

The Value of Religious Moderation in the Learning of Islamic Religious Education and Characteristics of Class XI Students at SMK Negeri 1 Lumajang, Indonesia

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Abstract. The number of cases of intolerance that have occurred in Indonesia, especially in educational institutions, shows that there is a lack of tolerance in them. This should be immediately addressed by educational institutions to create conducive school conditions. In the world of education, students are a group that is very prone to being swept up by the currents of religious radicalism. The age is still very young and still unstable with a fiery enthusiasm, as well as the longing to practice religion more thoroughly, making young people the target of radical groups who preach religious understanding and attitudes that are rigid and tend to be shallow. On the other hand, at the same time, religious liberalism has also begun to infiltrate some young people, namely high school students. Because of that, the world of education has a role to fortify students so that they can always be in the middle, not taking sides to the left and right, guiding students to be fair, the middle position makes a person visible to anyone from different angles.

Keywords: Character, Learning, Religious Moderation.

INTRODUCTION

Indonesia is a plural country, meaning that there is a lot of diversity, starting from diversity culture, race, ethnicity, religion, and language. According to the 2010 census by the Central Bureau of Statistics (BPS), there are 1,331 ethnic categories and six religions officially recognized by the Indonesian government, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism.¹ With the fact that the Indonesian people are diverse, one can imagine how diverse the opinions, views, beliefs and interests of each member of the nation, including in religion.² The concept of religious moderation which is *rahmatan lil alamin* is the best solution to form human beings who are just, tolerant and able to respect differences among people, especially in the realm of education.

Moderation in religious beliefs is important in learning, because educational institutions must be a driving force for Islamic moderation. Schools are a good target for spreading students' sensitivity to differences. By opening dialogue, teachers understand that religion conveys a message of love, not hate, and the school system is free to accept these differences. Not only religion teachers, teachers of other subjects also need to have a moderation perspective on religion. Teachers play a very important role in counteracting radical and intolerant views in educational institutions, even though these educational institutions have curricula, textbooks and school management, the teacher's role is very decisive in the learning process.

In educational institutions, as stated by Toto Suharto, by adopting Gerald L Gutek's concept of educational ideology, religious moderation can be internalized through: determining the virtues and goals of education, in the formulation itself, and in conveying the hidden values in the hidden curriculum.³The thing that needs attention is that every educational institution should make religious moderation the main value or ideology adopted so that radical and intolerant understandings penetrate the school environment: first through extracurricular activities, second, through the teacher's role in the teaching and learning process, and third, through a weak school curriculum in preventing the introduction of radical and intolerance in schools.⁴These three aspects are of serious concern to stakeholders in the world of education, lest schools become comfortable places for propagators of radical and intolerant views. Education is the easiest sector for radical teachings to enter because in the process there is a rapid transfer of ideology. One of the routes for radicalism to enter is through religious education. So it is important here that the moderation movement is carried out in the world of education, because the teacher's role is very important to instill religious moderation through the learning curriculum.

RESEARCH METHOD

The research method on Islamic moderation in the PAIBP learning curriculum uses a qualitative approach. Qualitative research is research to understand the phenomenon of what is experienced by research subjects, for example behavior, perception, action and motivation. This research is presented in the form of a description with words and language, in a special natural context and by utilizing various scientific methods.

This research uses a qualitative approach, because in this research it will produce data that is descriptive in nature or in the form of written words. Qualitative is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior directed at the background and individual in a holistic (whole) manner.

RESULTS AND DISCUSSION

Religious Moderation

The word moderation comes from the Latin moderation which means moderation (no excess and no shortage). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: reducing violence and avoiding extremes. If it is said "that person is being moderate", that sentence means that person is being normal, mediocre and not extreme.⁵

There are five basic principles of religious moderation that must be understood and implemented in moderate Islamic life, as follows.

- 1) Principle of justice (Al-'adl)
- 2) The principle of goodness (Al-Khairiyah)
- 3) The Principle of Wisdom (Al-Hikmah)
- 4) The Consistent Principle (Al-Istiqomah)
- 5) The Principle of Balance (At-Tawazun)

Learning Islamic Religious Education and Character

Learning Islamic religious education and character (PAIBP) is a form of conscious and planned effort to teach students by guiding and directing students according to their growth and development in understanding and practicing Islamic teachings in everyday life.

Learning is a process of changing behavior. The occurrence of the process of changing behavior is a mystery or psychologists use it as a black box, although we cannot see the process of changing behavior in a person, but at least we can find out whether someone has learned or not, namely by comparing conditions before and after the learning process takes place. So it is necessary to have a learning system component that supports the achievement of learning Islamic religious education subjects and manners. There are 5 components, namely:

- 1) Goals are concepts or components that are very important in the learning system where students want to be taken, what students must have. It all depends on the goal to be achieved. In accordance with content standards, the curriculum that applies to each educational unit is a competency-based curriculum, this competency-based curriculum is expected to be able to solve various national problems, especially in the field of PAIBP, by preparing students, through planning the implementation of an evaluation of the education system effectively and efficiently.
- 2) Content or subject matter is the second component in the learning system. In certain contexts, the subject matter is the core of the learning process, meaning that the learning process is often interpreted as the process of delivering material. This can be justified when the main goal of learning is mastery of the subject matter.
- 3) Strategy or method. Has a function that really determines the success of achieving goals. However complete and clear the other components are, without being implemented through the right strategy, these components will have no meaning in the process of achieving goals.
- 4) Tools and resources, function as a tool. In today's technological advances, it is possible for students to learn from anywhere and at any time by utilizing technological results.
- 5) Evaluation is the last component in the learning system. Evaluation not only serves to see student success in the learning process, but also serves as feedback for teachers on their performance in managing learning, through evaluation we can see deficiencies in the use of various components of the learning system.⁶

Religious Moderation in Learning Islamic Religious Education and Character

Planting the value of religious moderation at SMK Negeri 1 Lumajang through learning inside and outside the classroom, namely through religious activities and habituation. The value of religious moderation in this study has three kinds of values, namely: a'dalah (justice), tawazun (balance), and tasamuh (tolerance). These values originate from religious teachings and if the researcher examines them more deeply, these values are classified as divine and human values, this is in accordance with Zayadi's opinion quoted by Abdul Majid and Dian Andayani that the values that apply in life are grouped into two kinds, namely: divine and insaniah values.⁷ Divine values are contained in a'dalah and tawazun, while those included in insaniah values are tasamuh.

1. Application of the value of religious moderation in learning Islamic religious education and the manners of class XI students at State Vocational High School 1 Lumajang.

a. Through learning in the classroom

The first process of implementing the value of religious moderation at State Vocational High School 1 Lumajang is (justice) included in the value of religious moderation, namely the teacher is fair to all students regardless of their background. The teacher also emphasizes students to be fair and all that is done in PAIBP learning.

Is(Justice) means as an attitude of balance or harmony between obtaining rights and carrying out obligations. Islam always teaches the value of justice for all human beings regardless of differences in terms of gender, skin color, economic status, and even socially

attached to students. This is also in accordance with the opinion of Lukman Hakim that fair is not one-sided or impartial.⁸

The second Islamic moderation value is the value of *tawazun* (balance). At Lumajang 1 State Vocational High School, it is a school that combines religious knowledge and general science, without even realizing that the value of balance is inherent in students. So that efforts to instill and apply the value of *tawazun* in order to create students who are balanced both in the affairs of the world and the hereafter. The hope is that graduates of State Vocational High School 1 Lumajang will not only master competence in the general field but also remember the Creator. This is in accordance with Lukman Hakim's expression in his book *Islamic moderation in order to have a middle ground position between various extreme choices*.⁹

Tasamuh (tolerance) is the third moderation value in implementing the tolerance value of PAIBP learning at State Vocational High School 1 Lumajang. Through teaching and learning activities and social interaction in the classroom. This is also in accordance with Lukman Hakim's opinion that tolerance is an open attitude, open-minded, voluntary and gentle in accepting differences.¹⁰

b. Through activities outside the classroom

In State Vocational High School 1 Lumajang in implementing the planting of religious moderation through religious activities and habituation at school. This activity is realized by Friday prayers in congregation, the habit of *istighosah* and also the habit of reading the morning prayer before the start of learning in class.

Through habituation activities aim to form habits or behaviors that are expected to become more automatic and occur naturally without much conscious thought or effort. However, it's important to remember that habit formation takes time, consistency, and sustained effort.

According to Saifudin Azwar, the factors that form attitudes are: strong experience, the influence of other people who are considered important, the influence of culture, the mass media, educational institutions and religious institutions, the influence of emotional factors.¹¹

2. Factors influencing the application of the value of religious moderation in learning Islamic religious education and manners for class XI students at State Vocational High School 1 Lumajang.

Some of the factors that influence the application of religious moderation values at SMKN 1 Lumajang are:

a. Apathy

Lack of awareness of students to remind each other, so they are too focused on themselves. Feeling no need to care about other people.

b. Lack of understanding

Students may have a theoretical understanding of Religious Moderation but they may find it difficult to apply it in daily practice

c. There are no supporting facilities and infrastructure

Lack of buzz from schools to follow up on the theme of religious moderation. Because what is being done now is only entrusting the theme of religious moderation in learning and also habituation. Examples of facilities that can be made are by having a library of moderation, moderation ambassadors, moderation discussions between religions.

CONCLUSION

Based on research and data analysis as well as hypothesis testing conducted at the Qur'an Bahrusysyifa' Sukodono Elementary School, Lumajang Regency, for the 2021/2022 academic year. Then it can be concluded. Learning outside the classroom has no effect on the quality of students' memorization at the Qur'an Bahrusysyifa' Sukodono Elementary School, Lumajang Regency, for the 2022/2023 academic year. This is proven from the results of calculations using the Chi-Square Statistics formula which is 3.005 and when consulted with the degrees of freedom ($df = 1$) the significant level is 5% greater ($3.05 < 3.84$) this means significant, thus the null hypothesis (H_0) is rejected, and the working hypothesis (H_a) is accepted. The Magnitude of Learning Outside the Class on the Quality of Memorization of Students at the Qur'an Bahrusysyifa' Sukodono Elementary School, Lumajang Regency, Academic Year 2022/2023. after being proven from the calculation results with the Contingency Coefficient (KK) formula the result is 0.262 if consulted on the interpretation value table then it ranges from 0.200 to 0.400 thus Interpretation Has a Low Impact. Supporting factors; Directing students to develop their talents and creativity as widely as possible in the open, Teaching and learning activities outside the classroom aim to provide a meaningful setting for the formation of students' attitudes and mentality, Help develop all the potential of each student to become a perfect human being, namely having the perfect development of body, soul and spirit. Obstacle factor; Students will lack concentration, student processing will be more difficult to condition, time will be consumed (not on time)

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