

**ISLAMIC EDUCATION TEACHER'S STRATEGY
IN TEACHING THE VALUES OF RELIGIOUS MODERATION
AT RADEN UMAR SAID KUDUS VOCATIONAL SCHOOL**

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ABSTRAK

SMK Raden Umar Said Kudus merupakan sekolah menengah formal kejuruan yang menampung siswa dari berbagai latar belakang daerah dan agama. Penelitian ini bertujuan untuk memahami secara mendalam tentang eksplorasi strategi guru PAI dalam mengajarkan moderasi beragama kepada para siswa. Di SMK Raden Umar Said Kudus guru PAI mengajarkan tentang toleransi, anti kekerasan dan penerimaan terhadap tradisi. Riset dalam tulisan ini menggunakan penelitian kualitatif. Penelitian kualitatif bermaksud untuk memahami realitas, fenomena atau gejala tentang apa yang dialami oleh subyek. Metode pengumpulan data yaitu dengan observasi, wawancara dan dokumentasi. Analisis data dalam penelitian kualitatif dimulai dengan menyiapkan dan mengorganisasikan data untuk dianalisis, kemudian mereduksi data tersebut melalui proses pengkodean dan peringkasan kode dan menyajikan data dalam bentuk pembahasan. Hasil yang ditemukan bahwa untuk mengungkapkan tentang moderasi beragama yaitu melalui perencanaan strategis dan implementasi oleh guru PAI berhasil mengajarkan nilai-nilai toleransi, anti kekerasan dan penerimaan tradisi. Melalui berbagai strategi pembelajaran, pemberian nasehat, perilaku keteladanan, pembiasaan ibadah, disiplin dan perhatian khusus. guru PAI mampu membentuk pola pikir dan sikap siswa, menciptakan lingkungan belajar inklusif, dan memproduksi hasil positif berupa sikap toleransi, anti kekerasan dan penerimaan terhadap tradisi. Kontribusinya dengan pendekatan pengajaran yang holistik dan terencana, moderasi beragama di SMK Raden Umar Said Kudus dapat menjadi contoh bagi lembaga pendidikan lainnya dalam memajukan moderasi beragama khususnya di daerah Kudus.

Kata Kunci : Strategi Guru PAI, Moderasi Beragama, SMK Raden Umar Said

ABSTRACT

SMK Raden Umar Said Kudus is a formal vocational high school that accommodates students from various regional and religious backgrounds. This research aims to understand in depth the exploration of PAI teachers' strategies in teaching religious moderation to students. At Raden Umar Said Kudus Vocational School PAI teachers teach about tolerance, non-violence and acceptance of tradition. The research in this paper uses qualitative research. Qualitative research aims to understand the reality, phenomena or

symptoms experienced by the subject. Data collection methods are observation, interviews and documentation. Data analysis in qualitative research begins with preparing and organizing data for analysis, then reducing the data through the process of coding and summarizing codes and presenting the data in the form of a discussion. The results found that to express religious moderation, namely through strategic planning and implementation by PAI teachers, they succeeded in teaching the values of tolerance, non-violence and acceptance of tradition. Through various learning strategies, giving advice, exemplary behavior, habitual worship, discipline and special attention. PAI teachers are able to shape students' thought patterns and attitudes, create an inclusive learning environment, and produce positive results in the form of attitudes of tolerance, non-violence and acceptance of traditions. His contribution with a holistic and planned teaching approach, religious moderation at Raden Umar Said Kudus Vocational School can be an example for other educational institutions in advancing religious moderation, especially in the Kudus area.

Keywords: *PAI Teacher Strategy, Religious Moderation, Raden Umar Said Vocational School*

INTRODUCTION

Raden Umar Said Vocational School is one of the advanced vocational schools in Kudus city with the full support of the Djarum Foundation. The majors at this vocational school include a concentration of visual communication design skills, two and three-dimensional animation and software engineering with. This vocational school is under the Raden Umar Said Islamic Education Foundation with a total of 1200 students from various regional backgrounds, various religious. The total number of non-Muslim students is around 30% who take lessons at Raden Umar Said Kudus Vocational School.

Raden Umar Said Vocational School really upholds the values of religious moderation, including tolerance and non-violence, so that all learning, including PAI learning, runs well, smoothly and conducive. Apart from teaching the values of religious tolerance and non-violence, it also teaches the values of respect for tradition, namely by respecting the teachings taught by two Sunan Walisongo, namely Sunan Kudus Shaykh Sayid Ja'far Shodiq and Sunan Muria Syaikh Raden Umar Said with traditional values respects the teachings of other religions, for example the teachings of Sunan Kudus which respects Hindus by not slaughtering cows as sacrifices or other things (Said, 2013,), and also the teachings of Sunan

Muria with "*tapa with this*" blending into society and the dynamics of different communities from various circles of society and various religions (Ahmad & Zakiyatun Nafis, 2021).

In essence, religious moderation at Raden Umar Said Kudus Vocational School is the creation of awareness to be able to interact and adapt between school administrators, teachers and students at the school so that harmonious interaction and communication can be created for all academics at Raden Umar Said Vocational School, both in class and outside of class. It is in this context that moderate views and attitudes or religious moderation need to be put forward in society, including in this case in formal educational institutions as one of the objectives of implementing religious moderation. This is in accordance with the religious moderation book guide that the implementation of religious moderation can be carried out in places of worship, educational institutions and social institutions (Kementerian Agama, 2019).

Religious moderation education in strengthening local wisdom is also important in facing the era of disruption called the industrial era 4.0, namely cyberspace, in this case the internet is central in the network of life. In this case, all religious understandings, both moderate and extreme, spread quickly into society. The practice of radical behavior carried out by a group of people cannot be attributed to religion, so western media propaganda that corners religion and certain religious communities in general difficult to reason about. There is no single religion that teaches radicalism, but the radical behavior of a group of people is often different from the spirit of their religion, due to not properly understanding religious teachings and misunderstanding social reality (S.Bakri et al., n.d.2019). This is a challenge to religious moderation that cannot be separated from the use of information technology in filling the space of social and state life.

Islamic Religious Education which is taught at Raden Umar Said Kudus Vocational School both in class and outside of class has a big role in explaining broadly to all students the true meaning of religious moderation, namely the thoughts and attitudes of students who are moderate and not radical in accepting religious teachings. because actually religion is as *rahmatan night alamin*, love

for all people both Muslim and non-Muslim and for the universe.

Furthermore, Islamic Religious Education has an educational *tawashut* and *tawazun*. Because, it starts from the management of human life as a whole from the reality of the Islamic religion which stands on justice, balance and the middle. Where Allah made it the main specialty of muslims. This characteristic in Islamic education means interaction with humans as an effort to realize the principles of balance, justice and fairness in every matter of life, between various aspects of personality, scope of thought, and application from other sides, between religious and world goals. Likewise, he is passionate about realizing the principles of balance, middle and justice between individual needs and community needs, between God's rights and servants' rights, between personal rights and family rights (Ilyasir, 2017). This can also be the reason why Islamic religious education can encourage the values of moderation which is very relevant at Raden Umar Said Kudus Vocational School.

The Islamic Religious Education Teacher at Raden Umar Said Kudus Vocational School has an important role in shaping students' mindsets and attitudes. Through various appropriate teaching strategies and methods, they can become agents of change in teaching the values of moderation, emphasizing the importance of tolerance, harmony and respect for differences. This point not only is it a basis for maintaining harmony among each other at school, but also an encouragement for students to strengthen their values of faith and piety. Apart from that, the Islamic religious education teacher at SMK Raden Umar Said Kudus acts as a guide who encourages students to adapt to their surrounding environment without sacrificing or losing their religious identity. The aim is for students to be able to position themselves well in various situations without losing the essence of their religion, in accordance with the practice of moderation.

Not only Islamic religious education teachers, as an educational institution, Raden Umar Said Kudus Vocational School also has a significant role in teaching the value of religious moderation. In this case, it cannot be separated from the leadership of the foundation, the school principal and also the good cooperation of all school members in preparation to overcome all possible threats of radicalism.

An effective way to achieve this is through an educational approach that prioritizes the principles of peace, which is then integrated into the school curriculum.

Therefore, to anticipate and provide solutions to several of the problems above, one of the implementations of religious moderation is in formal educational institutions, the Raden Umar Said Kudus Vocational School is one of the educational institutions that opens and provides facilities and facilities for all students from various religions, culture, and ethnicity to learn according to their interests and abilities in terms of two and three-dimensional animation and all students feel safe and comfortable in learning, not disturbed by the diversity of their different backgrounds. Therefore, the research problem in this paper is how and how PAI teachers teach the values of religious moderation at Raden Umar Said Kudus Vocational School.

There are several writings and research related to teaching and instilling the values of religious moderation in schools. First, the writings of Heri Gunawan, Mahlil Nurul Ihsan and Encep Supriatin Jaya in the journal *ATTHULAB* entitled "Internalization of Religious Moderation Values in Islamic Education Learning at Al-Biruni Smart Mulia High School, Bandung City. In this article, Hari Gunawan in authors two and three provides findings that the results of this research explain that the internalization of religious moderation values can be developed through PAI learning, then it can be applied through religious formation carried out through planning, implementation and evaluation of PAI learning so that ultimately an attitude of moderation is formed religious students (Gunawan et al., 2021).

The two articles are in the scientific journal Zeid B. Smeer and Inayatur Rosyidah entitled "Religious Moderation in Islamic Education Learning to Counter Radicalism: Study at SMAN 1 Sugiswaras Bojonegoro". In this article, Zeid and Inyatur Rosyidah provide findings that the influence of radicalism can be caused by communication technology tools, especially for students whose religious understanding is still lacking and weak. Therefore, to fortify and strengthen the understanding of religious moderation, namely by implementing religious moderation in learning, especially PAI learning by competent and professional PAI teachers, so that students can use technology and communication tools as they

should because students really understand the teachings of their religion. Apart from that, with the implementation of the hidden curriculum, the implementation of religious moderation is applied in the school environment (Smeer & Rosyidah, 2021).

The third articles are in the scientific journal Nuraliah Ali's third article is entitled "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era". This article discusses the level of moderate indicators which is higher than not moderate/extreme. Even though the level of knowledge of the slogan "moderation" in religion is not very familiar, and the provision of material on religious moderation is still very limited, in essence students' understanding, responses and behavior are characterized by moderate values and principles in dealing with religious issues. When they face religious issues, they are tolerant and polite, and when facing problems in the era of disruption, they are able to filter and process information wisely before distributing it to the public (Ali, 2020). This research is different from the author's writing which discusses teaching the values of religious moderation that must be accepted by students in religious matters. What this article has in common with the author's research is that students can filter all information from the internet, because they are equipped with an understanding of religious teachings by the teachers at Raden Umar Said Kudus Vocational School, so as not to spread fake news before the news or information is properly clarified.

The four article by Sitti Chadidjah, et al was written in the journal Al-Hasanah: Journal of Islamic Religious Education entitled "IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN PAI LEARNING (Analytical Review of Primary, Secondary and Higher Education)" The result of this article is that the implementation of these values The value of religious moderation is very important to discuss, considering that several schools have been influenced by radical and extreme ideology, and there have recently been anarchist demonstrations carried out by high school/vocational school students. Concern is a problem that must be resolved, otherwise it will cause national instability. This nation will continue to bicker, fight, fight over things that lack principle. The implementation of moderation values in elementary, middle, high school and

tertiary institutions is based on the same concept, namely *wasthiyah*, which consists of *tasamuh*, *tawazun* and *i'tidal*. Currently, the values of moderation are emphasized in Islamic religious education subjects at all levels of education. Even though currently the implementation of the value of moderation is still a hidden curriculum, in terms of attitude, schools make the attitudes of *tasamuh*, *tawazun* and *i'tidal* mandatory behavior in elementary, middle and high school environments. Meanwhile, in the tertiary environment this habituation is not clear. The similarity between the research above and the author's research is that it examines the implementation of religious moderation values in PAI learning in primary, secondary and higher education institutions and the research approach used is library research. The difference with the author's research is in the level of education and research approach (Chadidjah et al., n.d.2021)

The research in this paper uses qualitative research. Qualitative research aims to understand the reality, phenomena or symptoms experienced by research subjects, for example behavior, perceptions, motivations, actions and so on, holistically and by means of descriptions in the form of words and language, in a special natural context (Moleong, 2007). The data sources for this research consist of primary and secondary data. Primary data is data from the results of certain information regarding data from someone about the problem that will be studied by the researcher (informant source).

The data collection method is first observation. Observation is a data collection method used to collect research data. The research data can be observed by oneself (researcher) who consciously collects sensory data through sight, hearing, taste, smell and touch. In the sense that the data is collected through researchers' observations through the use of the five senses. In this case, those who will be interviewed are the head of Raden Umar Said Vocational School, Mr. Agam Amintaha, the management of the Raden Umar Said Vocational School Foundation, Mr. H. Andi Arifin, PAI teacher Mr. Rofiqul Ihsan, Mr. Sarwo Edi and Mr. Sya'roni Afandi, administrative staff, Mr. Anief, and several students. Third, documentation means a collection of verbal data in written form. Documents are records of events that have already occurred. Documents can be in the form of writing, research results, photos or drawings, works, recordings, photos and so on.

Data analysis in qualitative research as described by Creswell begins with preparing and organizing data for analysis, then reducing the data through the process of coding and summarizing codes and presenting the data in the form of a discussion (Creswell, 2014).

DISCUSSION

Planning for Islamic Religious Education (PAI) Teachers in Teaching the Values of Religious Moderation at Raden Umar Said Kudus Vocational School

Based on the results of the data presentation and research findings, it was found that Islamic PAI teachers' plans for teaching the values of religious moderation at Raden Umar Said Kudus Vocational School, namely:

a. **Analyzing the Islamic Religious Education Curriculum**

Religious moderation has high urgency in the midst of multicultural society. This instillation needs to be done early and consistently through the educational environment, especially through Islamic religious education which has a strategic position. Because Islamic religious education has a big role in social, cultural and political life today. Then, Islamic religious education is an important part of the school curriculum.

This can also be the reason why Islamic religious education can encourage the values of moderation which is very relevant at Raden Umar Said Kudus Vocational School. Although Islamic religious education focuses on Islam alone, there is the potential to broaden students' insight into religious plurality and how diverse beliefs can coexist peacefully. Apart from the coverage of the Islamic religious education curriculum which is very broad, in-depth and modern, Islamic education also has a balanced character, not just looking at it from one point of view.

The results of the PAI curriculum analysis, one of the intermediaries in the learning process at Raden Umar Said Kudus Vocational School, PAI teachers use an optimization strategy in the form of arranging teaching materials in the form of modules. This module is a learning material that contains various learning content, with the aim of helping students achieve learning goals (Siddiq, 2008).

b. Identifying the Values of Religious Moderation taught

Departing from different religious, ethnic and cultural backgrounds between students and other school residents, creating harmony and comfort in the existing differences is not an easy thing. Because, if you only pay attention to or justify one party, it can cause inequality for the other party. Therefore, identifying the moderation values that will be taught at Raden Umar Said Kudus Vocational School is an important thing that must be paid attention to, in order to create harmony and comfort in the school environment.

At Raden Umar Said Kudus Vocational School, the values of religious moderation that are instilled are the values of tolerance, non-violence and respect for tradition. The value of tolerance is taught so that students are able to have an understanding and attitude of intolerance.

c. Determining Moderation Value Teaching Strategies

Determining strategies for teaching the values of moderation is one form of effort made by Islamic religious education teachers at Raden Umar Said Kudus Vocational School to support the smooth running of an effective and efficient learning process, especially in instilling the values of religious moderation. As Hamali said, the learning strategy is designed or chosen as a complete system consisting of various components, such as input, process and product (Nasution, n.d.2017). Because teaching the value of religious moderation at Raden Umar Said Kudus Vocational School is related to developing students' attitudes, there are several strategies used such as habituation, giving advice, providing examples, discipline, and giving special attention.

Implementation of the Islamic Religious Education Teacher's Strategy in Teaching Values of Religious Moderation at Raden Umar Said Kudus Vocational School

Teaching religious moderation at Raden Umar Said Kudus Vocational School emphasizes changes in student behavior. In the implementation of instilling the value of moderation, at Raden Umar Said Kudus Vocational School, activities are carried out in the classroom and outside the classroom. So the strategies used in

instilling the values of religious moderation are:

a. Give Advice

Islamic religious education teachers increase religious moderation students by providing advice during learning in class. These advices are related to the values of religious moderation, including how to behave and interact with fellow humans, as well as the importance of respecting, appreciating and helping each other. When PAI learning is carried out in class, Muslim students must take part in class learning. However, non-Muslim students are welcome to leave the class or can also join in the class, but it turns out that what happened at Raden Umar Said Vocational School, the non-Muslim students actually took PAI lessons without coercion, so this is a great opportunity for PAI teachers to explain about widespread religious moderation, so that their understanding is not wrong or erroneous in assessing the Islamic religion in religious moderation, and there are even some students who received guidance from Allah to convert to Islam (A. Amintaha, personal communication, April 2024)

b. Providing an Example

PAI teachers set an example by giving examples to students who have different religious beliefs, thereby producing positive behavior in respecting diversity. PAI teachers set an example by providing stories of previous figures who can be used as role models in respecting differences. Teacher example is a very appropriate strategy for teaching the values of religious moderation, because PAI teachers' words and actions must be in line and in the same direction (Setiawan, 2010)

c. Getting used to it

Islamic Religious Education teachers teach their students to regularly participate in religious activities, and encourage them to develop an attitude of moderation and mutual cooperation, regardless of the individual's origin or background. Getting used to religious activities that are routinely carried out such as reading the Al-Qur'an before the first hour of entry for around 30 minutes, dhuha prayers in congregation, dhuhur prayers in congregation and prayer meetings for non-Muslim students, in this activity where the students given the freedom to take part in activities according to their respective beliefs,

and the school also facilitates the implementation of these activities.

d. Carrying out Discipline

In maintaining discipline, teachers also use sanctions such as warnings and reducing religious values. Islamic Religious Education teachers consistently teach students about their rights and obligations, where students have the right to acquire knowledge but also have the obligation to obey and follow school regulations. This approach is in accordance with the principle of religious moderation, namely *of justice* (fair), which means putting things in their place and carrying out rights and obligations in a balanced manner.

e. Pay Special Attention

Islamic Religious Education teachers pay special attention to the moral development and changes in attitudes of their students as part of efforts to teach religious moderation.

Results of the Strategy of Islamic Religious Education Teachers in Teaching the Values of Religious Moderation at Raden Umar Said Kudus Vocational School

The attitudes shown by students at Raden Umar Said Kudus Vocational School are able to reflect several values of religious moderation. It can be seen that students at Raden Umar Said Vocational School have been able to be taught several values of moderation, including:

a. Manifestation of tolerance

This attitude of tolerance is proven by the instilling of a moderate attitude in the students of Raden Umar Said Kudus Vocational School in religion, where they interact with each other without violating the faith or beliefs of other friends. Then, this attitude of tolerance is also instilled in students, where they are able to manage their time well, they play an active role when learning activities take place, and then also participate in other school activities (Kementerian Agama, 2019).

b. Manifestation of a non-violent attitude

The instilled attitude of anti-violence was demonstrated by the students of Raden Umar Said Kudus Vocational School where they were friends with

each other, despite their different religions, ethnicities, cultures and social statuses. They respect each other and value every opinion expressed by their friends. So this is a reflection of the anti-violence behavior that has been implemented by students (Pendidikan Islam, 2021)

c. Manifestation of an attitude of respect for tradition

Raden Umar Said Kudus Vocational School students show an understanding of the importance of respecting tradition by consciously recognizing the diversity that exists among them. The presence of these differences encourages them to respect each other, respect and maintain good relationships to prevent conflicts between them. Apart from that, they also show respect by not disturbing their friends who are carrying out worship or religious activities.

CONCLUSION

Raden Umar Said Kudus Vocational School is a formal Islamic-based educational institution. Raden Umar Said Vocational School is able to teach the values of religious moderation effectively. Planning for Islamic religious education teachers at Raden Umar Said Kudus Vocational School is important in teaching the values of religious moderation. Through analyzing the Islamic religious education curriculum, identifying the values of religious moderation, developing teaching materials, determining learning strategies, the values of religious moderation were successfully taught effectively. The implementation of this strategy aims to change students' attitudes and behavior. The strategy for teaching the value of religious moderation involves habituation, giving advice, setting an example, exercising discipline, and paying special attention.

As a result, students show attitudes of tolerance, non-violence, and respect for religious traditions and interactions with others. This indicates that teaching the values of religious moderation has been successfully carried out at Raden Umar Said Kudus Vocational School in accordance with the theories considered in the learning process.

The author's weakness in this research is that the author views the need for direct assistance to PAI teachers in teaching the values of religious moderation to

students so that there is no misunderstanding in understanding the concept and practice of religious moderation in schools. The author's contribution is to be able to provide enlightenment on religious moderation through teaching PAI in schools, and in the future there is a need for direct assistance to PAI teachers at Raden Umar Said Vocational School, both through training and guidance.

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