Strengthening the Values of Religious Moderation in the Learning of Islamic Religious Education at *Madrasah Ibtidaiyah*

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Abstract

The rise of intolerance in Indonesia is allegedly due to the lack of instilling the values of moderation from the early age, thus it is necessary to strengthen the values of religious moderation towards students at Madrasah Ibtidaiyah. This study aims to reinforce the values of religious moderation in the learning of Islamic Religious Education. This research belongs to library research with a descriptive qualitative approach. The data were analyzed using content analysis. The results of the study concluded that strengthening the values of religious moderation in Islamic education learning in school, teachers must have adequate knowledge about religious moderation, prepare a good lesson plans integrated with moderating values, integrate the lesson material with moderation values, evaluation of student learning outcomes must be fair and balanced, need to add the burden of student learning hours related to religious moderation outside of class hours and utilize the advances in information and communication technology.

Key words: Religious Moderation, Moderation Values, Learning of Islamic Religious Education

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INTRODUCTION

Indonesia has an extensive history of religious pluralism and moderation. However, Indonesia is also known as a country that has intolerance which increases from time to time, both small and large scale incidents of intolerance. Many factors influence the incidence of intolerance in Indonesia, both political, social, and cultural aspects that occur in certain communities in Indonesia (Sebastian & Arifianto, 2020).

Nowadays, there is a tendency towards the revival of traditional Islam around of the world, particularly, in the Chechen Republic; it is expressed in the increase in the number of mosque constructions, the spread of religion literature, Hajj to Mecca and Medina, restoration of the Islamic clerical elite, establishment of tight connections with foreign fellow believers (especially South Arabia). We have to highlight that, traditional religious (Sufi) values are used in the process of spiritual education of youth, counteraction to religious radicalism and extremism (Alaverdov, 2021).

As we know, radicalism and intolerance happens to students in Indonesia. According to Hidayat et al., (2020) there are at least two categories of religious intolerance among students in Indonesia. They are intolerance in thought and action. Intolerance in thought occurs when individuals reject those who are different in thought and individuals who refuse in thought and action. For this reason, it is necessary to have cooperation between the government, schools and families in preventing the emergence of hatred for differences, because hatred is the starting point for religious intolerance among students.

Diversity that is not managed properly through the attitude and character of mutual understanding will cause cultural friction and conflict. For this reason, the process of internalizing multicultural values through education must involve schools, students, families, and the community. The success of the internalization process is determined by mutual support between knowledge, processes, and multiculturalism in respecting and accepting existing differences (Firdaus et al., 2020).

The danger of intolerance that has occurred recently is increasingly threatening the integration of the nation, so family education becomes the main strength capital in

countering these concerns. Overall, family education has an important value in teaching children to have an open perspective in the midst of multiculturalism in society, religion, and nation. Educational activities that are encouraged by parents in the family need to be continuously encouraged in order to maintain the spirit of unity since parents can provide education for positive and noble values in social life (Hakim & Bukhori, 2020).

It is undeniable that Indonesia belongs to a multicultural society. To realize a life full of harmony, tranquility, and peace, Islam has provided a real concept of social life. If the concept is implemented properly and correctly, surely humans who are created differently can live in togetherness and diversity. This concept can be in the form of fraternity, tolerance, friendship, mutual assistance, dialogue, and deliberation (Rifa'i, 2015).

To realize harmony in life, thus religious moderation needs to be instilled from the early age, one of the ways is through the learning of Islamic Religious Education at *Madrasah Ibtidaiyah*. According to Umar at Ministry of Religion of the Republic of Indonesia and PKPPN IAIN Surakarta (2019) in addition to maximize the potential and talents of students in school, another aspect that must not be forgotten by school is strengthening the character of students in aspects of religious moderation and mental revolution. If the aspects are fair and balance, it will meet the greatness and professionalism of students in school. It is hoped that graduates from *madrasah* are not only intellectually intelligent but also have a strong character in the aspects of religious moderation and mental revolution. Students must be honest, have noble character, be cultured, have character, be useful, and maintain good manners towards others.

Based on Saifuddin at Ministry of Religion of the Republic of Indonesia (2019) religious moderation must be understood as a shared commitment to maintain a complete balance. Every citizen, regardless of ethnicity, culture, religion, or political choice, must listen to each other, learn from each other, practice skills in managing and overcoming all differences. It is clear that religious moderation is closely related to

maintaining togetherness by having an attitude of tolerance. An ancestral heritage that teaches us to understand each other and feel one another that is different from us.

Yusuf al-Qaradhawi at Amin at Saidurrahman (2019) suggested that Moderation of Islam is a view or attitude that always tries to take the middle way of two opposing or excessive attitudes so that one of the two attitudes in question does not dominate in one's mind. In other words, a moderate *Muslim* will always give a value or aspect that is opposite to a particular part not more than the proper portion.

Islamic religious education at *Madrasah Ibtidaiyah* is believed to have a crucial role in shaping the moderate character of each student since if the values of religious moderation are instilled from the early age, then these values can be attached and make a strong character in every student until adulthood and even old.

Researches on the values of religious moderation in Islamic Religious Education learning have been carried out by many previous researchers, one of them, research conducted by Imron (2018) with the title "Strengthening Moderate Islam through Democracy Learning Methods in *Madrasah Ibtidaiyah*". The results of the study conclude that moderate Islam has a principle of life that upholds fairness in social life. Moderate values are internalized in the MI level curriculum through the implementation of democracy. The application can be implemented through various methods such as discussion, question and answer, group work, and simulations. Democratic learning encourages the existence of communicative relationships between teacher and students, inculcate friendship relations, and increase the value of brotherhood, as well as student-centered learning. Learning democracy provides the widest opportunity for students to think critically and creatively.

Second, a research conducted by Ali (2021) with the title "Local Wisdom and Religious Moderation Based Thematic Learning Management in Madrasah Ibtidaiyah Malang". The results of the study revealed that the thematic learning management based on local wisdom and religious moderation had changed from conventional approach to a functional integrative thematic approach. At the same time, students become aware of the differences and similarities regarding local wisdom and religious moderation so that

students respect each others.

Third, a research conducted by Muhtarom (2018) with the title "The Urgency of Strengthening Islamic Moderation Thought in Religious Education in Madrasah". The result of the study is that the phenomenon of violence with religious nuances is a part of the historical reality that accompanies human life. Religious violence is the result of conflicts of interest involving economic, social, political, and cultural aspects, while religion is sometimes used as a legitimate tool for certain interests. Therefore, it is necessary to develop a model of Islamic moderation thought that can promote Islam *rahmatan lil alamin* (Islam as the mercy of the universe). This is where the strategic role of Islamic educational institutions that are polite, peaceful, and harmonious in teaching Islamic moderation education models to embed the substance of Islamic teachings that are *rahmatan lil alamin.*

Fourth, a research conducted by Ramadhan (2020) with the title "SD/MI Teacher Creativity in Designing Islamic Religious Education Learning and Its Implications for Building Students' Tolerant Attitudes in MIN 1 Sila" The results of the study concluded that tolerance is an aspect that is highly emphasized in Islamic Religious Education learning. Islamic Religious Education is not only understood textually normatively, the doctrines in the Qur'an must be able to be understood openly and non-discriminatory. The process of planning, implementing, and evaluating Islamic Religious Education subjects must be oriented to the development of knowledge, attitudes, and skills. Tolerance does not come spontaneously, but needs to be built in Islamic Religious Education learning.

Strengthening the values of moderation in Islamic Religious Education learning at Madrasah Ibtidaiyah is expected to be embedded in the daily attitudes of students who are taught from an early age, so that these values are embedded in daily life both in madrasas, at home, and in society which can make them have a high tolerance attitude so that always maintain the sovereignty of the Republic of Indonesia in the midst of a multicultural society.

RESEARCH METHOD

This research is a library research with a descriptive qualitative approach, collecting data from various sources of data from various literatures related to the subject and other sources as primary and secondary data. Methods of collecting data from various books, journals, and other sources that discuss religious moderation in learning Islamic Religious Education. Data analysis was carried out using content analysis.

RESULT AND DISCUSSION

1. Religious Moderation

The word 'moderation' comes from the Latin, *moderatio,* which means neither excess nor deficiency. The word also has the meaning of self-control from the attitude of very advantages and disadvantages. In the Indonesian Dictionary (KBBI) there are two meanings of the word moderation: (1) reducing violence and (2) avoiding extremes. If a "person is moderate" it indicates that the person is being ordinary, being natural and not extreme (Ministry of Religion of the Republic of Indonesia, 2019d).

While in Arabic, the word 'moderation' is better known as the word *wasath* or *wasathiyyah*, it has the same meaning as the word *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). In Arabic, the word *wasathiyyah* means best choice. Whatever words are used, they all imply the same meaning, which is fair in choosing the middle ground position among the various extreme options. People who apply the principle of *wasathiyyah* are usually called *wasith*. Even the word *wasith* is absorbed into Indonesian to become "*wasit*" which has several meanings, among others: 1) mediator, intermediary in trade; 2) dissenters, separatists, conciliators between the disputants; and 3) competition leaders (Ministry of Religion of the Republic of Indonesia, 2019d).

According to Shihab (2019), in the context of understanding the nature of *wasathiyyah* in various fields and aspects, there are several things that must be considered. It is the existence of a tug of war relationship between the "middle" and the two ends. Of course, it does not only require patience and tenacity in dealing with it, but also requires adequate knowledge and understanding, so as not to be dragged down by one end – so that, from both ends it can be drawn what is needed to achieve justice and goodness

which is an absolute requirement to realize the true *wasathiyyah*.

Furthermore, Hidayat (2019) asserts that *Islam Wasatiyah* contains seven main elements: *tawassut* (middle and straight path), *i'tidal* (proportionate and fair), *tasamuh* (broadminded, respecting differences), *shura* (prioritizing deliberation to produce decisions), *islah* (prioritizing the common good), *qudwah* (exemplary in leadership), *muwathanah* (defending the country and nation). The spirit and values above are criticisms of the religious radicalism-extremism movement. To counter the radicalism movement, religious moderation is very necessary in the learning process in the *madrasah*.

2. Islamic Religious Education Learning

Islamic Religious Education learning is two combinations of nomenclature: Islamic Religious Learning and Education. Meaningful learning, the implementation of activities related to the educational process involves students to develop their potential. Students are given the opportunity to improve attitudes, knowledge, and skills. Skills can be useful for social life, nationhood, and contribute to the welfare of human life (Asfiati, 2020).

In relation to Islamic Religious Education learning at Madrasah Ibtidaiyah, the curriculum structure for Islamic Religious Education subjects is divided into several subjects, including: Al-Qur'an Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture. The time allocation for Islamic Religious Education learning is in accordance with the time allocation at (*simpatika*, 2021) Madrasah Ibtidaiyah level as shown in table 1 below:

Table 1
Time Allocation and K13 Curriculum Structure
in *Madrasah Ibtidaiyah*

No	Subjects	Time Allocation in a week					
		1	2	3	4	5	6
	Islamic Religious Education						
1	Al Qur'an Hadith	2	2	2	2	2	2
2	Akidah Akhlak	2	2	2	2	2	2
3	Fiqih	2	2	2	2	2	2
4	History of Islamic Culture	-	-	2	2	2	2

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Islamic Religious Education learning planning is prepared in the form of a syllabus and Learning Plan. Which is guided by content standards. Learning planning includes the preparation of learning implementation plans, preparation of learning media and resources, assessment tools, and learning scenarios.

The implementation of Islamic Religious Education learning is the implementation of the learning plan. The implementation of learning consists of preliminary activities, core activities, and closing activities.

While the assessment of Islamic Religious Education learning at madrasah ibtidaiyah is a process of collecting and managing information to measure the achievement of student learning outcomes in Islamic Religious Education subjects in madrasas (Ministry of Religion of the Republic of Indonesia, 2019a)

3. Strengthening Religious Moderation Values in Islamic Religious Education Learning

The Ministry of Religion of the Republic of Indonesia promotes religious moderation in the madrasa curriculum as stated in the Decree of the Minister of Religion Number 183 of 2019 concerning the Islamic Religious Education Curriculum and Arabic Language in Madrasas. Then Decree of the Minister of Religion number 183 Year 2019 is poured into learning textbooks in each madrasa according to the level of education.

In Decree of the Minister of Religion number 183 2019, the Ministry of Religion of the Republic of Indonesia did not create a new class of subjects related to religious moderation, but the content of religious moderation was integrated in all Islamic Religious Education subjects which included Al Qur'an Hadith, Akidah Akhlak, fiqih, and History of Islamic Culture.

The content of religious moderation is included in the sub-chapters in all subjects. Discussions in all subjects in the Decree of the Minister of Religion number 183 in 2019 contain a message of moderation in it. In fact, there are more specific sub-themes that exist in the subjects of Al Quran Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture (Ministry of Religion of the Republic of Indonesia, 2019a)

The content of religious moderation in the Decree of the Minister of Religion number

183 of 2019 is explicit and some is implied in Core Competence 2. It is the competence of social attitudes. The Core Competence is related to social attitudes which includes the values of religious moderation as shown in table 2 below.

Table 2
Core Competencies of Social Attitude of Islamic Religious Education and Arabic Language

CORE COMPETENCE CLASS 1	CORE COMPETENCE CLASS 2	CORE COMPETENCE CLASS 3
Accept and carry out honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, and teachers.	Accept and carry out honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, and teachers	Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors
CORE COMPETENCE CLASS 4	**CORE COMPETENCE CLASS 5**	**CORE COMPETENCE CLASS 6**
Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors	Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors as well as love for the homeland	Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors as well as love for the nationality

The values of religious moderation are not only taught in Islamic Religious Education learning, the Decree of the Minister of Religion about curriculum structure number 183 of 2019 consists of group A (general), group B (general), and group C (specialization). General subject teachers or classroom teachers can integrate the subject matter with a predetermined time allocation. Subjects A, B, and C are groups of subjects whose content and references are developed by the central and regional governments in a clear and detailed manner (Ministry of Religion of the Republic of Indonesia, 2019a).

In addition to Decree of the Minister of Religion Number 183 of 2019 concerning Islamic Religious Education and Arabic Language Curriculum, the Indonesian Ministry of Religion also issued Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs which were issued

to encourage and provide various rules on how madrasahs innovate in implementing madrasa curriculum, provide a legal protection in the development of the uniqueness of madrasas, strengthening character education, anti-corruption education, and developing religious moderation (Ministry of Religion of the Republic of Indonesia, 2019b).

The content of religious moderation is not only contained in Decree of the Minister of Religion Number 183 of 2019 concerning Islamic Education and Arabic language Curriculum at Madrasahs. Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasas also contains instructions for implementing religious moderation, strengthening character education, and anti-corruption education in madrasas as follows:

1. Every subject teacher is obliged to instill the values of religious moderation, strengthening character education, and anti-corruption education to students;

2. Instilling the value of religious moderation, strengthening character education, and anti-corruption education to students is a hidden curriculum in the form of habituation, civilizing, and empowerment in everyday life;

3. The implementation of inculcating the values of religious moderation, strengthening character education, and anti-corruption education to students must be listed in the Learning Implementation Plan, the teacher is obliged to condition the classroom atmosphere and make habits for the realization of a culture of moderate thinking in religion, character formation, and an anti-corruption culture. and conveying moral messages to students (Ministry of Religion of the Republic of Indonesia, 2019c) see also at (Ministry of Religion of the Republic of Indonesia, 2020).

Moderation values contained in Decree of the Minister of Religion Number 183 of 2019 will not be implemented properly in Islamic Religious Education learning if there are no efforts to make this happen. There are several efforts made in realizing moderate students, including: First, teachers must have knowledge of religious moderation by adding insight and knowledge through various scientific forums, participating in studies on religious moderation and training held by the Ministry of Religion of the Republic of Indonesia. In addition, it can add insight through various reference sources, both books,

journals and the internet.

Second, the preparation of the lesson plan is integrated with the values of religious moderation. The lesson plan is well prepared and planned in accordance with the Decree of the Minister of Religion guidelines Number 183 of 2019 or in accordance with the Regulation of the Minister of Education and Culture Number 14 of 2019. The values of religious moderation can be included in learning objectives, subject matter, and learning evaluations.

Third, the integration of subject matter with the value of moderation. Teachers must insert the values of religious moderation in Islamic Religious Education subject matter. This is done so that learning is not boring which is delivered not only subject matter, but there are moral values that are conveyed in addition to the subject matter. By linking material in real life related to religious moderation.

Fourth, the evaluation of student learning outcomes must be fair and balanced. The principles of religious moderation must be applied and put forward in the process of evaluating learning and assessing learning outcomes. Teachers must be able to prioritize the value of justice and balance in assessing student learning outcomes in Islamic Religious Education learning.

Fifth, add a learning burden related to the values of religious moderation. In Decree of the Minister of Religion Number 183 of 2019, madrasas can add six hours of student learning load. From this time allocation, madrasas can allocate two hours of lessons for religious moderation learning according to the module published by the Indonesian ministry of religion. It is Building Moderate Character: Module for Strengthening Religious Moderation Values in RA-MI Madrasas.

Sixth, utilizing technology and digital information. The toughest challenge of the 21st century in learning is the development of the world of technology and information. Teachers are required to be able to mix technology and information-based Islamic Religious Education learning with religious moderation. One of them is by utilizing information and communication technology in Islamic Religious Education learning and providing digital literacy so that students are able to take advantage of advances in science and technology for the benefit of Islamic Religious Education

learning.

CONCLUSION

Strengthening the values of religious moderation in Islamic Religious Education learning is believed to be able to have a positive impact on students about the importance of religious moderation. With this reinforcement, students have a tolerant attitude towards others, are able to live in harmony in the madrasa, home, and community environment. As well as bringing peace missions into life both at the local and global levels.

In addition, the positive attitude resulting from the values of religious moderation in Islamic Religious Education learning will carry over throughout life that is inherent in the heart by prioritizing the principles of religious moderation. It is fair and balanced in thinking, acting, and in movements or community.

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