

IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN LEARNING AQIDAH AKHLAK

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ABSTRAK

Keberagaman Agama, suku, ras, dan budaya menjadi unsur utama dalam kesatuan negara Indonesia. keragaman tersebut merupakan nilai tambah dalam keseharian masyarakat untuk saling mengenal dan menghargai. Metode yang digunakan pada penelitian ini adalah library research atau penelitian pustaka yang menghimpun data dari literatur yang berasal dari buku, majalah, jurnal, ensiklopedia. Tujuan artikel ini untuk mengetahui bagaimana cara pembelajaran Aqidah Akhlak dalam mengambil peran untuk menanamkan nilai moderasi beragama serta bagaimana dampak dan manfaat untuk peserta didik. Hasil penelitian ini mengungkapkan isi materi Aqidah akhlak yang disampaikan dengan mengaitkan dan menghubungkan pada sikap toleransi, menjunjung tinggi perdamaian, dan kasih sayang menjadi hal penting dalam menanamkan sikap moderasi beragama. Adapun dampaknya bagi peserta didik dapat memperkuat landasan moral keagamaan melalui pengalaman belajar yang dialami serta dapat terbuka dan memahami perbedaan pandangan dan memperkuat kemampuan interaksi sosial

Kata kunci : Moderasi Beragama, Pembelajaran, Aqidah Akhlak

ABSTRACT

Religious, ethnic, racial and cultural diversity is the main element in the unity of the Indonesian state. This diversity is an added value in people's daily lives to get to know and appreciate each other. The method used in this research is library research or library research which collects data from literature originating from books, magazines, journals, encyclopedias. The purpose of this article is to find out how to learn Aqidah Akhlak in taking a role in instilling the value of religious moderation and what the impact and benefits are for students. The results of this research reveal that the content of the moral Aqidah material presented by linking and linking to attitudes of tolerance, upholding peace and compassion are important in instilling an attitude of religious moderation. The impact on students is that they can strengthen their religious moral foundations through learning experiences and can be open to and understand differences in views and strengthen their social interaction skills.

Keywords: Religious Moderation, Learning, Aqidah Akhlak

INTRODUCTION

Religious, ethnic, racial and cultural diversity is the main element in the unity of the Indonesian state. This diversity is an added value in people's daily lives to get to know and appreciate each other within the framework of *Tunggal Ika* diversity. The security that exists in Indonesia is a gift given by God that must be maintained by every level of Indonesian society. On the other hand, it is also a risky problem for the Indonesian people. The rise in news about diversity conflicts is nothing new. For example, cases of bombings at places of worship and cases of suicide bombings. The community environment should be a safe and secure place because it is a place to carry out all activities, including religious activities.

The implementation of learning in schools aims to develop students' basic abilities in the form of academic abilities, life skills, moral development, formation of strong character, ability to work together, and aesthetic development of the world around them. For students, elementary school will be more meaningful if what they learn is related to their life experiences, because children view objects in their environment as a whole. (Arlina, Afifatuh Rahma, Evi Rizky Sari Siregar, Siti Nur Haliza Sipahutar, 2023).

Educational institutions have a strategic role to break the chain of violence in the name of religion. An educational approach for all students that can be implemented in peace education integrated with the school curriculum, constructive conflict resolution exercises, mediation and negotiation with peers (Akhmadi, 2019). Learning *Aqidah* Morals is part of religious learning which is able to direct and deliver students to the correct nature. A person can only be said to have perfect faith if he has noble character or morals. (Munir, 2022). Learning *Aqidah* Morals can be used as a means to instill the values of religious moderation because of the suitability of the material which both aims to develop students' morals.

This article discusses how the cultivation of religious moderation is channeled in the realm of education through learning *Aqidah Akhlak* as a place for moderate and tolerant religious distribution. The purpose of this article is to find out how to learn *Aqidah Akhlak* in taking a role in instilling the value of religious moderation and what the impact and benefits are for students.

The method used in this research is library research. Library research is research that collects data from literature originating from books, magazines, journals, encyclopedias and other sources by reading. In line with this, Danandjaja in Milya Sari stated that library research is a systematic, scientific method of biographical research to collect materials that are in accordance with the research targets and are related to library materials and organize and present data. The data sources sought are those with the theme of religious moderation. Mirshad (2014) in Milya Sari explains four activities in library research, namely a) Recording all findings regarding each problem in the discussion of related literature or the latest findings from the problem of the article, b) integrating all new findings and theories, c) analyzing all findings, including advantages, the lack of each source or relationship of each discourse discussed in it, d) Criticize or provide ideas in the results of research on previous discourses by presenting new findings in collaborating different thoughts on the issue of thought.

DISCUSSION

Integration of religious moderation values in Aqidah Akhlak Learning

Every human being is definitely different in terms of attitudes, ethnicity, religion and others. However, these differences are not a barrier but instead represent wholeness, unity which can be symbolized as *Bhinneka Tunggal Ika*, meaning different but still one soul, namely Indonesia. *Bhinneka Tunggal Ika* is the basis for Indonesia to become peaceful and safe, which can be called integration. According to Fitriani (2022) Integration in the KBBI means complete and unified unity which can be seen as a means of creating an environment of peace. What we can have implications in learning moral Aqidah with the aim of cultivating students' character so that they have close and harmonious relationships between differences. According to Luthfih Gonibala, quoted by Difa (2022), Integration comes from the word "integrate" which means "to join with something else to form a whole" or "to join society as a whole, spending time with members of other groups and developing habits like that group". So in conclusion, integration is a combination of several components into one unity, both in relationships with family, friends and

the community. What supports this aspect is the values of religious moderation through learning Aqidah Akhlak.

Value is an assessment of whether something is good or bad as a motivation (Islam, 2015). So value is an appreciation in the application of behavior in behavior. Meanwhile, according to the Indonesian Ministry of Religion's book, religious moderation means referring to how a person behaves in religion in accordance with existing guidelines. With moderation, a person is not extreme or excessive when practicing his religion. Such people are called moderates or Middle Way (Richter et al., n.d.). It can be concluded that the values of religious moderation are behavioral evaluations carried out regarding attitudes that are not excessive between one another.

In implementing the above, it is necessary to instill the values of religious moderation through learning. This can be done so that students can understand and apply this behavior. But in reality, the morality of the value of religious moderation is decreasing with the development of the times, when people take excessive attitudes towards things, especially religious teachings. The need for integration of religious moderation values originating from religious teachings which can be applied in "urf" or customs (Luthfih Gonibala, 2022). Because something that is used to it, even though it is difficult, will foster a good attitude of respecting, respecting and not bad-mouthing other people.

According to Lukman Hakim Saifuddin (Fa'atin & Swastika, 2022), Religious moderation refers to the process of understanding and implementing religious education in a straight and non-extreme way. According to Quraish Shihab (Shihab, 2019), Moderate attitude (*wasthiyyah*) does not mean having a vague or unfocused attitude towards something. Moreover, moderation is not only about individual behavior, but also the collective will of every community, including nations

There are nine main values in religious moderation that are quoted in the book Religious Moderation (Aziz & Anam, 2021). which is integrated into Aqidah Akhlak learning as follows:

1. At-Tawassuth - توسط (Middle)

Being middle or balanced about something. The extreme right and the extreme left.

2. I'tidal – اعتدال (Perpendicular and Proportional)

I'tidal means having a responsible and fair attitude in doing something in its place.

3. Tasamuh – تسامح (Tolerance)

Tasamuh is an attitude of accepting differences, respecting and respecting ethnicity, religion, race and culture.

4. Ash-Shura – شورى (Musyarawah)

Deliberation is an activity carried out to solve problems by discussing so that the problem has a good common ground on the problem.

5. Al-Ishlah – الإصلاح (Repair)

Namely improving the situation better than before.

6. Al-Qudwah – قدوة (Pioneering)

Pioneering means setting an example or role model for others.

7. Al-Muwathanah – مواطنة (Love of the Motherland)

It can be interpreted as accepting national differences to create an existence of love for the country.

With this, you need small habits in carrying out your daily life. Through the akhlakul karimah materials contained in Aqidah Akhlak learning, namely tasamuh which can be related to religious moderation (Rahmawati et al., 2023). In applying the values of religious moderation in Aqidah Akhlak learning, it is taught through interaction between teachers and students in understanding, appreciating and applying the concept of religious moderation in everyday life so as to produce moderate students. (Haile G, 2023). Therefore, students can immediately practice after receiving the learning. However, life has other habits that want to have a sense of superiority, for example, when a religious follower judges someone who is a fellow follower of their religion, only they differ in terms of religious understanding. Then the second example is someone overeating in everyday life. Because too much of anything results in bad results. Seeing above, a teacher must always monitor the process of instilling the values of religious moderation,

including *tasamuh* (tolerance) towards differences that exist in the everyday environment.

Then the second example is someone overeating in everyday life. Because too much of anything results in bad results. Seeing above, a teacher must always monitor the process of instilling the values of religious moderation, including *tasamuh* (tolerance) towards differences that exist in the everyday environment. This planting can also be done using the Cooperative Learning model. Before implementing the cooperative learning model and starting the teaching process in the classroom, the teacher must first create a RPP (Learning Implementation Plan), then create a lesson plan, followed by a series of shorter lessons, an educational calendar, week plan, *prota* (Annual Program) and promissory notes. (Semester Program), create a syllabus, create teaching assistants, prepare learning materials, and select interesting learning resources to ensure students learn effectively. After that, it can be applied in the learning process and then used to create groups. Groups are adjusted to the material that has been discussed previously. Groups of active students are then moved to groups that are less active, or vice versa. To increase student motivation, teachers present material related to everyday life. Even though it is sometimes a bit uncertain, class conditions during learning are quite stable (Munir, 2022b). Therefore, this implementation can be linked to learning planning in instilling the values of religious moderation. That is, it is planned, organized and implemented well to develop student characteristics that are applied in everyday life.

Benefits and impacts of implementing religious moderation values

The benefits and impacts of cultivating religious moderation cannot be felt immediately when the learning takes place but after some time has passed and of course it is a longer process than the implementation itself. Dwi Rahmawati et al in their research revealed several benefits and impacts of implementing religious moderation in *Aqidah Akhlak* learning which researchers managed to group together. The impact comes in several forms including diversity and love for Indonesia, peers and other people, and acceptance of various information (Rahmawati et al., 2023).

In the diversity and love of Indonesia, students are aware of the diversity that Indonesia has and they can also appreciate and accept the differences that exist, on the other hand, students are more alert to pray on time and do not disturb people of other religions and do not force other people to embrace the same religion. . Then respecting peers and other people is applied to respecting older people, being fair and not arbitrary and not discriminating between people based on their skin and language. On the other hand, it also helps friends who have difficulty mastering learning materials. As for receiving information, it is not easy to accept and spread hoax news, as well as using deliberation to solve problems, listening more to the opinions of friends during discussions and respecting joint decisions.

In line with that, Dodi explained the impact of religious moderation in making students able to form character. The impact on attitudes of respect for differences (tasamuh) means students are open when there are differences. The impact on decision making (shura), students become more confident in expressing opinions. Impact on diversity (muwatanaha), students protect the school environment by not throwing rubbish carelessly. The impact of tolerance is that students appreciate every difference that exists in Indonesia (Saputra, 2023). Both opinions have similarities, namely a caring attitude, respect for each other, and maintaining the condition of the school environment. It is not surprising that Yusuf al Qardhawi in Harin Hiqmatunnisa views that being moderate means promoting social values (Hiqmatunnisa & Az-Zafi, 2020).

CONCLUSION

Attitudes of religious moderation in students can be instilled by linking the values of moderation with the content of the moral Aqidah material. On the other hand, the values of moderation conveyed by linking and linking to attitudes of tolerance, upholding peace and compassion are important in instilling an attitude of religious moderation. The impact on students is that they can strengthen their religious moral foundations through learning experiences and can be open to and understand differences in views and strengthen their social interaction skills.

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