of six teachers or around 66.66% already know the learning model. As many as three people or around 33.34% did not know and even felt unfamiliar. The teacher's knowledge of the beyond the wall learning model includes the basic theory of development and application. According to the statement above, several teachers have implemented the beyond the wall learning model during their teaching experience as Islamic religious education teachers in schools.

The teacher's understanding of the beyond the wall learning model is the first step to implementing this model in the learning process. The successful implementation of a learning model always begins with the teacher's understanding of the model. Thus, the data from this research shows that in general teachers know and understand it. However, in general teachers have not implemented the beyond the wall learning model in the classroom while they are teaching. Therefore, empirically it is not yet known to what extent the positive impact of the beyond the wall learning model has on student achievement in these schools, especially in the context of learning Islamic religious education.

Referring to the opinion of Rahmawati et al. (2021), the beyond the wall learning model refers to interaction with the environment. This model focuses on developing an attitude of accepting other people (followers of different religions) wholeheartedly and emphasizes a tolerant attitude towards other religions in order to contribute to humanitarian activities. Thus, the main concept in this model is an effort to involve students with the social environment in developing an attitude of tolerance. This is in line with the opinion of Abdurrohman & Syamsiar (2017) that the implementation of the beyond the wall concept in religious education (slam) is not only oriented towards discussing and dialogue with people of different religions, but more than that inviting students from various religions to work together to campaign peace, justice, harmony, and their involvement in humanitarian work. Therefore, teachers' understanding of this learning model still needs to be improved at a further stage, namely implementing it in the classroom and measuring its impact.

## **2) Moderation attitude, concept and implementation**

Regarding the attitude of moderation, the concept and its implementation in the classroom in the teaching of Islamic religious education, shows that teachers have different views. Some teachers understand the concept of mutual

moderation well and some others have a different view. In general, the results of interviews with Islamic religious education teachers are written in the form of quotations as follows:

- G1a: "In my opinion, religious moderation is part of the teachings of religion itself, because in Islam, excessive attitudes are strictly prohibited, including in matters of religion"
- G1b: "For me, an attitude of religious moderation is an important pillar for the integrity of the very religious Indonesian nation. "Apart from that, the attitude of religious moderation is also to maintain democracy as a system in our country (Indonesia)"
- G1c: "In my opinion, religious moderation does not need to be taught in schools, what is important in the context of learning about the Islamic religion is the truth of the substance of religion. By teaching the truth about the substance of the Islamic religion, they (students) will automatically become a generation that is moderate and loves the country."
- G3a: "In my view, religious moderation is very important to teach to students, so that they have a correct understanding of religion and life in this multicultural society"
- G3b: "For me, the religious moderation program is part of an effort to shallow the concept of religion, especially Islam, because the concept promoted in the program is tolerance, whereas Islam clearly makes tolerance part of its teachings, see Al-Kafirun's letter."
- G3c: "Actually I don't really understand the religious moderation program, in my view it's just part of politics. However, mutual tolerance, mutual assistance and mutual respect must be taught in schools. This aims to maintain the unity and integrity of the nation, and that is part of the teachings of the Islamic religion."
- G5a: "Religious moderation is a moderate attitude in religion, not excessive and tolerant with other people"
- G5b: "In my opinion, the attitude of religious moderation programmed by the government is a form of excessive anxiety towards Islam. Islam is a religion that brings salvation to life, it is very tolerant, not only towards fellow humans, even towards the natural environment, Islam strongly recommends protecting it"
- G5c: "Personally, I support this program (religious moderation), so that students become more humanistic and have high social attitudes so as to create a stronger unity"

Referring to the quoted data from the interview above, it can be understood that in general Islamic religious education teachers know and understand the concept of religious moderation. Although some teachers say that religious moderation does not need to be taught in schools, they support the development of religious moderation. One teacher even stated that they did not or did not understand the concept of religious moderation, but they strongly supported efforts to create students who were more humane and tolerant. This fact shows that in general Islamic religious education teachers have a good understanding of humanity and the harmonization of social life.

In substance, Islamic religious education, learning that is oriented towards involving students from various religions to work together to campaign for peace, justice, harmony, and their involvement in humanitarian work is known as an attitude of religious moderation. Therefore, knowledge and understanding of the concept of religious moderation for Islamic religious education teachers is a necessity. Teachers' knowledge and understanding of the concept of a proper attitude towards diversity not only makes students more humanistic and harmonious, but also helps them understand Islam as the true religion. In Islamic religious teachings, tolerance, harmony and humanism are one of the substantive teachings.

Referring to the opinion of Muaz & Ruswandi (2022) that religious moderation is a theory which contains the idea of being moderate, fair and moderate in every aspect of life in the world, or the opinion of Arafah (2020) states that an attitude of religious moderation is an attitude towards religion that choose a position in the middle and not exaggerate. In substance, Islam requires its adherents to have this attitude. Excessive attitudes are not only

prohibited in matters of religion, but also in personal life, for example in terms of eating, dressing and so on. If we refer to Akhmadi's (2019) opinion that religious moderation is closely related to maintaining togetherness by having an attitude of 'tolerance' or tolerance between religious communities, then this attitude is also substantively an inseparable part of Islamic religious teachings. Thus it can be understood that the essence of moderation in religion is tolerance. The attitude of tolerance is a main part of the teachings of the Islamic religion.

### 3) Potential application of the beyond the wall learning model in the context of Islamic religious education learning

The next interview conducted was related to the potential application of the beyond the wall learning model in the context of Islamic religious education learning. This interview is to find out to what extent teachers believe in implementing this model in improving students' religious moderation attitudes. The results of the interview are as follows:

- G1a: "This beyond the wall learning model was developed from humanistic learning theory with the main focus being to increase students' awareness of their environment, especially their social environment. I believe that implementing the beyond the wall learning model in Islamic religious education can improve student learning outcomes."
- G1b: "As I mentioned previously, for me an attitude of religious moderation is an important pillar for the integrity of the very religious Indonesian nation, this can be done by implementing the beyond the wall learning model, where the model is oriented to the social attitudes of students"
- G1c: "In my opinion, religious moderation does not need to be taught in schools, what is important in the context of learning about the Islamic religion is the truth of the substance of religion. By teaching the truth about the substance of the Islamic religion, they (students) will automatically become a generation that is moderate and loves the country."
- G3a: "In my opinion, the beyond the wall learning model can be applied in schools so that students are more active and participative in the environment outside the classroom, meaning the school environment and living environment. This situation will encourage and direct students to care more about their social environment."
- G3b: "the beyond the wall learning model could be applied in the classroom, to create more humanistic learning, but how far the impact of this model has on religious moderation attitudes, I have never done it, but I am sure it can be done"
- G3c: "For me, the beyond the wall learning model can be applied anywhere, both formal and non-formal. However, I have never applied this model, I more often apply the cooperative learning model, to develop students' social attitudes."
- G5a: "In my view, this learning model encourages students to be more caring, tolerant and participate actively in the surrounding community. This model is very suitable for Islamic religious education, therefore it can be applied in schools to improve attitudes of religious moderation."
- G5b: "In my opinion, this learning model can be applied anywhere and by anyone, but whether this model can improve religious moderation attitudes, empirically I have never done it. However, I believe that this model, if implemented, will also have a positive impact on students like other learning models."
- G5c: "As I mentioned before, personally, I support this program (religious moderation), so that students become more humanistic and have high social attitudes so as to create a stronger unity. "Therefore, the application of learning models that are oriented towards a humanitarian attitude can be applied, including this model."

The data from the interview above illustrates that in general Islamic religious education teachers believe in the positive impact of implementing the beyond the wall learning model, especially in terms of increasing students' religious moderation attitudes. However, not all Islamic religious education teachers apply this model. For Islamic

religious education teachers who have not implemented the beyond the wall model, it is closely related to their understanding of the model. Previously (first session interview) it was stated that there were still teachers who did not understand the concept of the beyond the wall model. However, based on the results of the third session of the interview, the brand believes that implementing the beyond the wall model can have a positive impact on students.

Referring to the opinion of Aradea & Harapan (2019) that students at the high school level have emotional maturity that is on average at a medium level, there are even teenagers who have relatively low emotional maturity. Therefore, applying the beyond the wall model in the learning process can encourage and support students to mature their emotions. This emotional maturity will then have a positive impact on the birth of their attitude of religious moderation in the future.

In line with the description above, Suryana et al., (2022) also stated that adolescence (high school age) is a transition phase from childhood to adulthood; the body appears "mature," but when treated as an adult, early and middle adolescents fail to demonstrate maturity. A very sensitive phase due to physical, intellectual, emotional, social, moral and religious adjustments to change. Thus, implementing the beyond the wall model in Islamic religious education learning is the right step. With the main concept and focus of the beyond the wall model, namely, being humanist, it has positive potential in developing an attitude of religious moderation which also stems from a humanist social emotional attitude. Implementation of the beyond the wall model in Islamic religious education learning by teachers also means increasing the effectiveness of teachers' "towards adulthood" mentoring efforts for students.

## Conclusion

Based on the data and discussion above, it can be concluded that in general teachers already know this learning model. A total of six teachers or around 66.66% already know the learning model. As many as three people or around 33.34% did not know and even felt unfamiliar. The teacher's knowledge of the beyond the wall learning model includes the basic theory of development and application. According to the statement above, several teachers have implemented the beyond the wall learning model during their teaching experience as Islamic religious education teachers in schools.

Regarding religious moderation attitudes, in general Islamic religious education teachers know and understand the concept of religious moderation attitudes. Although some teachers say that religious moderation does not need to be taught in schools, they support the development of religious moderation. One teacher even stated that they did not or did not understand the concept of religious moderation, but they strongly supported efforts to create students who were more humane and tolerant. This fact shows that in general Islamic religious education teachers have a good understanding of humanity and the harmonization of social life.

In terms of teacher beliefs, in general Islamic religious education teachers believe in the positive impact of implementing the beyond the wall learning model, especially in terms of increasing students' religious moderation attitudes. However, not all Islamic religious education teachers apply this model. For Islamic religious education teachers who have not implemented the beyond the wall model, it is closely related to their understanding of the model. Previously (first session interview) it was stated that there were still teachers who did not understand the concept of the beyond the wall model. However, based on the results of the third session of the interview, the brand believes that implementing the beyond the wall model can have a positive impact on students.

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