The Role of Moderate Character in Strengthening Peace Education for Welcoming New Normal Life in The COVID-19 Era

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Abstract. This article describes the role of moderate character education in strengthening peace education in the era of the spread of the COVID-19 outbreak. Strengthening peace education is important to avoid opportunities for conflicts in society. This conflict is horizontal and vertical. The situation in the Covid-19 Era has hit the economic conditions of some residents. This then spreads, causing social anxiety in the community. Moderate Islamic values include religious, tolerance, democratic, peace-loving, and social characteristics. Meanwhile, the value of nationalism includes the character of the spirit of nationality and love for the country, That is, moderate character education is not only responsible for the formation of righteous and noble human beings it also forms people who have a responsibility to maintain peace. The focus of this study discusses the potential for conflict due to COVID-19 based on Moderate Character Education to strengthen peace education using a conflict study approach combined with a structural approach. One of the main arguments of this paper is that the fear of the emergence of conflict is rooted in ignorance of the elements that are pre-conditions for the conflict situation. Conflict, then, is an accumulation of various factors that are intertwined with one another. So that with the strengthening of peace education through moderate character education it can be an alternative solution for a more peaceful and civilized Indonesia.

Keywords: Moderate Character, Peace Education, COVID-19 Era

1 Introduction

The COVID-19 pandemic is now no longer a mere problem in the medical realm. The wider spread and the fatality rate of the disease makes countries in the world race against time and their unpreparedness to immediately find the right solution. Some of the methods tried by many countries affected by COVID-19 are regional quarantine (lockdown) and social distancing. Implementation of lockdown and social distancing methods on the one hand can reduce the rate of spread of the virus as experienced by China and South Korea. However, this policy also had consequences that were no less painful. Both methods can kill the economy in areas that implement this policy. Finally, if not managed properly, this policy has the potential to spark social conflict.

This is proven, among other things, that a decrease in income from these elements of society will create a layer of society that is very vulnerable to the impact of COVID-19, both medically, economically and socially. Those who belong to a weak economy - in contrast to white collar

workers - are not able to fully carry out social distancing because they have to continue working. Finally, they are the ones most potentially exposed to the virus. On the other hand, the government also seems frantic in preparing an adequate social net program for residents with vulnerable economies If this situation continues, it is likely that frustration from the community will accumulate into grievances which can explode into social conflicts.

Basically, conflict will inevitably occur in community interaction. As long as people are in contact with each other, conflict will always exist in it, in this context, conflict will arise when there is an interaction where there is a misalignment of objectives between the parties involved. And humans almost always have a goal incompatibility with other people because basically every human being is unique and different. On the other hand, conflict also has a positive function in society. Conflict makes people always move to overcome stagnation in their social structure. Finally, conflict can be directed to achieve new breakthroughs in the way humans organize their social life.

In this regard, Indonesia is the country of moderate Muslims, according to Abdurrahman Wahid's assessment. Since the post-Soeharto era, Indonesia as the largest Muslim country and the third democracy after India and America, is expected to play a bigger role in spreading wasathiyah Islam. Azyumardi Azra views that Indonesian Islam is an "Islam with a smiling face" which is full of peace and moderation, so that there are no problems with modernity, democracy, human rights, and tendencies that lead to social conflicts. The existence of this moderate character for Indonesian Islam was emphasized by President Joko Widodo in his 26th MTQN opening speech in Mataram, July 30, 2016. According to the President, now is the time for Indonesia to become a source of Islamic thought, as well as a source of Islamic learning for the world. "Other countries must also see and learn Islam from Indonesia because Islam in Indonesia is like a patent drug reep, namely Islam Wasathiyah, Moderate Islam. Meanwhile, other countries are still looking for a formula. " According to the President.

Therefore, a concrete solution is needed to avoid prolonged conflicts, one of which is moderate character education, why is that, because the Islamic Doctrine of Peace At the ontological level, any religion in essence does not teach violence, and violence itself is not an integral part of religion. attitude of love and harmony in life. Religion prioritizes peaceful and humane ways of behaving as mandated by the universal values of religion itself. Islam, for example, is an affirmation of violence. Islam, on the one hand, means submission to God's will and on the other hand, bringing about peace. Thus, Islam means creating peace while Muslim means people who create peace through their actions and deeds. Likewise, faith is a form of belief in God which will also have a social impact in the form of providing a sense of security and comfort for others. Didn't Rasulullah SAW ever say: "True Muslims are Muslims who can provide safety for others from their mouths and hands, and true believers are believers who can give others a sense of security for their souls and asset".

2 Literature Review

Some of the concepts presented include moderate character education, peace education, the COVID-19 era, a new normal life. Character education has always been an important domain to study and put forward as the basis for creating a civilized social order. In Islamic terminology, the notion of character is close to the meaning of morals. The word morality comes from the Arabic word "khalaqa" which means character, temperament, customs. Meanwhile, in fact, all religions instruct their adherents to have civility in behavior based on positive values.

Moderate means avoiding extreme behavior or extreme disclosure and preferring to go to the middle ground by considering the views of the other party. Moderate has the same meaning as moderation, which is the reduction of violence or avoidance of extremes. Moderate in Arabic is known as the word tawassuth, at-tawazun or al-wasathiyyah which means the middle way between two opposing poles. Tawassuth attitude means an attitude related to the principle of life that upholds fair and straight treatment in the middle of a common life path.2 Forms of moderation in Islam can be classified into a variety of religious life institutions, including theological balance, balance of religious rituals, balance of morality and character and tasyri balance (legal formation).

As for moderation in Islam, as quoted by Darlis (2007) includes: 1) Moderation of faith. There is moderation in the field of faith as taught by al-Asyariah moderation, namely the moderation between Muktazilah who are very rational and Salafists who put forward the text without using rationality. 2) Moderation of Islamic law. In this case, the dialectic between text and reality is in line in issuing a law. The existing law makes it easy for humans without forgetting the naqli argument. 3) Interpretation Moderation. The interpretation used is a product of a moderate and blessed interpretation, in which the product of interpretation is in accordance with Islamic values that still pay attention to the pluralistic conditions of a pluralistic and heterogeneous society. 4) Moderation of Islamic Thought. This is shown by Islamic thought which puts forward a tolerant attitude towards differences, openness to accept diversity, both in various schools and religions. 5) Moderate Sufism. Moderate Sufism is shown by building a life full of happiness, namely: qalbiyah happiness, namely by means of knowledge through good morals, as well as physical happiness with health and fulfillment of material needs.

The word moderate originates from moderate English which means taking a middle attitude: not exaggerating in a certain position, it is in an attitude that is perpendicular to the truth. The moderator is a mediator, who is able to unite the two sides of the problem in a balanced and harmonious manner, without sacrificing the values of truth. In Arabic it is called al -wasath. Imam al-Ashfahani interpreted the word wasath as, balanced not too to the right (ifrath) and not too to the left (tafrith), which contains the meaning of justice, joy, goodness, security and strengths.

Moderate character education is an important basis for strengthening peace education, both of which have a relationship and role in realizing a harmonious life and preventing social conflicts, especially in the Covid-19 era. Peace education is a process of acquiring knowledge, skills, attitudes, and values necessary for the development of community behavior, including the younger generation and students for; avoiding conflicts and violence in the environment, being able to reduce conflicts that occur peacefully, and creating conditions that are conducive to efforts for peace, both intrapersonal, interpersonal, intergroup, at the national or international level (UNESCO, 1999).

The term peace is deliberately used instead of the term peace, this is because peace is defined as an optimum condition of a state of being peace which is dynamic and has strong adaptability to environmental changes. The optimum conditions for peaceful conditions occur in individuals who will foster self-peace, in social groups that will foster social peace, and in the nation and the State. Therefore Copre, 1986 emphasized that peace education is interpreted as a multi-disciplinary academic science and oral study for; solving problems in issues of conflict and injustice through individual and institutional development and contributing to a peaceful effort based on the principles of justice and the spirit of reconciliation.

In essence, many values of peace are contained in the Koran and are also clearly indicated in the various narrations of the Prophet's hadith. There is not a single verse in the Koran, and not a single Hadith stirs up the spirit of hatred, enmity, conflict, or all forms of negative and repressive

behavior that threatens the stability and quality of a peaceful life. Al-Qur'an affirms that Rasulullah SAW was sent by Allah to spread compassion: "and We do not send you, but to (be) a mercy for the universe" (Surah Al-Anbiya: 10).

Zuhairi Misrawi stated that there are two main things that need to be known from this verse. First, the meaning of rahmatan. Linguistically, rahmatun means tenderness and care (al-riqqah wa al-ta'aththuf). Second, the meaning of lil'alamin. The scholars differed in their understanding of this verse. There are those who argue that the love of the Prophet Muhammad only for Muslims. But other scholars argue that the Prophet's love for all mankind. This refers to the previous verse which states that the Messenger of Allah was sent to all mankind (*kaffatan li an-nas*). A hadith narrated by Imam Muslim also states that "actually I was not sent as a giver of cursing, but I was sent to give mercy.

Life in a new order is the hope of every world community who is being hit by the ordeal of Covid-19, even so, a strengthening strategy is needed for the character of the nation. Going through character education in strengthening peace education offers alternative solutions to create a more peaceful and harmonious life, and avoid or minimize the occurrence of social conflicts during this pandemic. A new normal life is a necessity, but the moderate character for the realization of peace must remain the basic principle in society and society.

3 Methodology

The approach used in this study is to use a literature review approach. In collecting data, the authors collect data and information related to digital marketing and marketing systems through supporting data from international research journals that discuss moderate character education and its relationship with strengthening peace education, especially in facing the Covid 19 era welcoming the new normal. Literature review as described by Cooper in Creswell (2010) has several objectives, namely to inform readers of the results of other studies that are closely related to the research conducted at that time, to link research to existing literature, and to fill gaps in previous studies. Literature review contains reviews, summaries, and writers' thoughts on several sources of literature (articles, books, slides, information from the internet, data images and graphics, etc.) on the topics discussed.

4 Results and Discussion

A question arises, *Will frustration in society always lead to violence*? The answer is of course not. Violence - especially those of a communal nature - only occurs if some preconditions are met. Johan Galtung argues that violence will only occur in the context of the emergence of basic needs which cannot be avoided. This is what the government must pay particular attention to. The fulfillment of the basic rights of citizens, whether it is related to clothing and food, economic rights or the right to work and health insurance, is at the core of efforts to avoid violence or riots. The problem of meeting basic needs is the main trigger that drives people to protest and commit violence. Ted Robert Gurr explains this phenomenon in the concept of relative deprivation. In simple terms, this concept explains that people consider that they have basic rights inherent in themselves.

On the other hand, de facto, they cannot fulfill all of these rights because they are obstructed by the social structure that exists within them. The gap between the two, or when the "hopes" do

not match the "reality", will open up opportunities for dissatisfaction and protest (Gurr 1971). Related to this condition, Johan Galtung offers the concept of structural conflict in seeing the relationship between violence and social class in society. Structural conflict is defined as a situation of conflict between the upper social classes who want to maintain their position against the lower class who refuse to be in that position forever.2 The lower classes will eventually see the situation they are facing now as an injustice (injustice) so that they must do something to solve it *1 "Will frustration always lead to aggression, violence? In a deep conflict, with basic needs as irrepressible goals, aggression is likely." (Galtung 2007) 2 "This holds particularly for structural conflicts, built into the social structure, between those high up who want status quo and those lower down who do or do not reconcile themselves to their fate: the dangerous classes".*

Thus the condition of inequality will not automatically lead to violence. One dominant factor that plays a major role in driving injustice to violence is the exclusion factor from the state power structure (Galtung 2007). This means that if the state deliberately cuts access for some elements of society, this will lead to direct violence as a form of counter-resistance against state injustice. The potential for violence further increases if this exclusion factor is combined with "cultural violence", namely when people are accustomed to using violence as a solution to a problem. When the government shows signs to give priority to one element of society and at the same time marginalizes other elements of society, then they will be considered a threat. The government will be seen as an actor blocking the fulfillment of the needs of those who are marginalized. In the most extreme situation, the government can be accused of being a tool of the upper class to exploit the lower class.

Lewis Coser argues that conflict can lead to constructive social change. He underlined that: "Conflict within and between groups in a society can prevent accommodations and habitual relations from progressively impoverishing creativity." (Coser, Social Conflict and the Theory of Social Change 1957) In the threat of stagnation that pervades a social system, conflict is able to increase alertness, observation, ability to reflect, and trigger new discoveries initiated by humans (Dewey 1930). Humans are living things that have the ability to adapt to sustain life in the midst of various changes. This adaptability will be tested through a series of social changes and expressions of the conflict surrounding them. Several conflicts occurred in Indonesia, especially horizontal conflicts, such as struggling for access to basic needs, the role of community leaders began to diminish because they themselves experienced economic difficulties, there were various prejudices, differences in understanding of Covid 19, including its relation to the way of using it.

The first thing that must be resolved first before discussing the process of cultivating moderate character is, is moderate including character or not? This question is often rolled out every time it discusses moderate, indeed in some literature that discusses character, the word moderate is not found in it at all. In the circular issued by the director general of basic education, as already mentioned in chapter I, there are only about 25 characters that must be implanted in students and it turns out that moderate does not belong to these 25 characters. However, even though the moderate character is not clearly stated in the 25 characters, the moderate character traits are still mentioned in it. One of the moderate traits mentioned in the 25 characters is tolerance, peace-loving, homeland love, democratic, social care. These characters are actually the characteristics of the moderate character itself.

Moderate Islamic values in this case are moderate Islamic values contained in the teaching and learning process and learning materials that are integrated into character education. Integration means mixing, mixing and combining. Integration is usually carried out in two or more ways, each of which can complement each other.17 Islam is a religion that has a high spirit

of tolerance. Islam is moderate, that is, fair and takes the middle way. When the word moderate is connected to the eighteen values of character education, the appropriate character values to describe moderate Islamic values are religious, tolerance, social care, democratic and peace-loving. Democracy is a way of attitude, a way of thinking and acting that evaluates the rights and obligations of oneself with others. merges into all subjects in grade four Madrasah Ibtidaiyah which uses the 2013 curriculum. The following are indicators of moderate Islamic values:

Table 1. The Indicators of Moderate Islamic

No	Character	Indicator
1	Religious	a. Say greetings
		b. Pray before and after studying
		c. Carry out the five daily prayers
		d. Participate in all religious activities at school
		e. Give thanks for all the blessings that Allah Swt. has given
		f. Celebrating Islamic holidays
2	Tolerance	a. Respect other's people opinion
		b. Not interrupting other's people
		c. Respect for different religion and ethnicity
		d. Respect people's decisions
		e. Respect the weakness and strengths of others
3	Democratic	a. Do not impose your will on others
		b. Election of class leaders and class administrators in a democratic manner
		c. Base every decision on deliberation to reach consensus
		d. Solve problems peacefully
		e. Always be fair to everyone
4	Love Peace	a. Creating a peaceful and comfortable classroom atmosphere
		b. Do not tolerate all forms of violence
		c. Always get along well and do not create a scene in class and school
		d. Encourage the creation of class and school harmony
5	Social Care	a. Provide assistance to people in need
		b. Carry out social service activities
		c. Providing assistance to underprivileged communities
		d. Provide a charity or donation box

5 Conclusion

Moderate character education in the Covid 19 era for a new life order can affect the strengthening of peace education. Islamic education, which leads students to be moderate, needs to stand up to cover the various lines of reality that are mutually attractive between components of interest. Therefore, the moderate attitude is not only fixed at the level of the concept of thought, but also includes the elements and substance of the subject, the principal guide line, to the operational implementation. Thus, the outcome of manifesting moderate attitudes in the public sphere is Islam as a blessing for the universe and nationhood as the womb of Indonesian civilization. It is important to know that in conditions of Covid 19 like this the role of peace education can prevent ongoing and prolonged social conflicts.

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