
**CONTRIBUTION OF THE IMPLEMENTATION OF RELIGIOUS MODERATION
TOWARDS THE ACHIEVEMENT OF PAI LEARNING AT SD NEGERI 054913**

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ABSTRACT

This study describes how the implementation of religious moderation and the formation of a tolerance attitude in Islamic Religious Education learning is carried out at SD Negeri 054913, The research method used in this study is Qualitative Descriptive Analysis. The collection of research data was obtained by observation, interview and documentation study techniques. The steps of data analysis are by collecting data, reducing data, presenting data and concluding data. To test the validity of the data, an examination technique is needed. The implementation of the examination technique is based on four criteria, namely: credibility, transferability, dependability, confirmability. This study found: (1). Learning planning was carried out when compiling the syllabus, material on religious moderation and Tasamuh attitudes was inserted into the Islamic Religious Education material. At the planning stage, teachers also coordinated with the principal who provided encouragement to Islamic Religious Education subject teachers in forming student character and realizing religious moderation and Tasamuh attitudes in the scope of 054913 (2). The implementation of learning was carried out using appropriate learning methods in this case with the lecture method, and discussions, both direct discussions and group discussions, and this aims to instill a moderate attitude in students, namely respecting each other, respecting, being fair to group friends, and being sporty during learning (3). The implementation of religious moderation and tasamuh attitudes in State Elementary School 054913 through Islamic Religious Education learning has been seen in changes in students' attitudes, namely students have very good religious attitudes and social attitudes such as, obeying worship, respecting others, establishing intimacy, having social concern, having a nationalist spirit, being tolerant, and obeying the rules.

INTRODUCTION

Indonesia is the country with the largest Muslim population in the world, thus Indonesia is an important focus in terms of Islamic moderation. (Dawing, 2017, p. 225). In accordance with Dawing's writing, moderation is very important to develop in Indonesia, because moderation itself is a core teaching of Islam.

Because Indonesia is the largest Muslim population and with the heterogeneity that exists in the Indonesian nation, it can also be called the sunnatullah that Allah has given. However, in the differences that exist, Allah still makes one

framework of the unity of the people (Ummatan Wahidah)(Ali, 2010, p. 101) The term ummatan wahidah coined by Ali Z means that even though in the diversity that is owned and differences of opinion or differences of streams such as the existence of various schools of thought that are adhered to do not cause division but become a wealth that makes it more understanding of the meaning of diversity in the framework of the unity of the Islamic community. Therefore, in real life as Muslims are required to be a moderate community (Ummatan Wasathiyyah).

However, the concern that arises is the fanaticism that emerges from the community that cannot be directed. This understanding then enters the educational environment brought by educators and students. Then what needs to be watched out for is that this kind of thing can create a rift within the Islamic religion itself. Everyone must know that Indonesia is a country that has the motto *Bhinneka Tunggal Ika* and makes Pancasila the basis of the state. This reflects that Indonesia is a diverse country and is a gathering of various tribes, races, and religions.(Tilaar, 2007, p. 181). One important thing to remember is that education in schools also prioritizes tolerance for fellow human beings regardless of their religion. This indicates a clear conclusion that schools have goals that are in line with the Pancasila ideology. A rather horrifying finding is the existence of intolerance and the emergence of seeds of radicalism that have entered and developed in schools and schools. The results of research from PPIM UIN Jakarta (2017) conducted on students or students as well as teachers and lecturers from 34 provinces in Indonesia. Among the results, 34.3% of respondents have an opinion of intolerance towards religious groups other than Islam(PPIM, 2017). Then, added to the data that is quite concerning as much as 48.95% of student respondents feel that religious education influences their thinking not to associate with followers of other religions. What is even more surprising is that 58.55% of student respondents have religious views with radical and fanatical opinions. This means that they only justify what they understand and do not agree with other understandings.

Not stopping in 2017, PPIM UIN Jakarta again conducted a survey of School Teachers and Schools in Indonesia in 2018 supported by UIN Imam Bonjol Padang, the survey involved 2,237 teachers who were sampled consisting of 1,811 school teachers and 426 school teachers. The results were also quite surprising because it turned out that as many as 50.87% of teachers had radical attitudes, and 58% of students had radical attitudes(Jakarta, 2018). Many studies have been conducted by many educational institutions regarding intolerance, anti-diversity and the seeds of radicalism that have begun to enter the school environment and also schools.

All institutions relatively agree that radicalism enters schools through: classroom learning activities guided by teachers, through textbooks that are suspected of containing content containing intolerant material, through the influence and intervention of alumni in student activities carried out at school or outside school and intra or extracurricular activities such as Islamic Spirituality (rohis) and the weakness

of the principal's/school's policies in preventing the entry of radicalism. The role of teachers as the spearhead of national education has a central position in the context of "enlightening the life of the nation", as stated in the Preamble to the 1945 Constitution. This means that whoever the teacher is, whatever subjects they teach and the level of school where they teach, they should understand that teachers are pedagogical individuals who are carrying out a noble task as national activists who are competing to achieve national goals. Not only that, teachers are also educators and teachers, teachers are also figures, role models, and identification for students, as well as the environment in which they are located. Therefore, teachers must have certain personal quality standards, which include responsibility, authority, independence and discipline and be able to be an appropriate forum for the thoughts of their students.(Mulyasa, 2008, p. 37). And the most important task is that teachers are able to straighten out students' views that are considered to be outside the guidelines of diversity.

Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, be it religion, customs, ethnicity or the nation itself. The term religious moderation is currently often heard, where this term seems to be a hot topic, this is because we often hear irresponsible people spreading hate speech to certain groups or groups or certain beliefs. The main commitment of religious moderation to tolerance makes it the best way to deal with religious radicalism that threatens religious life itself and, in turn, affects the life of unity in society, nation and state. Religious moderation is a creative effort to develop a religious attitude amidst various tensions, such as between claims of absolute truth and subjectivity, between literal interpretation and arrogant rejection of religious teachings, and between secularism and radicalism.

Diversity is not requested, but is a gift from God the Creator, not to be bargained for but to be accepted (taken for granted). For the Indonesian people, diversity is believed to be God's will. In addition to the six religions most widely embraced by the community, there are hundreds or even thousands of tribes, regional languages and scripts, and local beliefs in Indonesia.

Indonesia is a country with almost unmatched ethnic, tribal, cultural, linguistic, and religious diversity in the world. With the diversity of Indonesian society, it can be imagined how diverse the beliefs, views, opinions, and interests of each citizen are, including in religion. Fortunately, we have one unifying language, Indonesian, so that the various beliefs can still be communicated, and therefore citizens can understand each other. Even so, friction due to mismanagement of this diversity sometimes occurs.

With the diversity that we have, it can be an infinite wealth that is a gift from God that we must be grateful for. God could have willed that His servants be uniform and of the same type, but from a religious perspective, diversity is a gift and the will

of God. But God does indeed desire that humanity be diverse, ethnic, national, with the aim that life becomes dynamic, learns from each other, and gets to know each other. That way, isn't diversity very beautiful? We must be grateful for the diversity of the Indonesian nation. The gratitude that we have will make servants who love each other even though they are different in beliefs, tribes and principles.

Having knowledge about diversity is what allows a religious follower to take a middle path (moderate) if the choice of interpretation truth that appears cannot be implemented. The attitude of winning alone will usually appear if a religious follower does not have alternative knowledge of other interpretation truths that he can implement. In this case, religious moderation becomes very important and important to be used as a way of perspective and approach in religious moderation. In addition to diverse beliefs and religions, in each religion there is also a diversity of interpretations and understandings of religious teachings, especially when related to religious practices and rituals. Generally, each interpretation of religious teachings has followers who believe in the truth of the interpretations they practice and understand.

Pancasila is the state ideology, which strongly emphasizes the realization of harmony between religious communities. Indonesia is even an example for nations in the world in terms of successfully managing and living the diversity of its culture and religion, and is considered successful in terms of living harmoniously in the way of religion and state. Conflicts that arise and social friction on a small scale do often arise, but always manage to get out of the conflict and avoid ongoing conflict, and return to the awareness of the importance of the sense of unity and oneness of the Indonesian nation which is a great nation, a nation that is endowed with various diversities by the Creator. In the State, in the era of democracy that is completely transparent, differences of interest and views among the very diverse citizens are regulated in such a way that all opinions and aspirations of the community can be channeled as they should. Likewise in religion, the state constitution guarantees the freedom of religious communities to practice and embrace religious teachings that are in accordance with their respective beliefs and convictions.

However, the problem that is often faced is that some groups often create small frictions between religious communities which result in big ones. Like several cases that occurred in 2016, namely about Ahok's statement about Surah Al Maidah verse 51 where he inserted the verse with the aim of attracting the public's hearts for the PILKADA but instead the opposite happened, he was imprisoned and jailed for 2 years. This is because there was a recording from someone named Buni Yani who recorded Ahok's conversation with the people of Pulau Seribu, and spread it to social media. This became a trigger that resulted in many responses and reactions from various parties, and continued with a very large demonstration which was very phenomenal because of the decline in people who felt hurt by the statement and the action movement was known as the 212 movement.

There are many more cases that have occurred in this country that have ended in violence since the incident occurred as if intolerance had begun to spread in this country. There is also a lot of news that is usually called "HOAX" circulating now where the truth cannot be accounted for. In fact, there are many ways to overcome differences, one of which is by discussing to discuss what the problems are between the two conflicting parties. This is also a thought so that the values of tolerance that have been built so far are maintained and even instilled in future generations. With this thought, several people have researched this matter, such as the research conducted by Masturaini from IAIN Palopo in 2021 entitled "Instilling the Values of Religious Moderation in Islamic Boarding Schools

(Study of Shohifatushhofa NW Rawamangun Islamic Boarding School, Sukamaju District, North Luwu Regency)" This research, which is based on the results of observations, explains that the instillation of values of tolerance and religious moderation instilled in students at the Islamic boarding school has a positive impact on the pluralistic society and from various levels of society. (Masturaini, 2021, p. 108).

There is also a study conducted by Mohammad Fahri in a journal called Intizar which explains that the study conducted entitled "Religious Moderation in Indonesia" aims to describe how religious moderation in Indonesia. In this study, the method used is the literature study method and provides the conclusion that religious moderation can be shown through attitudes), aulawiyah (prioritizing priorities) musawah (egalitarian), syura (deliberation), i'tidal (straight and firm), tasamuh (tolerance, tawazun (balanced), ishlah (reform), , tathawwur wa ibtikar (dynamic and innovative) radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education (Fahri, 2019, p. 87).

RESEARCH METHODS

The research method used in this research is a quantitative research method. This research will lead to quantitative research with a descriptive correlation research method, where this research will explain the influence of the contribution of religious moderation and tolerance attitudes towards learning achievement in Islamic Religious Education. Quantitative research methods are research methods based on the philosophy of positivism, used to research certain populations or samples, sampling techniques are generally carried out randomly, data collection uses research instruments, data analysis is quantitative/statistical with the aim of testing the established hypothesis (Sugiyono, 2010:14).

Population and Sample

1. Population

Population is a generalization area consisting of subjects who have certain qualities and characteristics that are determined to be studied and then conclusions are drawn (Sugiyono, 2010:117). The population in this study is all students at STATE

Elementary School 054913, Pangkalan Susu District, Langkat Regency, totaling one hundred and sixty two (162) students, as seen in table 3.1.

Table 3.1. Population of Students of STATE ELEMENTARY SCHOOL 054913, Pangkalan Susu District Langkat Regency

No	Class	Population
1	Class IX	55
2	Class VIII	47
3	Class VII	60
Amount		162

2. Sample

A sample is a part of the entire object being studied that is considered to represent the entire research population. Determining the number of research samples using the Kreijie table (in Isaac and Michael, 1981) Because the number of populations is not in the table, then the calculation is carried out using the formula:.

$$s = \frac{\lambda^2 \cdot N \cdot P \cdot Q}{d^2 (N-1) + \lambda^2 \cdot P \cdot Q}$$

Information:

s = jnumber of samples.

χ^2 = tChi Square value table with a confidence level of 0.95 = 3.481.

P = Q = 0.5

d = accuracy level (0.05).

So the research sample obtained is as follows:

$$s = \frac{3,481 \cdot 162 \cdot 0,5 \cdot 0,5}{(0,05)^2 (162-1) + 3,481 \cdot 0,5 \cdot 0,5} = 110,86 \text{ or } 111 \text{ students}$$

The research sampling was carried out using the Proportional Random Sampling technique so that the following number of research samples was obtained and can be seen in Table 3.2.

Table 3.2. Sample of students of STATE ELEMENTARY SCHOOL 054913, Pangkalan Susu District, Langkat Regency

No	Class	Population	Sample
1	Class IX Students	55	38
2	Grade VIII students	47	32
3	Grade VII students	60	41
Amount		162	111

The steps for determining sample members for each class are as follows:

$$\frac{55}{162} \times 111 = 38 \text{ students}$$

$$\frac{47}{162} \times 111 = 32 \text{ students}$$

$$\frac{60}{162} \times 111 = 41 \text{ students}$$

Data Collection Techniques and Research Instrument Grid

Data collection technique

Data collection for all variables in this study was conducted by distributing instruments in the form of questionnaires to respondents. The instruments were compiled by referring to theoretical studies that were derived into operational definitions of research, continued by determining the indicators of each variable, then compiling an instrument grid containing indicators and research instrument items.

The instrument is designed using a Likert scale by providing five alternative answers, namely SS (strongly agree), S (agree), KS (less agree), TS (Disagree), and STS (strongly disagree). The scores for positive statements (favorable) are SS = 5, S = 4, KS = 3, TS = 2, and STS = 1. In contrast, the scores for negative statements (non-favorable) are SS = 1, S = 2, KS = 3, TS = 4, and STS = 5.

RESULTS AND DISCUSSION

RESULT

a. Understanding the Implementation of Religious Moderation

The term implementation is not new in the world of education, or the world of management, every teacher after designing a program or plan will certainly try as hard as possible to realize the plan so that it is successful and achieves the expected goals in accordance with the curriculum in force in the school. Interpreting implementation as "implementation or application" (Susilo, 2007, p. 174). means everything that is implemented and applied, in accordance with the curriculum that has been designed or designed to then be fully implemented in accordance with the regulations that have been set.

Here are some definitions of implementation according to experts. According to Nurdin Usman, implementation is "leading to activities, actions, actions or the existence of a system mechanism, implementation is not just an activity, but a planned activity and to achieve the objectives of the activity" (Usman, 2002, p. 70). Harsono has expressed his opinion that implementation is "a process to carry out activities into policy actions from politics to administration" (Harsono, 2002, p. 67). Development of a policy in order to improve a program. Guntur Setiawan expressed his opinion that implementation is "an expansion of activities that mutually adjust the process of interaction between goals and actions to achieve

them and requires an implementing network, effective bureaucracy" (Setiawan, 2004, p. 39).

In general, the definition of implementation is a process, an activity used to transfer ideas or concepts, programs or hopes that are expressed in the form of various strategies or approaches that have been designed in such a way that the objectives of the idea or concept are achieved.

After understanding the word implementation, we will discuss the word moderation. The word moderation comes from the Latin word *moderatio*, which means moderation (not excessive or lacking). Etymologically, moderation comes from the English word *moderation*, which means a moderate attitude, an attitude that is not excessive. (Shadily, 2009). Moderation in this case is the choice of the middle path taken in diversity. In Arabic, moderation is known as *wasath* or *wasathiyah* which has the equivalent word *tawazun* (balanced), *tawassuth* (in the middle), *i'tidal* (fair), and Ibn Faris conveys in the book *Mu'jam Maqayis*, what is meant by *wasatiyah* is something that indicates justice and in the middle, this is also related to moderation. (Faris, 1979). Language expert Raghīb Al-Asfahani said that *wasatiyah* which comes from the word *wasat* is something that is between two extremes, while that which comes from *awsat* means the middle point. Religious moderation is fair and balanced in viewing, responding to, and practicing all paired concepts, in KBBI the word fair is interpreted as (1) siding with the truth, (2) not biased or impartial (3) appropriate or not arbitrary.

Mohamad Hasyim Kamali explained that moderate in Arabic "*wasathiyah*" cannot be separated from the keywords balanced and fair. According to Mohammad Hashim Kamali, balance and fairness are the basic principles of moderation in religion. A religious person will not think in an extreme or even radical way by only seeing something from one side but must be able to find common ground from the two points of view, in this way it will create harmonious and comfortable relationships between religious communities. (Hiqmatunnisa, 2020)

In addition, Khaled explains about moderation in his book, moderation is an attitude that believes wholeheartedly that God grants His servants the ability to distinguish between what is right and what is wrong. So that everyone can have the freedom of space to choose the best, in the sense of course still remaining within the moral corridor applied in the general public. (Elfadl, 2006).

Meanwhile, according to Yusuf al-Qaradhawi, it is explained that moderation is an attitude that contains justice, so that it gives rise to a sense of security, unity, and strength. To achieve this attitude, it is very necessary to have a comprehensive understanding of beliefs in practicing their respective religions. Yusuf al-Qaradhawi views moderation as raising social values such as deliberation, justice, freedom, human rights and minority rights. (Qardawi, 2020).

Nur Kolis provides a conclusion from the opinion of Sufi figures named Husin Mansur al-Hallaj and Muhryi al-Din Ibn 'Arabi explaining that the Sufi thinker wahdat al-adyan gave rise to a moderate, humanist, and universal attitude which was framed in the context of religious relations, where it contains moral messages that are directly related to the problem of harmony in socio-religious life. All religious teachings are certain in their teachings to invite us to live by helping each other and fostering goodness in social relations without distinguishing between religions or groups. (coll, 2017) According to Nurkolis, moderation is a process of change, both in daily behavior at home or in society with the demands of today's life, giving rise to happiness in life for society. Moderation can also be interpreted as a movement or effort that has the aim of reinterpreting traditional doctrines and adapting to the development of the times and science. Religious moderation is very important in a homogeneous country, such as Indonesia, which is rich in diversity so that it is very easy for friction to arise between groups, especially between religions. so that it is necessary to provide an understanding that the values of behaving in the context of diversity make it not egoistic, intolerant, discriminatory and so on. (Sumarto, 2019). From the many definitions of moderation, it can be concluded that religious moderation is a balanced behavior that gives everyone the freedom to practice their worship and beliefs without any pressure from any party.

b. Principles of Implementation of Religious Moderation

In the midst of various conflicts or turmoil from various religious issues, moderation is a middle way that can be taken to overcome these problems. The Islamic religion is a Samawi religion, a religion that is a blessing for all of nature that upholds human values, and Islam always chooses a middle path from various developing problems. This is in accordance with the word of Allah in surah Al Baqarah verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَىٰ ۖ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ
 God willing, God willing, God willing, God willing
 God willing, God willing, God willing, God willing

Meaning: "And likewise We have made you (Muslims) "medieval people" so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be witnesses to your (deeds). We did not make it the qibla that you (formerly) turned to, but that We may know who follows the Messenger and who turns back. Indeed, (moving the Qibla) is very difficult, except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans (Al Baqarah 143)

From the verse above it is explained that Islam positions its people in the middle, meaning that Islam has an attitude of encouragement for justice as well as the concept of religious moderation. The attitude of taking the middle path or wasaith and this also makes Muslims as "Ummatan wasathan" as a just and chosen

people, meaning that Muslims have perfect religious teachings, the best morals and the most important deeds.

Moderation in the sense of choosing the middle path in diversity has the following principles:

1. *Tawassuth*(Taking the Middle Path)

Tawassuth is an attitude that chooses a middle or moderate path between two opinions that have different opinions, where this attitude is not too far to the right (fundamentalist) and too far to the left (liberalist). By implementing this principle of *tawassuth*, Islam will be easily accepted everywhere. The principle of *tawassuth* in Islam is the middle point between two opposing opinions, and it is a highly recommended attitude that has been determined by Allah SWT from the beginning. The principle of *tawassuth* has become a principle in Islam.

The implementation of *tawassuth* attitude in daily life becomes an expression of the religion of Muslims in the framework of diversity, a witness to measure the truth for all attitudes and behavior of humans in general. In the application of *tawassuth* things that need to be considered. First, do not be extreme in preaching or broadcasting religious teachings. Second, do not easily accuse fellow Muslims of being infidels because of differences in understanding religion. Third, always maintain togetherness and position yourself in the middle. Do not take sides. (RI, 2019).

2. *Tawazun*(Balanced)

Tawazun in the sense of being balanced in understanding religion, both spiritual and worldly, firm in principles and able to distinguish between deviations and differences. This attitude is the ability of a Muslim to balance his life, with this attitude a Muslim can make his life happy. This is in accordance with surah Al Hadid verse 25 which reads:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ اللَّهُ مَعِ الْمُؤْمِنِينَ

God bless you

Meaning: "Indeed, We have sent Our messengers with clear evidence and We have sent down with them the Book and the balance (of justice) so that humans can carry out justice. And We created iron in which there is great power and various benefits for humans, (so that they use the iron) and so that Allah knows who helps His (religion) and His messengers even though Allah does not see them. Indeed, Allah is All-Strong, All-Mighty" (Al Hadid 25).

From the verse above, it is explained that balancing is done using the term balance or scales or the term *direction* which means that a human being must maintain a balanced attitude between worldly life and the afterlife.

3. *I'tidal*(Straight and Firm)

I'tidal in the sense of placing something proportionally and fairly where between rights and obligations are balanced. Fair means realizing equality and balance

between rights and obligations, which is middle and balanced in all aspects of life, by showing ihsan behavior. Human rights should not be reduced because of the absence of obligations. Without justice, religious values feel dry and meaningless, because justice determines a civilized life.

4. *Compassion*(Tolerance)

Compassion adopted from Arabic, namely the word *samahah* which means generosity, forgiveness, peace. Etymologically, *tasamuh* means a tolerant attitude where problems are accepted lightly without being exaggerated. *Tasamuh* means being ready to accept differences in views and principles that are diverse

5. *Musawah*(egalitarian)

Musawah in the sense of respect for fellow human beings created by God, where fellow human beings have the same dignity in the eyes of God, regardless of gender, wealth, race, and nation. With this principle, a person does not have any privileges that make him feel better than others, which causes him to be arrogant.

6. *Shura*(Consultation)

Shura means explaining, stating or taking and proposing something. In deliberation there is an effort to dialogue with each other. In the Qur'an it is recommended to deliberate, by conveying opinions explaining them as well as possible and with gentleness. With deliberation, a democratic order of life emerges.

7. **Tathawwur wa Ibtikar (Dynamic and Innovative)**

In the development of the times, life will continue to experience changes. Tathawwur wa Ibtikar means being ready to accept changes both in terms of methods, laws and other things. Because change cannot be avoided in order to make life dynamic, you must follow the various changes that occur. Tahaddhuh(civilized) is a trait that upholds moral and ethical values which is one of the goals of the coming of Islam. The Prophet Muhammad mentioned in a hadith that the Prophet Muhammad SAW was sent to the world for no other reason than to perfect morals (innama buistu di utammima makarima al-Akhlaq). In another hadith the Prophet said that: "There is no goodness that is weighed heavier than the reward of good morals, indeed a person who has good character is equal in rank to a person who is an expert in prayer and zakat"(Kosim, 2019)

DISCUSSION

a. Attitude Formation

There are quite a lot of definitions and understandings of attitudes. This idea is discussed by experts, including the first representing psychologists who provide understanding among these experts, such as Lensis Likert, Charles Osgood and Louis Thurstone. According to them, attitude is the formation of evaluation or reaction from feelings.(Azwar, 2008)while the other group of thoughts represented by experts such as Bogardus, Chave, LaPierre, Gordon, and Mead Allport. According to their opinion, attitude is the readiness to react to a problem or object in certain ways. The intended readiness is the potential tendency to always be able

to react in certain ways, if the individual is faced with a stimulus that requires a response. Then the third expert's thought is a group that is oriented towards the triadic scheme (triadic scheme) meaning that attitude is a constellation of cognitive and affective components that interact with each other in understanding, feeling and behaving towards an object.

From several expert opinions that have been explained above, it can be concluded that attitude is a form of process of reaction and response of feelings that arise due to social stimuli that are directly related to cognitive, affective, and conative components.

Attitude has three components, namely cognitive component, conative component and affective component. The cognitive component is a person's belief in a certain behavior towards the consequences that he gets from a behavior or commonly called behavioral belief, while the affective component concerns the emotional aspect that tends to respond with certain behavior towards an object or activity, and the conative component is an aspect of the tendency to act according to his attitude. Human thinking cannot be read like a complicated labyrinth room compared to an empty room that is not filled with anything, so is human thinking that has many problems.

Before discussing the cognitive components in one trait, we must first understand its meaning.

- 1) The cognitive component is a component that contains what is believed and what is thought about a particular attitude object. While the cognitive component contains 7 aspects, namely:
 - a. Knowledge, where knowing that cognitive components are related to objective facts. So this knowledge greatly influences a person's attitude, with knowledge can also know what is right and wrong such as for example sometimes meet people who have a lot of knowledge and are highly educated but still apply the wrong, automatically this is a problematic affective attitude.
 - b. View, the aspect of view is a person's perspective in seeing a problem or object. This view greatly influences a person's attitude because they can have the same head and the same hair color but definitely have different perspectives. For example, if you don't like one person even though the person you don't like has extraordinary abilities, with so many people respecting them. This can affect attitudes because the perspective that doesn't like the person, automatically greatly affects a person's objective attitude in judging.
 - c. Belief, attitude is greatly influenced by one's belief. By having the belief that you have, you will behave better in accordance with the object of the problem so as to avoid problems such as subjective or inappropriate and undesirable.

Belief is based on natural experiences. It is indeed not easy to connect between belief and cognitive components in an attitude.

- d. Patterned, cognitive know very regularly and can not be random this also affects the attitude that is patterned or habits that often do that cause patterned life. A light example is knowing that drinking water with the left hand or standing is not good, but because it has become a habit that patterns itself, this becomes commonplace to do.
- e. Rigid, it can be said to be rigid in attitude when looking at a problem without seeing the psychological or emotional side. It can even be said to be cruel if you prioritize the rules too much without thinking about the psychology and emotions that arise.
- f. Inaccurate, this cognitive weakness is the feeling that everything will work out but sometimes the inaccuracy arises from completely unexpected things.
- g. Certainly, cognitive science is always seen as objective so it is considered to be certain because it looks more at principles than feelings and this greatly influences a person's attitude.

CONCLUSION

According to research conducted by Ramadhani, the breadth of knowledge that a person previously had regarding the experience as an object of attitude determines the strength of the attitude change experienced by a person. The introduction of this object has two aspects that give a person's impression and attitude, namely: the first is that it gives a strong impression on a person and the second is a traumatic event that cannot be forgotten by a person. (Ramadhani, 2009)

2. The Influence of Other People Who Are Considered Important

The interaction carried out by a person greatly influences the person's attitude, a series of interactions between individuals in their lives within the family, with close friends, peers or marriage, through formal and informal examples that last relatively long. While attitudes tend to imitate the attitudes of those who interact with them who are considered conformist, which will then become attitudes that are imitated by the individual. (Baron, 2004)

3. Cultural Influence

The influence of culture that develops in the local environment also affects the person's attitude. For example, the attitude of village culture that is grouped and cooperative, if this is accustomed to being cultured in a person's environment, then the individual himself will also have an attitude of grouping and mutual cooperation.

4. Mass media

Mass media such as television, radio, newspapers, WhatsApp, Facebook, all mass media can shape a person's attitude. With mass media, a person can absorb various information that they receive. This also becomes a person's affective foundation where the information they absorb is like a suggestive message for those who receive it.(Chalhoun, 1990)

5. Educational Institutions and Religious Institutions

Institutions serve to lay the foundation for understanding and moral concepts within individuals, in determining a person's attitude to understanding good and bad, right or wrong, which determines a person's belief system and plays a role.

6. The Influence of Emotional Factors

The transformation of the ego's defense mechanism can be temporary or permanent (persistent/long-lasting) or an attitude based on emotion which functions as a kind of outlet for frustration are examples of emotional attitudes.

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