

RELIGIOUS MODERATION FOR POLICE OFFICER EDUCATION

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ABSTRACT

Education can actually shape the character of students into human beings who are increasingly devoted to God Almighty as created beings and caliphs (leaders) without discriminating against SARA, so that all forms of education carried out are directed to achieve the goal of human creation as well as the purpose of education. alone. This study aims to explain the management of Islamic religious education at the Setukpa Lemdiklat Polri which is responsible for educating Polri officers (leaders) to serve as first supervisors in the Indonesian National Police. To describe the process of religious education management in the Setukpa Lemdiklat Polri used qualitative research methods. Data was collected by observing the educational component of religious activities, interviews with spiritual coaches, coaches/caregivers and education administration managers. Data was also obtained from documentation of religious activities carried out at the Setukpa Lemdiklat Polri. The results showed that religious moderation for the education of police officers was carried out in the implementation of spiritual development, the character of Kebhayangkaran, learning material for group attitudes and values, the application of management activities was found in the practice of worship and student organization management through structured and measurable parenting patterns.

INTRODUCTION

The National Police of the Republic of Indonesia (Polri) as law enforcers as well as protectors, servants and protectors of the community have a heavy responsibility along with the development and progress of civilization that continues to change. The position of the Police in law enforcement shows how big the role of the Police is in being able to stand up to enforce the laws that apply in Indonesia, both in the form of black and white regulations and legislation, and not infrequently they also have to deal with regulations or legislation that are considered to be still 'gray'. ' or 'rubber chapter'. Meanwhile, as servants, protectors and public servants, Polri members must be able and willing to adapt to the situation and position they are in.

Devina Halim in www.kompas.com on July 2, 2019 released the results of the Kompas R&D survey showing the level of public satisfaction with the National Police Institution in 2016 from 63.3 percent increased to 70.2 percent in 2017 then in 2018 there was an increase to 82.9 percent. This increase cannot be separated from the hard work of the Police in improving security and order in the midst of the community during the implementation of Eid and Christmas activities. 10 percent based on data released by Kopolnas in 2019. Sapto Pramono

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in the same daily said that the ethics and morals of a policeman sometimes become a frightening specter when he meets the Traffic Police who are stationed or on patrol in every corner of the city or area, as well as related to violations of law enforcement when several police officers were found who became mafias and were involved in activities that violate state law.

Haryadi Mukhtas in his research stated that 88.3% of the respondents who were the object of his research described the field of guidance and law as not going well, and if viewed from organizational posture, most of the members of the National Police were at the Non-Commissioned Officer level, followed by the First Officer level, Intermediate Officer level and High Officers (Mukhtas & Sutiyo, 2019).

Qualified abilities and a strong desire are needed to deal with the conditions and situations of society that continue to develop, not only academic skills are needed, but must be supported by abilities and excellence in the field of faith and piety so as to avoid various violations and disobedience to existing regulations. The pattern of coaching for Polri members begins with formation through education that is different from civil servants, for civil servants it begins with Capeg which is followed by Pre-service Training, every education carried out and taken by Polri members must meet academic values, personality and or abilities. So that the cultivation of values including religion is also expected to be obtained through educational institutions.

The presence of religion for Polri personnel is expected to give color to the personal lives of Polri members as ordinary people as well as law enforcement officers who do not side with one particular community group. Police officers are expected to be aware of the existence of various layers of Indonesian society consisting of various religions, cultures and races. Religion is also expected not only as a routine but must be included in the practice of daily life which will have an impact on public trust in Polri members starting with a moral system (Charles et al., 2014). Understanding these values can be started from educational institutions as craters of candra up front in the formation of attitudes and behavior of Polri members who are educated and trained in a non-discriminatory, equal and balanced manner and are better known as tolerance.

Religious moderation can be seen from the form of tolerance between religious communities or fellow religious communities can be fostered and developed through educational institutions by teaching religious values in all aspects of students' lives both when dealing with fellow students and with all stakeholders who are directly or indirectly directly, especially for a candidate for Polri officers who will serve as the foremost leaders and are stationed throughout the territory of Indonesia. Nurbaeti et al in their research concluded that religious education taught in educational institutions can have a significant influence on the formation of a person's religious character (Nurbaeti et al., 2018). Individually, this activity also provides a role in shaping and growing attitudes and personality for students (Pidarta, 1997).

Knowledge and experience of implementing moderate religious values for Polri members will also have an impact on their perspective on differences that exist within and/or between religions so that they are not easily contaminated by sectarian, anti-religious, radicalism or even intolerance ideas. A complete understanding of the importance of togetherness in differences will also have an impact on the handling of cases related to terrorism, radicalism or other cases involving ethnicity, religion and race. The formation of character into a complete personality can be realized in the form of an attitude of respect for differences, for that in the world of education it is manifested in the form of harmony (Fuad, 2018).

In the world of education students relate to other students who have different social status backgrounds, learn to respect existing differences and learn to accept the presence of other

people and the existing environment and are different from those found in the scope of their residence (Endang, 2011).

Religious education is basically carried out not much different from educational activities in general. The series of activities includes stages in accordance with management principles such as planning or planning principles, organizing principles, implementing or actuating principles, controlling or controlling (Siagian, 1989) principles, as well as motivating activities which some others mention as part of organizing activities. Understanding in terms of actual language management is an understanding of efforts to organize, manage, implement and treat an activity (Echolas, 1995). There are also those who call it the activity of coordinating work in order to achieve goals to be effective and efficient through other people by using man, money, materials, machines, methods and markets (Coulter, 2007).

The planning function has a very decisive role in the management process or activity, this is because an activity objective will be determined in the planning process, as well as the needs and collection of data needed to achieve the goal so as to facilitate decision making (Kompri, 2015). Werang specifically outlines planning activities including the goals to be achieved, who will do what, how long it will take and how to do it, who is responsible for and who is responsible, how to fulfill the budget and how to get it and the control system needed (Werang, 2015). Included in planning activities are activities to evaluate the implementation that has been carried out if the activity is a repetitive activity or has similarities with the activities to be carried out. This is in accordance with the Word of God in the letter al Hasyr : 18

The next stage in management and education is organizing, this function is related to the regulation/empowerment of all the main elements of man in management activities. Activities in this function include dividing tasks, creating and establishing relationships between superiors, subordinates, equals or vice versa so that there is no duplication of work or people in an activity so that there is a need for equal communication between individuals and organizations and the need for cooperation (Fatah, 2008).

Activities that have been well planned and organized will not produce results if they are not implemented, organised, monitored and/ or evaluated. Terms that are often associated with this activity are directing, commanding, leading, and coordinating and some mention motivating activities included in it. The activities in it include explaining/ordering activities, providing opportunities and opportunities for subordinates to participate in the organization as well as activities to provide opportunities for all personnel or members to be able to carry out their duties properly, effectively and efficiently (Nawawi, 1983).

The last stage in is the evaluation or assessment related to the process and the achievement of goals. Assessment activities can function as *ishlah*, if they are carried out to provide input and improvements to all educational activities and components, *tazkiyah*, if purification or correction is made to the process so that it returns to predetermined principles, *tajdid*, if modernization or changes are carried out that are appropriate and current and as *ad Dakhiil* if the assessment is a report for users of student outcomes.

The description of management of Islamic education in learning can be seen from the content of the values of sincerity, trustworthiness, honesty, fairness, responsibility, dynamic, practical and flexible (Ramayulis, 2015). Langgulung added the values of faith, equality, morals, justice, deliberation, division of labor and duties, adhering to management functions, and association in the specific characteristics of management of Islamic religious education (Langgulung, 2000).

Saefullah sees that the elements of management in Islamic education include leaders, people who are led, goals to be achieved, cooperation in achieving these goals, management tools or equipment consisting of humans, money, materials, machines, methods and markets (Saefullah, 2012). Meanwhile Qomar outlines the various implications of the existence of Islamic education management which can be seen from the process of Islamic education, Islamic educational objects, Islamic learning resources, Islamic management methods, strategies implemented by Islamic educational institutions, learning resources in Islamic educational institutions, objectives Islamic education, effectiveness and efficiency as well as procedures for achieving Islamic goals (Qomar, 2007).

The study of Islamic education in general is relatively the same as education in general, the characteristics that emerge and appear can be seen from the existence of texts of revelation and hadith, the words of friends, the development of Islamic educational institutions and employees of Islamic educational institutions and various rules relating to the management of Islamic education itself. It is hoped that educational institutions must also be able to raise human awareness as a complete being from a biological and psychological point of view (Barizi, 2004).

It is recognized that the conception of Islamic education in Indonesia has changed a lot since the reformation began, the presence of state and private Islamic universities such as Muhammadiyah which has more than 50 large campuses throughout the archipelago is considered capable of balancing traditional Islam with democratic pluralism and citizenship (Daun & Arjmand, 2018). Although it must be admitted that understanding of the separation of religion and state for Indonesian people is still widely found among Muslims (Pulungan, 2018).

Indonesian society, consisting of various tribes, religions, customs and cultures, must consciously acknowledge the existence of cultural differences caused by social, cultural and religious differences. In various circles there is still an assumption that Islamic religious education fails in efforts to create tolerance and awareness in building cultural differences (Suyatno et al., 2019). In educational activities themselves, students are instilled with an understanding not only of the religion they adhere to, but must acknowledge the existence of other different religions and try to be involved in understanding the consequences that arise from these differences (Shihab, 1999).

Accepting differences between religions, ethnicities, cultures and customs is known as "tolerance". The word tolerance linguistically comes from the Latin *tolerantia* which means loose, gentleness of day, lightness and patience which was originally a slogan for freedom, brotherhood and equality for the French people (Dinata, 2012). This word is also found in Dutch, namely *tolerere*, which is defined as allowing, allowing, and in it is the meaning of respecting other people's principles without sacrificing one's own

principles (Munawwar, 2005). While in English the word 'tolerance' means letting, respecting other people's beliefs without requiring approval, if in Arabic this word is adopted from the meaning of the word 'tasamuh' which means the word allows or facilitates each other (Dinata, 2012).

Tolerance does not mean equating all religions so as to allow people to easily change religions. A broader understanding of religion will direct individual adherents of a religion to an open view of other individuals, because adherents of that religion will place religion not only as a way of life and weltanschauung, but must also function as a mental and spiritual agent in carrying out revivalism and community reconstruction. Religion does not appear only as a doctrine but also in human attitudes and convictions which cannot stand alone (Ariffin, 1991). The index for measuring the life of religious people published by the Research and Development Center for Islamic Religious Guidance and the Religious Services of the Ministry of Religion in 2019 shows that tolerance is an indicator that can create harmony in the life of religious people (Kementerian Agama, 2019).

Research conducted by Harung et al, shows that the process of religious values in some cases can affect training capacity building (Harung et al., 2011). Charles, Travis & Smith also found that religious values possessed by Police Members affect their mindset in acting well in doing work and can influence stress levels and other deviant acts (Charles et al., 2014). The process of internalizing these values in the world of education should be carried out with educational management.

Abdul Fatah's research at SMA Negeri 1 Tangerang concluded that instilling tolerance values for students can be done using a student-centered learning model approach (Fatah, 2012) Similar findings were also concluded by Mochammad Arie in research conducted at Geeta School Cirebon by adding the concept of active learning (active learning) (Maulana, 2017).

A. Jauhar Fuad conducted research on the efforts of Islamic religious education teachers to build tolerance learning in schools in order to ward off radicalism and found that tolerance learning in schools can be built using constructivist theory. This attitude of tolerance can prevent students from claiming the truth of their own religion by denying the truth of other religions (Fuad, 2018). Fadli Subhan in his research stated that an attitude of tolerance based on religious freedom will more easily develop psychologically, physically and mentally, as well as values that are believed in and respected and exalted by the people of the nation will undoubtedly provide a positive role for the life of the nation and society (Fadli, 2019).

Ni Nyoman Ayu found in her research found that the multicultural approach that has been applied in the learning process to students who are culturally different will lead students to experience positive feelings and this applies vice versa, so that they will be able to develop self-concepts and be willing to accept others (Suciartini, 2017). Research conducted by U. Abdullah Mumin states that in the Perspective of Islamic Education several elements such as curriculum, teacher abilities/ competencies, inclusive approaches and methods have a very important role in tolerance education (Mumin, 2018).

Lely Nisvilyah in her research found that human values, nationalism, history, exemplary and patience were the basis for the formation of tolerance values in Mojokerto Regency (Nisvilyah, 2013), while Yuni Maya Sari stated in her research that the cultivation of civic values (civic disposition) related to tolerance values can be instilled in students both personally and universally (Sari, 2014).

Education should no longer separate nationalist science, science or other general material from religious education which will only make humans who stand as empty human beings without religion or only make religion by forgetting other fields (Uksan, 2017). As befits a process in management, the management of education is inseparable from various obstacles. Tjabolo said that obstacles in the management of Islamic education usually consist of: first, ideological barriers and pressure. Obstacles and challenges in this field will be very visible in the policy making that will apply to Islamic educational institutions. Second, the socio-economic conditions of the community and the financial interest of the institution. This obstacle will certainly greatly affect the sustainability of educational institutions and tends to become a classic problem for educational institutions and the community who use educational institutions. Third, the composition of institutional status and government policy discrimination which will significantly affect the budget requirements prepared by the government for Islamic educational institutions.

Next are the obstacles that arise from the limited abilities and limited potential of students, the intellectual potential of students in Islamic educational institutions tends to come from the lower middle class. The fifth obstacle stems from the motive for establishing Islamic educational institutions (usually in the form of private educational institutions) which will greatly affect the sustainability of Islamic educational institutions (Tjabolo, 2018). Meanwhile, Miller said that the cause of the delay in tolerance education is because the world of education tends to be more directed at developing skills and fulfilling the economy (Miller, 2010).

Muhammad Usman and Anton Widyanto when conducting research at SMA Negeri 1 Lhokseumawe found the competency factors of teaching staff and the positive support provided by the school principal to be supporting factors for internalizing the values of tolerance in Islamic Religious education and mentioned the absence of special modules and special training as weaknesses (Usman & Widyanto, 2019). The same factors were also found by Andi Fitriani D and Anwar Akbar in their research with the difference in the limited number of hours of study being an inhibiting factor (Djollong & Akbar, 2019).

Achmad Nur Salim in his research conducted in the Sleman area found that cultural elements were a supporting factor in instilling tolerance values in the area and the inhibiting factor was individual perspectives that were not balanced with social values (Salim, 2017), the same thing was found by Babay Barmawie and Fadhila Humaira in terms of the supporting factors with the difference in the inhibiting factors being the closed communication factor (Barmawie & Humaira, 2018). Imam Jazuli said that the introduction of religious symbols, ethnicity, cultural differences from an early age for students can be a potential for the development of tolerance (Jazuli, 2011).

METHOD

This research uses qualitative methods and is included in the type of descriptive research. This method and type of research are used in describing the religious education management process carried out at Setukpa Lemdiklat Polri because it relates to behavior, perceptions, motivations and actions holistically (Moelong, 2002) as a single variable or in the form of a relationship pattern between two or more variables (Irawan, 2006) so that it is easier to understand and more applicable (Hasan & Mahmudin, 2017). Meanwhile, according to the type of research, this research is included in the case study research (Burke, n.d.) because it only takes one location as the object of research.

RESULTS AND DISCUSSION

The Police Officer Formation School (abbreviated Setukpa) is a Work Unit under the Police Education and Education Institute located at Jalan Bhayangkara No. 166 Gunung Quail District, Sukabumi City, West Java. In accordance with Presidential Regulation number 52 of 2010 concerning the Organization and Work Procedure of the Indonesian National Police Setukpa Education and Training Institute, the National Police has the main task of educating National Police Officers who are elected as National Police Officers. This was later strengthened by the Regulation of the Head of the Indonesian National Police (Perkap) number 21 of 2010 concerning the Organizational Structure and Work Procedures of the National Police Headquarters Environmental Work Unit which explains that the task is carried out in the form of education and training with a philosophy of proficient, commendable, law-abiding and superior. professional, modern and trusted (Promoter).

Polri members who study at this institution are expected to have the ability as first-line supervisors as well as function as first-level managers who will bridge between superiors and subordinates. In this regard, members who attend education at this institution besides having to master the technical skills of the police must also have the ability to train subordinates as well as interpret the policies of their superiors into activities or orders that are applicable.

To obtain these objectives, a curriculum was formulated which was directed at producing cognitive, affective and psychomotor abilities. The achievement indicators are then compiled in the form of a Sillabus, Main Lesson Framework (RPP), Unraveled Lesson Framework (RPT) and then applied in a weekly lesson schedule to be operationalized either in the form of class lessons, fieldwork or in the form of other activities that support the achievement of these competencies.

Students who carry out their own Officer Education Education Formation of Officers from Regular Officer Education which is carried out for 7 months and Class Transfer Officer Education with an education period of 1 month. For 2019 the Education for the Formation of Regular Police Officers was held from March 4 2019 to October 2 2019 consisting of 1,364 Male Police and 136 Female Police.

Table 1
Student data based on religion

Religion	Gender		Percent
	M	W	
Islam	1.065	107	78,13
Protestant	186	18	13,60
Katholic	56	8	4,27
Hindu	1	0	0,07
Budha	1	0	0,07
Konghutcu	1	0	0,07

Table 2
Student data based on religion

Educational level	Gender		Percent
	M	W	
SMU	453	52	33,73
D3/D4	21	6	1,80
S1	702	60	50,80
S2	187	15	13,47
S3	1	0	0,07

Besides having differences in gender, religion, rank and general education possessed by students, there are still differences in terms of origin, Customs, ethnicity and culture as well as background marital status owned by each student.

A. Religious moderation in Setukpa Lemdiklat Polri

In the 2019 Police Inspector School Education Operational Plan Document, it was found that the educational components in Setukpa Polri include:

1. Graduate Profiles and Competencies

Students who complete education and are declared to have graduated from SIP education in 2019 will be given the rank of competent Police Inspector Two with the following qualifications:

- a) As a Supervisor in carrying out police duties that are professional and have integrity.
- b) First line supervisor capable of managing resources.
- c) Analysis of the problem of maintaining public order and security, as well as law enforcement in accordance with the scope of their duties.

2. Curriculum

The curriculum used in the implementation of educational operations approved by the National Police Education and Training Institute consists of 33 Subjects with 3 groups divided into introductory activity groups, core learning groups and evaluation and closing activity groups. Based on interviews with the Head of Renmindik Subdivision, it was stated that almost every year the names of subjects and learning materials change every year due to changes in the

current situation and conditions and usually only occur in the core learning group. The 2019 core learning groups consist of lecture and work practice groups, personality groups, methods and essay writing groups, management and technical support groups, social knowledge groups, parenting activity groups and extra-curricular activity groups

Based on a search of existing documents, it was found that in the attitude and value group, some material is closely related to the formation of religious harmony, such as in the subject of the Professional Code of Ethics and Government Regulations number 1, 2 and 3 which relate to procedures for enforcing rules against code violations. ethics. Officer Behavior Ethics subject related to the behavior of an officer in good life towards superiors, subordinates or fellow officers. The ideology of Pancasila, the Mental Revolution which relates to the material integrity and personality as a society and the national insights and values contained therein. In the social knowledge group, it was found that Anthropology and Human Rights subjects were closely related to the understanding of conflict as well as steps to anticipate and resolve conflicts. In the Anthropology subject, it was found in Chapter IV relating to social conflict resolution material caused by differences in ethnicity, religion, race and customs (SARA), while in the Human Rights subject, researchers found an understanding of law enforcement that does not distinguish between groups or groups.

In the parenting material group, it was found that there was material about instilling the application of the values of faith and piety which was reflected in the implementation of Spiritual coaching activities listed in the composition of the lecture materials by the Islamic Religious Spiritual Advisors about the importance of ukhuwan wathaniyah, the principle of equality and gratitude for favors as contained in the material for the evening lecture Friday in the Plan for Islamic spiritual development activities. The results of the observations made also found that there was an inculcation of the value of differences in the implementation of the dawn prayer between students who performed the dawn prayer and qunut or not. One of the aspects or dimensions of spiritual assessment is tolerance

3. Learning Process

The 49th Regular Police Inspector School class of 2019 is carried out in three educational stages, the first stage is the basic stage where students make behavioral adjustments from a Police Officer to an Officer, followed by the second stage which is the stage of strengthening and developing knowledge of capabilities including managerial skills, mastery of development management and knowledge of operational technical management. The last stage or the third stage is the rounding stage as well as the application of knowledge and skills in the form of simulations and technical training or job training.

Based on the document listing the names of students, it was found that there were various differences in one study group both in terms of origin, gender, religion or ethnicity and there were also differences in assignment backgrounds and age differences. One class consists of 15-20 students with

compositions from several platoons or companies and even different detachments.

A search of the learning schedule distributed by the Education and Training Section of the Setukpa Lemdiklat Polri found that students were given sufficient time to worship according to their respective religions, especially for those who are Muslim, a prayer timetable for the Sukabumi area is included which applies within one week according to the schedule distributed lessons. In addition to the prayer schedule listed there is a sentence that recommends or calls for each class leader to remind the teaching staff in the class or instructors in the field 5 minutes before the schedule or prayer time arrives.

The availability of prayer schedules and appeals to remind educators to carry out prayer services shows the leadership's concern for the importance of instilling the values of faith and piety in students as well as teaching the value of respecting differences to students, given the background of students who enable class leaders to be carried by adherents of religions other than Islam .

In the parenting activity plan document issued by the Student Guidance Section (Bag Bimsis), researchers found that there was an obligation for students to carry out worship activities every day in places of worship. Especially for Muslims it is carried out in the mosque, while other religions adjust it except for the implementation of the Maghrib and Isha prayers. Specifically for Thursday night, the Isya Prayer is held in the mosque and adherents of other religions are also required to carry out worship in their respective places of worship under the supervision of caretakers (counselors) and instructors from each religion.

4. Evaluation

In implementing the educational operational activities of the 2019 Police Inspector School, Setukpa uses Kalemndiklat Polri (Perkal) regulation No. 2 of 2017 concerning the standards for evaluating Polri education in general, specifically for mental assessment, there is still the Police Kalemndiklat Regulation number 6 of 2009 concerning Mental Assessment. Both of these regulations relate to the procedures for assessing students which include the mental aspect of personality with a weight of 4, for the academic aspect it has a weight of 4 and the aspect of fitness/physical health has a weight of 2.

The researcher found that the academic aspects of the assessment were carried out in the form of grades/numbers which were then included in the grade transcripts, while the researchers did not find any specific assessment standards for spiritual development implementation activities which were implementation activities and were not included in the grade transcripts.

Based on the data contained in the student assessment component, the researcher found that there were indicators of tolerance in the spiritual dimension listed in the mental assessment of students with indicators of religion & faith, honesty and sincerity as well as tolerance with technical assessments carried out by the Supervisory apparatus through Danton Students/Danki Students and or Student Danki

5. Educator/ Instructors

Educators or instructors who are involved in religious activities receive a written order from the Kasetukpa Lemdiklat Polri to carry out spiritual development activities. For 2017 an order has been issued from the Head of Setukpa number: 85/II/DIK.2.1/2019 with the following composition:

Table 3
Instructor based on religion

Religion	Instructor
Islam	7
Katholic	3
Protestant	5
Hindu	3

When compared with data on students based on religion, the data on students was found to be Buddhist and Confucian, while for the data of instructors/spiritual coaches there were no Buddhist and Confucian spiritual coaches, both male and female. Based on interviews with the Bagrenmin Setukpa Human Resources Subdivision, information was obtained that currently there are no Setukpa personnel who share this religion.

As a form of service in obtaining religious guidance according to the religion adhered to by students (Buddhism and Confucianism), the officer in charge of the spiritual field of students (Paur Bintal Subbag Bimsuh Bag Renmin) stated that with the approval and direction of the leaders who strongly support the religious activities of students, they have coordinated with religious organizations around the city of Sukabumi to be able to provide guidance to Buddhist and Confucian students according to a predetermined time

6. Infrastructure

While participating in officer formation education, all students are placed in their respective knighthoods consisting of the Sangga Buana knights, Cakra manggala, Dharma Hartono, Trisula which are intended for male students and Dwikora Knights for female students who are in the form of flats or barracks. As for worship facilities, the following data was found:

- a) Islam : 1 Masjid, 3 Musholla
- b) Katholic: 1 Kapel
- c) Protestant : 1 Gereja
- d) Hindu : 1 Pura

The data for places of worship above shows that in Setukpa Lemdiklat Polri there are indeed no places of worship for Buddhism and Confucianism, so that it becomes an obstacle for adherents of Buddhism and Confucianism in carrying out religious ritual activities. To anticipate this, for the sake of realizing equality in obtaining opportunities to worship and for the concern of the leadership, a separate place is provided for adherents of that religion by providing a special room located adjacent to a temple (Hindu religious place of worship) in

accordance with the wishes of students who adhere to Buddhism and Confucianism

7. Management of learning process

The teaching and learning process and other activities are carried out in the form of classroom and field lessons which are carried out in a total of 1,400 hours of lessons for 7 months. For the implementation of spiritual implementation activities and religious learning applications carried out in places of worship of each religion in accordance with existing provisions, as well as in interactions between students which are carried out in every activity of parenting activities, ceremonial activities or other activities such as in the dining room, class and others regardless of the differences.

Technically the implementation of the learning process is arranged by the Lakdik Bagdiklat subdivision. Scheduled learning starts before the dawn prayer for parenting activities which consist of worship according to each religion, sports or other physical activities then followed by apple activities which are carried out in the form of regimental, company or platoon applets.

Observations made in every student activity in class and in the field always involve direct supervisors (student danki/student danyon/student danyon and student bamin) who are in charge of supervising and controlling and shifting students, especially for learning in class supervisors are also carried out by picket officers education that records and records every scheduled learning process

Worship for students as a part of implementing the teaching and learning process and mental formation activities for prospective officer students. Observations made on the Asr prayer activities for Muslim students were carried out in the mosque in congregation, while for Christian students even though there was no obligation to worship at the same time they continued to carry out worship activities which took place in the music hall, while those who were Hindus carried out worship activities at the temple as a place of worship for Hinduism. The selection of the location of worship based on interviews with the supervisor is in order to facilitate the shift of students from class to place of worship and vice versa as well as to facilitate supervision and control of students considering the three locations are close together, as well as a form of leadership's concern for the religious needs of students.

Scheduled religious worship activities are carried out every Thursday night in the respective places of worship below with the material presented under the control of the spiritual advisors of each religion, while the desired theme is determined by the institution through the Bagbimsis. While shifting and supervision as well as individual and group assessments are carried out by the Guidance Unit, this at the same time shows the leadership's concern and the togetherness of all relevant elements in increasing the knowledge and abilities of students towards their religion and increasing faith and piety towards God Almighty.

During the implementation of Islamic religious holidays such as Eid al-Fitr, Maulid Nabi, Nuzul Qur'an or Nyepi, each adherent of the religion who does not

carry out religious activities is still involved in security activities and guarding the equipment of students who are participating in religious activities. Especially for the implementation of Friday Prayer activities, each student continues to carry out worship activities in accordance with their respective religions and in a predetermined place of worship.

8. Financing

The implementation of educational operational activities for the Police Inspector School which was carried out at the Setukpa Lemdiklat Polri received support from the State Revenue and Expenditure Budget listed in the DIPA Setukpa Lemdiklat Polri.

The availability of funding from the state budget and in accordance with laws and regulations is one of the supporters of the implementation of the educational process which supports the creation of a learning process in order to realize religious education management for students that is in line with educational goals.

CONCLUSION

The inculcation of religious moderation values for Polri officer candidates who carry out their education at Setukpa Lemdiklat Polri is carried out in the form of Spiritual Guidance Implementation and Religious Character Implementation activities. Apart from this form of activity, material related to the importance of tolerance which is part of religious moderation is also found in other sub-subjects which are included in the personality group and are applied in individual and group activities that are planned, organized and driven and supervised by the administrator. education.

Availability of sufficient time, adequate facilities for worship as well as support from the leadership and awareness of the importance of faith and piety as the basis for instilling the value of religious moderation for students is a supporting factor for the implementation of management of religious education in forming an attitude of temporary tolerance. Facilities for worship and instructors for Buddhists and Confucianism became an obstacle in the implementation of Buddhist and Confucian worship rituals even though this has been resolved by cooperating with religious institutions around the city of Sukabumi.

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