Implementation of Religious Moderation Values in the Learning of Islamic Education

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ABSTRACT: This research is motivated by the need to teach the values of religious moderation at the senior secondary education level as a response to the phenomenon of spiritual understanding of some groups in Indonesian society, which tend to be extreme. Considering that at the senior secondary education level, entering an age vulnerable to influences both from within and outside education. Therefore, it is essential to internalize the purpose of this research, especially in the Madrasah Aliyah (MA) environment. Otherwise, a qualitative approach with a field study research design will gradually lead to national instability. Data were obtained through observation, interviews and documentation of actual conditions and facts that occurred in the field, supported by books, the latest journals and other sources in the form of related information. Data analysis was performed by condensation, presentation and verification. The implementation of religious moderation is pursued in 4 strategies, namely, First, insert moderation content in each lesson. It is second, optimizing the learning approach. Third, organizing specific programs, education, training and debriefing. Fourth, the teacher makes observations simultaneously. The implementation of religious moderation within Madrasah Aliyah (MA) Al-Huda has been running, realized in textbooks of integral and interconnected subjects, starting from regulation to the level of learning.

The problems experienced by the Indonesian nation are increasingly complex compared to previous times. Almost all aspects of life experience problems, such as religious life, education, politics, law, society, culture, economy and other elements. Education as a fundamental aspect is also not spared from problems (Musrifah, 2018). The above is exacerbated by the degradation of the nation's moral values, which is very concerning. Besides the frequent occurrence of fights, riots, and brawls between students and students, which are very disturbing, what is no less important is the problem of religious moderation, which also still needs to be improved (Samsul, 2020).

This is evidenced by the attitude and behaviour of a group of people who think radically or ghuluw. Ibn Hajar says: "Ghuluw is exaggerating over something and pushing it to the limit." (Al-'Asqalani, 1960). Anything extra will get out of the way. They quickly blame and even disbelieve others. They have the rule من لم يكفر الكافر فهو كافر However, they have gone too far with these rules.

As stated by Ust. Aman Abdurrahman, an ISIS figure in Indonesia, after quoting the statements of Islamic scholars about monotheism and shirk in the preamble to the translation of the book Dien Al-Democratiyah as follows: ... These are some of the sayings of scholars about Islam and shirk. Previously the Prophet sallallaahu 'alaihi wa sallam had hinted at two kinds of shirk that would hit this ummah on a large scale, namely shirk ibadatil autsaan (shirkul qubuur/shirk of graves) and syirkullahuuq bil musyrikiin (shirkul qushuur wad dustuur/shirk of rules). These two kinds of shirk have penetrated the people. The first shirk is shirk mutadayiniin (shirk of those still diligent in worship). This can be seen when they are crowded in sacred places and graves. At the same time, the second shirk is shirk 'ilmaaniyyiin (secular people) and Islamiyyin (people who claim to be from jama'ahs of Islamic da'wah who, on the pretext of Mashlahat Da'wah, they enter or use the existing shirk system). Furthermore, he said, "among the polytheism that is real and clear, which has penetrated and taken root, is a democracy, where the point is that those who have the right to determine laws and regulations are the people or the majority of those who become their representatives, whereas in Islam among the rights specifically, Allah is law and tasyri' which if turned to other than Him then it is shirk." (Al-Maqdisi, 2008).

Neo Khowarij has appeared in this country. Human blood is too cheap and even Muslim for them to shed. Their existence when they grow up will divide the Unitary State of the Republic of Indonesia and frighten the people. The attitude of ghuluw (excessive or excessive) in religion is an attitude that is disgraceful and prohibited by

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the Shari'a. This attitude will not bring good to the perpetrator, nor will it yield good results in all affairs, especially in matters of religion (Afroni, 2016); (Anwar, 2021).

If this condition is addressed after some time, it is possible that Indonesia, especially its younger generation, will become an easy target for anti-religious moderation propaganda agents. Even though they should be the next generation of the nation's struggle in continuing the relay of development of the Unitary State of the Republic of Indonesia, which has a beautiful motto. The national motto of Indonesia is Bhinneka Tunggal Ika, written on the Garuda Pancasila symbol. In 2030, Indonesia's young generation should be able to reap the demographic bonus positively, given the large quantity. All components of society can play an essential role in solving these various problems. One of them is the role of Educational Institutions both at the elementary and tertiary levels (Ikhwan, 2021b). How is the proper understanding of religion by its nature which is tawassuth, tawazun as it should be taught to them. Meaning, explanation and embodiment of the Values of Religious Moderation in PAI Learning in Elementary, Middle School and Higher Education are necessary. This is the moral responsibility of all people (Aziz et al., 2019).

Religious moderation is enjoyable to discuss further, especially the implementation of religious moderation values in PAI learning in senior secondary education. Because at the upper secondary level, students have reached their teenage years (Thadi, 2022). Where at this time (age 14-18 years), as stated by Abu Ahmadi, a child is no longer only reactive but also a child begins to actively achieve activities to find himself (his account), and seek guidance in life, for the provision of his future life. He carried out this activity with great enthusiasm but still needed to understand the essence and what he was looking for (Ahmadi & Sholeh, 2005). Some call this period the strumund drang (storm and encouragement) period (Harismawan et al., 2022).

Several previous studies were found, among others, by Agus Akhmadi. In multicultural life, multicultural understanding and awareness are needed that respects differences, pluralism and a willingness to interact with anyone somewhat. An attitude of religious moderation is required in the form of acknowledging the existence of other parties, having a tolerant mood, respecting differences of opinion and not imposing will utilizing violence. The role of the government, community leaders, and religious instructors is needed to socialize and develop religious moderation in the community for the sake of harmony and peace (Akhmadi, 2019). In addition, there is also research by Ali Nurdin regarding the model of religious moderation based on salaf Islamic boarding schools. The religious moderation model implemented in Islamic boarding schools is a model of implementing an education system based on the salaf curriculum. The message material is based on turāth books. This model, along with the kiai's strong credibility, is an effective medium for instilling a moderate attitude among santri and society (Nurdin & Naqqiyah, 2019). Suppose religious moderation is in broad scope, namely Indonesia and in a particular scope, namely Islamic boarding schools. In that case, this article attempts to explain both of them, namely at the high school level, at Madrasah Aliyah (MA) Al-Huda, by focusing on implementing the values of religious moderation in learning Islamic Religious Education.

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II. METHOD

This study uses a qualitative approach with a field study research design. Research that is descriptive and tends to use analysis. Process and meaning are emphasized in qualitative research (Ikhwan, 2021a). The theoretical basis is used as a guide so that the research focuses on the facts in the field. Primary data were obtained through observation, interviews and documentation of actual conditions and points in the field. Secondary data is obtained from books, journals, encyclopedias and other sources of information that focus on discussion (Sugiyono, 2015). These sources are linked to one another to expand this study and then analyzed. Data analysis is an ongoing process that requires continuous reflection on data in the form of books and journal articles, information from newspapers, and then generates critical questions. All of these sources were analyzed and briefly recorded throughout the study. Data analysis was carried out by condensation, presentation and verification (Huberman & Johnny, 2014). The object of research is Madrasah Aliyah (MA) Al-Huda.

III. RESULT AND DISCUSSION

Religious Moderation in Islamic Education

The word moderation is taken from the English moderation, which means a moderate attitude, not exaggerating, and impartial (Hornby, 2000). Whereas in the Big Indonesian Dictionary, the word 'moderation' contains two meanings: first, reduction of violence and second, avoidance of extremes (Depdiknas RI, 2008). Thus, a moderate attitude means referring to the meaning of behaviour or action that is reasonable and not deviating, tends towards the middle dimension or way, has good views, and is willing to consider the opinions of other parties.

Viewed from a general understanding, religious moderation means prioritizing balance in terms of beliefs, morals, and character as an expression of the religious attitudes of specific individuals or groups (Putri, 2021). Religious behaviour based on balanced values consistently recognises and understands different individuals and other groups (Llorent-Bedmar et al., 2020). Thus, religious moderation has a balanced understanding of religious teachings, where this balanced attitude is carried out constantly in upholding the principles of spiritual teachings by acknowledging the existence of other parties (Jumala, 2019). Religious moderation behaviour shows tolerance, respects differences of opinion, respects pluralism, and does not impose will in the name of spiritual understanding through violence (Ikhwan, 2017).

Religious moderation is known in Arabic as Islam wasathiyyah. Linguistically, it has been explained that the notion of wasathiyyah derived from wasatho leads to the meaning of just, primary, choice or best, and balanced between two opposing positions (Zakariya, 1994). The word wusuth means al-mutawassith and almu'tadil. The word al-wasath also means almutawassith baina al-mutakhashimain (mediator between two people in dispute) (Sumarto, 2021b). According to Masykur Wahid, in academic Islamic studies, Wasathiyyah Islam is also called justly-balanced Islam, the middle path or the middle way of Islam, and Islam as mediating and balancing power to play a mediating and balancing role. This interpretation shows that Wasathiyyah Islam puts forward the importance of justice and balance and a middle way so as not to get stuck in extreme religious attitudes. So far, the Islamic concept of wasathiyyah

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is understood to reflect the principles of *tawassuth* (middle), *tasāmuḥ* (tolerant), *tawāzun* (balanced), *i’tidāl* (fair), and *iqtishād* (simple) (Wahid et al., 2021).

The definition of *wasatiyyah*, which departs from the etymological meaning above, is a commendable trait that protects a person from the tendency to be extreme. Moderation can also be defined as a method of thinking, interacting and behaving based on a *tawāzun* (balanced) attitude in addressing two states of behaviour that are possible to analyze and compare so that a perspective that is by the conditions can be found and does not conflict with the principles of religious teachings and community traditions (Hanafi, 2009); (Sumarto, 2021a). With this understanding, the *wasathiyah* attitude can protect a person from the tendency to fall into excess. In a book entitled "*Qadāyā al-Fiqh wa alFikr al-Mu’āshir*", Wahbah al-Zuhaili argues that moderation of thinking and acting is the most likely to bring stability and calm, which will significantly help the welfare of individuals and society. This is because *wasathiyah* is a manifestation of the essence of moral honour and glory of Islam (Az-Zuḥaili, 2006).

1. **The Principles of Religious Moderation**

In principle, the Al-Quran is apparent in interpreting differences and diversity. Al-Quran surah al-Hujarat verse 13 explains that Allah created creatures in this world that are very diverse, from animals, plants, and humans. Physically humans are made from various tribes, races, nations, and languages, and even humans are not the same as one another. These differences lead to differences in the thoughts of every race, ethnicity, and nation.

In fact, in theory, the values of Islamic moderation are apparent in surah Al-Baqoroh Verse 143, which reads, "And thus We have made you ummatan wasathan so that you may become witnesses/exemplars of human (actions) and so that the Messenger (Muhammad) will be witness/example of your (actions). And We do not determine the Qibla that is your Qibla (now) but so that We know (in the real world) who follows the Messenger and who is a defector. And indeed (the change of Qibla) feels very heavy, except for those whom Allah has given guidance, and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to humankind." (QA. al-Baqarah: 143).

The word *Wasatan* in this verse means fair or middle, which is then popularized as moderation (Chadidjah et al., 2020).

Moderation is an attitude of the middle way or an attitude of diversity which until now has become an alternative terminology in religious discourse, both at the global and local levels. Moderation is still considered the ideal attitude of diversity when amidst turmoil, religious conflicts start to heat up. Several principles of religious moderation related to the Islamic concept of *wasathiyah*, as explained in the book "Implementation of Religious Moderation in Islamic Education" briefly are as follows (Aziz et al., 2019):

a. **Tawassuth** (taking the middle way)

*Tawassuth* is an understanding and practice of religion that is not *ifrāth*, namely exaggeration in religion and *tafrīth*, namely reducing religious teachings. *Tawassuth* is an attitude in the middle or between two perspectives, namely, not too far to the right (fundamentalist) and too far to the left (liberalist).

b. **Tawāzun** (balanced)
Tawāzun is a balanced understanding and practice of religion which covers all aspects of life, both worldly and ukhrowi, assertive in stating principles that can distinguish between inhirāf (deviation) and ikhtilāf (differences). Tawāzun also means giving something of its rights without adding or subtracting. Tawāzun, because an individual's attitude can balance his life, he is critical in an individual's life as a Muslim, as a human being and as a member of society. Through the attitude of tawāzun, a Muslim can achieve true inner happiness in peace of mind and peace of mind in a state of stability and tranquillity in life activities.

c. ʿItidāl (straight and firm)

In language, ʿitidal has a straight and firm meaning, which is to put something in its place, carry out rights, and fulfil obligations proportionally. ʿItidāl is part of the application of justice and ethics for every Muslim. Justice commanded by Islam is explained by Allah to be carried out fairly, that is, to be mediocre and balanced in all aspects of life by showing ihsan behaviour. Fair means realizing equality and balance between rights and obligations. Human rights cannot be reduced because of commitments.

d. Tasāmuh (tolerance)

Tasāmuh means tolerance. In the Al-Arabic dictionary, the word tasāmuh is taken from the original form of samah, samahah, which is close to the meaning of generosity, forgiveness, ease, and peace. Etymologically, tasāmuh is to tolerate or accept things lightly. Meanwhile, in terminology, tasāmuh means to tolerate or accept differences with a light heart.

e. Musāwah (Egalitarian)

In language, Musawah means equality. In terms of musāwah is equality and respect for fellow human beings as God's creatures. All humans have the same dignity and worth regardless of gender, race or ethnicity. The concept of musāwah is explained in the word of Allah SWT: which means: “O people. Indeed We created you from a male and a female and made you peoples and tribes so that you would know each other. Indeed the most honourable among you in the sight of Allah is the most pious among you. Indeed Allah is all-knowing, all-knowing.” (QS. al-Hujurat [49]: 13).

This verse emphasizes the unity of human origins by showing the equality of human degrees for both men and women. The point is that men and women are the same. There is no difference between one and the other. Musawah in Islam has a principle that every Muslim must know: equality is the fruit of justice in Islam. Everyone is equal, there is no privilege between one over the other, maintaining the rights of non-Muslims, equality of men and women in religious and other obligations, differences between humans in society, equality before the law, and equality in holding public office, and equality is based on the original unity for humans.

f. Syurā (deliberation)

The word Syurā means explaining, declaring or proposing and taking something. Shurā or deliberation is mutually explaining and negotiating or asking each other and exchanging opinions regarding a matter. In the Al-Quran, two verses mention thinking as it sounds, which means So it is because of Allah's mercy that you are
gentle towards them. “If you had been stern and hard-hearted, they would have turned away from those around you. Therefore, forgive them, ask for forgiveness, and consult with them. Then when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him.” (QS. Ali Imron [3]: 159). This means: “And for those who obey the call of their Lord and establish prayer, their affairs are decided by deliberation between them, and they spend part of the sustenance that we give them.” (QS. Al-Syura: 38).

From the explanation above, it can be understood that deliberation has a high position in Islam. Besides being a form of God's commandment, deliberation is essentially also intended to create a democratic social order. On the other hand, holding deliberations is also a form of appreciation to community figures and leaders for participating in everyday affairs and interests.

2. Implementation of Religious Moderation in Islamic Education

Implementation or to implement means to provide the means for carrying out (providing the means to carry out something); to give practical effect to (causes an impact/effect on something). Policy implementation is a process of carrying out policy decisions. Implementation is a general administrative action process that can be scrutinized at a specific program level. The new implementation process will begin if the goals and objectives have been set, the program of activities has been arranged, and the funds are ready and distributed to achieve the targets. Thus, the principle of implementation is how the methods are applied so that a policy can achieve its goals.

So the implementation of religious moderation-based learning will have more to do with how an educator will take and use it in implementing and delivering learning material about moderation. These methods will make it easier for students to accept and understand learning material about moderation. In the end, the learning objectives related to religious moderation can be mastered by students at the end of learning activities and can be practised in everyday life.

In general, the implementation of religious moderation is pursued in 4 (four) strategies: First, inserting moderation content into each relevant material, second, optimizing learning approaches that can give birth to critical thinking, respecting differences, respecting the opinions of others, tolerant, democratic, courageous in conveying ideas, sportsmanship and responsibility. This religious moderation implementation approach is carried out when transforming knowledge for students inside and outside the classroom. Third, organizing specific programs, education, training and debriefing with a particular theme of religious moderation. It can also be done by holding explicit materials or subjects on religious moderation. Part of the content of religious moderation is a hidden agenda or instilled in students subtly without using the term "religious moderation". Fourth, reach the evaluation aspect. Educators make observations simultaneously to evaluate the achievement of the learning process that has been carried out with methods that can foster a moderate attitude (Aziz et al., 2019).

The values of religious moderation or the principle of wasathiyah in carrying out Islamic religious teachings must be implemented through the world of education at various formal and non-formal. Islamic education should not only be oriented towards theoretical religious issues that are purely cognitive or more oriented towards the academic study of religion but pay less attention to the issue of how to transform
cognitive religious knowledge into meaning that needs to be internalized in students and then practised in real life (Vedder et al., 2006). Therefore, two orientations are required at the same time in studying Islam, namely: (1) studying Islam to find out how to have the right religion; (2) studying Islam as knowledge to shape religious behaviour that is committed, loyal and full of dedication, and at the same time being able to position oneself as a learner, researcher and observer who is critical in implementing and developing the concept of religious moderation in everyday life.

On the one hand, the education system must respond to and anticipate speedy changes in life and the demands of the global world. This is in line with advances in science and technology as well as communication bringing significant changes in the patterns and lifestyles of humankind. It is estimated that these changes will continue to move forward and demand changes in the perspective, way of behaving and acting in society, including the next generation of this nation.

On the other hand, Islamic education aims to form Indonesian people who believe in and fear God Almighty, have a noble character and can maintain peace and harmony in inter- and inter-religious relations. Islamic education also aims to develop students’ abilities to understand, live and practice religious values that harmonize mastery of science, technology and art (Ikhwan, 2018); (Marel et al., 2022). These messages are contained in Islamic teachings regarding moderation.

In implementing religious moderation in the world of education, the goals and objectives to be achieved in the future and the strategies to realize these goals and objectives must be considered. An organization or educational institution must constantly interact with the environment where the system will be implemented so that it does not conflict but is in the same direction and synergizes with the environment, and looks at internal and external capabilities, which include the strengths and weaknesses of the organization.

**Implementation of Religious Moderation in MA Al-Huda Education**

Madrasah Aliyah Al Huda Pameungpeuk Bandung, abbreviated as MA Al-Huda, founded in 1986, is an academic unit with an MA level in Sukasari, Kec. Pameungpeuk, Kab. Bandung West Java. In carrying out its activities, MA Al-Huda Pameungpeuk is under the auspices of the Ministry of Religion. Madrasah Aliyah is dedicated to a generation of Muslims who are *tafaqquh fiddin* in social, science, and technology fields. Who has the vision of becoming a “TENAR” (*Teladan, Eksis, Nyaman, Andal and Religius*) Madrasah. And Madrasas try to make their graduates become “DJITU” (*Disiplin, Jujur, Inovatif, Tekun and Ulet)*.

The uniqueness of madrasas is not only in the number of Islamic religious subjects, which is more than in schools. More than that, the essence of MA Al-Huda is the values that animate the educational process, which is oriented towards the practice of Islamic religious teachings which are moderate and holistic, have a worship dimension, are worldly oriented as well as *ukhrawi* as has been embodied in the life of the Indonesian nation, by its vision and mission.

The guidebook for implementing religious moderation in madrasas explains that the content of religious moderation in the madrasa curriculum is contained in the Decree of the Minister of Religion (Keputusan Menteri Agama/PMA) Number 183 of 2019 concerning Islamic Religious Education Curriculum and Arabic in Madrasas. This PMA is realized in new textbooks and becomes learning material for every level of

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Education. Religious moderation is not a subject in itself. Still, its content is already integrated into all the issues it teaches, especially in the Islamic Religious Education subject group, which includes Al-Qur'an and Hadith, Fiqih, Aqidah Akhlaq or Tasawuf, and SKI or History of Islamic Culture. And at the MA level, there are lessons on Interpretation/Science of Interpretation and Ushul Fiqh. The moderation content is also inserted into the teaching of Arabic in the madrasah environment (Kemenag RI, 2021).

Based on the results of interviews with the deputy head of curriculum and several MA Al-Huda subject teachers, they explained that moderation content is substantively included in the sub-chapters in all of these subjects. The discussions on all issues in the KMA already contain moderation messages. Even specifically, moderation content will be emphasized on sub-themes or special topics in the subjects of Al-Qur'an Hadith, Fiqih, Aqidah Akhlaq or Tasawuf and Islamic Cultural History.

For example, in the class XII Qur'an Hadith subject, there is a chapter discussing Preaching Islamic Hospitality. The title underwent moderation before the Obligation to Preach. As an implementation, the explanation and description also describe a friendly and peaceful Islam and must be spread in a friendly and peaceful manner as well, as illustrated in the following basic competencies:

1. Carry out da'wah obligations following the teachings of Islam.
2. Practice tolerance in society
3. Analyzing QS an-Nahl (16): 125 about the obligation to preach, QS asy-Syu'ara (26): 214–216, about the phase of covert preaching, QS al-Hijr (15): 94–96 about preaching openly, Muslim from Abu Hurairah about the reward for the excellent motivator
4. Presenting the results of the analysis of verses and hadiths about da'wah and practising how to preach orally or in writing

![Figure 1. Implementation of religious moderation values in MA Al-Huda Pamengpek](image-url)
A moderate understanding of Islam and the application of religious values addresses all aspects of human life, not only those related to the Al-Quran and Hadith, but understanding of fiqh (e.g. munakahat). In its basic competence, it discusses the following. First, analyse the provisions of marriage in Islam and the requirements of marriage according to laws and regulations and lessons. Second, research the opinion of the fuqaha about marriage in Islam (Khitbah, Nikah, Wali, Mahram and Walimatul Ursy). Third, examine the provisions of the Shari'a regarding nusyuz and divorce and the legal consequences accompanying them. Fourth, analyze the requirements of the Shari'a regarding inheritance and testament law. Fifth, evaluating the practice of inheritance distribution according to faraid science.

 Likewise, in the basic competence of Islamic Cultural History (SKI) subjects, the content of moderation is very clear, as follows. First, living the obligation to preach. Living Islamic values in forming an attitude of love for the motherland and defending the country. Second, to live up to the value of the spirit of preaching carried out by the Walisansa. Third, to understand that Islamic law is the basis for the formation of an Islamic empire capable of strengthening the unity and integrity of Indonesia. Fourth, living the gift of Allah SWT. in the struggle for independence. Fifth, to appreciate the importance of the role of Muslims in development as a reflection of faith in Allah SWT.

The indicators in religious moderation, in the essential competencies of morals and tasawuf subjects, have been implemented. For more details as follows. First, practising a responsible and consistent attitude as implementing the concept of tazkiyatun nufus through takhalli, self-approach to Allah SWT tahalli and tajalli as a means. Second, practising conscientiousness and responsibility as a reflection of immoral material (stealing, corruption, murder, drunkenness, taking drugs, gambling, adultery, promiscuity, and LGBT) and how to avoid it. Third, practising a caring and responsible attitude as the material implementation of inner immoral behaviour (syirik, hasud, riya, ujub, takabur) and how to avoid it. Fourth, practising an honest and responsible attitude as an implementation of the knowledge of Sufistic behaviour from Hasan al-Basri, Abu Yazid al-Bustami, Rabiah al-Adawiyah, Zun Nun al-Misri, Junaid al-Bagdadi, al-Hallaj, Muhyiddin ibnu Arabi, and al-Ghazali.

Furthermore, the madrasa organizes various programs, which are carried out and participated in by teachers and related staff. Islamic religious education teachers must join because they are essential pioneers in religious moderation and have direct open access to students. Education or training programs are intended to strengthen religious moderation in the madrasa environment. Training and debriefing with a particular theme of religious moderation are carried out at least once a year. The activity ran smoothly with the participation of all parties involved.

Implementing religious moderation values is only perfect if monitoring or evaluation is carried out. Observations in stages and simultaneously need to be carried out to determine the results of the implementation of the moderation values that have been implemented to what extent. To evaluate the achievement of the learning process that has been done with methods that can foster a moderate attitude. At the end of the semester and subsequent curriculum planning, an evaluation is usually carried out to get an overview of the successful implementation of religious moderation and to find gaps that allow it to become an obstacle in the performance of religious moderation values, primarily through learning Islamic religious education. Thus the results of this
IV. CONCLUSION

The implementation of religious moderation is pursued in 4 strategies, namely, First, insert moderation content in each relevant material. Second, optimizing learning approaches that can give birth to critical thinking, respecting differences, respecting the opinions of others, being tolerant, democratic, courageous in conveying ideas, sportsmanship and responsibility. Third, organizing specific programs, education, training and debriefing with a unique theme of religious moderation. Fourth, the teacher makes observations simultaneously to evaluate the achievement of the learning process that has been carried out with methods that can foster a moderate attitude. The implementation of religious moderation content in the madrasa curriculum is contained in the Decree of the Minister of Religion (Keputusan Menteri Agama/PMA) Number 183 of 2019 concerning the Islamic Religion Education Curriculum and Arabic in Madrasas. This PMA is realized in textbooks of integral and interconnected subjects.

V. REFERENCES


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