

# SHAPING RELIGIOUS MODERATION IN STUDENTS THROUGH ISLAMIC RELIGIOUS EDUCATION

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## Abstract

The learning of Islamic Religious Education in forming an attitude of religious moderation shows acceptance, openness, and synergy among different religious groups. This study aims to analyze the learning of Islamic Religious Education in forming an attitude of religious moderation and to understand the implications for students at Thoriqul Ulum Pacet Vocational School, Mojokerto Regency. This research employs a qualitative approach using case studies. For data collection, researchers used observation techniques, interviews, and documentation. The data analysis technique involves data reduction, data presentation, data validity, and conclusion. The results of this study indicate that: 1) The planning of PAI (Pendidikan Agama Islam) learning to realize religious moderation at Thoriqul Ulum Pacet Vocational School is very optimal in terms of The preparation of the syllabus, which has incorporated elements of religious moderation. The development of lesson plans that include values of religious moderation, both through learning methods or models and by adjusting material to reflect religious moderation values. 2) The implications of PAI learning for realizing religious moderation are that students develop very good religious and social attitudes, such as: Observing worship practices, Respecting others, Establishing familiarity, Having social concerns, and Being tolerant.

**Keywords:** Islamic Religious Education Learning, Religious Character, Moderation, Islamic Values.

## INTRODUCTION

Each component has its function to achieve educational goals. Educational activities will be carried out well if the components support them (Abidin & Sirojuddin, 2024; Al-Shanawani, 2019). The actual function of education is to provide facilities that can enable educational tasks to run smoothly, both structurally and institutionally. Structurally, it requires the creation of an organizational structure that regulates the course of the educational process (Alonso-Fernández, Calvo-Morata, Freire, Martínez-Ortiz, & Fernández-Manjón, 2019). Institutionally, it implies that the educational process within the organizational structure is institutionalized to ensure that it runs consistently and continuously following human needs and development,

which tends towards optimal levels of ability (Azzukhrufi, Zainuddin, & Mabur, 2023; Bakar, Umroh, & Hameed, 2023).

According to Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, learning is a process of interaction between educators and students and learning resources in a learning environment. The learning process is characterized by educational interactions that are aware of goals (Ashari et al., 2023). This interaction is rooted in the educators (teachers) and pedagogical learning activities for students, proceeding systematically through the design, implementation, and evaluation stages. Learning only happens after certain stages. In learning, educators facilitate students so they can learn well. As expected, this interaction will produce an effective learning process (Amelia, Aprilianto, Supriatna, Rusydi, & Zahari, 2022; Fauzi & Kartiko, 2023; Indasari, Fajriyah, & Rosyidi, 2024). In the learning process, the teacher will organize the entire series of learning activities so that the learning activities run well.

Learning and the influence of humanism must always be highlighted as part of the education instilled in the nation's young generation from a young age, elementary school, middle school, high school/vocational school, and even university (Banks, 1993; Choi & Lee, 2020). Multiculturalism and pluralism, intercultural understanding, and multicultural understanding help students understand, accept, and appreciate individuals of different races, cultures, creeds, and beliefs, enabling them to coexist (M. Arifin & Kartiko, 2022; Ok, Al-Farabi, & Firmansyah, 2022; Rohmah, Rena, Pahrurraji, & Syarif, 2023). In other words, children are taught to respect and even defend plurality. Islamic Religious Education (PAI) must always emphasize learning and the influence of humanism as part of the education that is instilled in the nation's young generation from a young age, at primary level (SD, SMP), middle level (SMA/SMK), even at tertiary level (Haq & Roesminingsih, 2024; Kholik, Mujahidin, & Munif, 2024).

Islamic religious education is education that plays a vital role in life because it is one of the lessons that teaches students how to behave and guides students based on Islamic religious laws (Alazeez, AL-Momani, & Rababa, 2024; S. Arifin, Utama, Aryani, Prayitno, & Waston, 2023). Another thing that is no less important is that Islamic Religious Education provides basic lessons and guidance related to worship to form the leading personality according to the Islamic religion. The various issues of conflict between races and religions that still arise are quickly resolved with guidance (Anwar, 2018; Supriyanto, Hartini, Syamsudin, & Sutoyo, 2019). If this happens, it will result in the emergence of national divisions, and the worst impact of these conflicts will be the loss of tolerance between religions.

Forming an attitude makes something a particular form or directs opinions, education, character, and thoughts. Attitude formation is formed by social interaction. An attitude of religious moderation can be a way for a view or attitude that always tries to take a middle position between opposing and excessive attitudes so that one of the two attitudes in question does not dominate a person's thoughts and attitudes (Aryati & Suradi, 2022; Muid, Shohib, & Askarullah, 2024). The religious moderation indicators that will be used are four things: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating to local culture. These four indicators can be used to identify how religious solid moderation has been practiced at the Thoriqul Ulum Vocational School, and several routine activities have been carried out at the school. The vulnerabilities that occur need to be overcome by efforts to recognize PAI educational learning by implementing an attitude of religious moderation and taking appropriate steps to strengthen religious moderation (Ahmadi, Syukur, Shodiq, & Rahman, 2022; Aprilianto, Rofiq, Sirojuddin, Muchtar, & Mumtahana, 2023; Kader, Rofiq, & Ma'arif, 2024).

This research aims to describe how PAI learning shapes students' religious moderation attitudes at Thoriqul Ulum Pacet Vocational School, Mojokerto Regency. What are the

implications of PAI learning in forming students' religious moderation attitudes at Thoriqul Ulum Pacet Vocational School, Mojokerto Regency, as an attitude to develop an attitude of moderation with refraction that has been implemented in schools?

## METHODS

In this study, the researcher employed a qualitative approach with a case study method. Qualitative research is crucial for understanding social phenomena and generating descriptive data in the form of written or spoken words from observed behaviors. The data analysis in qualitative research begins when the researcher starts collecting data in the field through observation, interviews, document analysis, or recording events. The qualitative data analysis process involves three stages: 1) data reduction, 2) data display, and 3) conclusion drawing and verification (Creswell, 2012).

Observations were made by directly examining the field, allowing the researcher to gather data effectively. The researcher used participatory observation to obtain detailed data by forming a close connection with the subject. This involved integrating into the environment being studied. The focus of the observation was on how Islamic Religious Education fosters religious moderation attitudes among students at Thoriqul Ulum Pacet Vocational School. Interviews conducted included both structured interviews, with pre-prepared questions, and unstructured interviews, which involved open dialogue while maintaining focus on the research objectives. Data were gathered from interviews with the school principal, Islamic Education teachers, and students at Thoriqul Ulum Pacet Vocational School.

During the data collection process, qualitative data analysis proceeds through three stages. The first stage, data reduction, involves summarizing the data, selecting key points, and identifying themes and patterns. Next, data presentation is carried out, which can take the form of tables, graphs, and similar visual aids. In qualitative research, data can also be presented as brief narratives, diagrams, and other formats. The third step is drawing conclusions, which often leads to new findings that need to be discovered.

Additionally, the results of the interviews are cross-checked with observations made by the researcher during the study to understand how Islamic Religious Education shapes the attitude toward religious moderation among students at Thoriqul Ulum Pacet Vocational School. Once these methods are completed, the necessary data will have been collected. The researcher should then organize and systematize the data to prepare it for analysis.

## RESULT AND DISCUSSION

### Result

#### Learning Islamic Religious Education in Forming an Attitude of Religious Moderation

One learning system at Thoriqul Ulum Vocational School is to *do istigotsah, dhuha prayers* and read the Koran together before class learning begins. This can foster a sense of togetherness between students and teachers so that cultural tolerance can be realized with this program where students and teachers can respect each other without looking at race, culture, or anything else. Researchers have proven that, at Thoriqul Ulum Pacet Vocational School, Islamic Religious Education (PAI) learning is utilized by PAI teachers in instilling the values of tolerance, non-violence, and also mutual respect for cultural differences and others. Therefore, learning will run in a conducive and orderly manner.

Regarding the importance of moderation in religion, PAI teachers at Thoriquul Ulum Pacet Vocational School have made several efforts to shape student character. Some of the methods used at Thoriquul Ulum Pacet Vocational School are as follows:

*The existence of Islamic Religious Education learning:* it is conveyed that the learning method used by teachers for students to cultivate an attitude of moderation in play is by da'wah. Apart from that, discussions related to issues currently being discussed are one of the attractions for students in studying, so from this, there is a caring attitude and critical thinking power embedded in students regarding existing differences. This is by the theory explaining learning methods, which are one of the processes in learning activities.

*Providing an example for students:* the activity of instilling the values of moderation in students, teachers at Thoriquul Ulum Pacet Vocational School not only ask their students but also participate in implementing this attitude. One of the activities in forming an attitude of religious moderation in students is by involving students in competitions which are participated in by various schools with different cultures so that the attitude of moderation instilled in schools will be practiced and visible when these activities occur.

This can be seen through interviews with informants who have implemented religious moderation, namely instilling religious attitudes in students, which is felt to be very important to implement, one of which is the implemented learning system. The learning system used to foster a sense of love for religion includes, before carrying out learning activities, all students taking part in religious activities which are carried out regularly, including implementation of PAi learning in Madrasas congregational *dhuha prayers*, *istigosah*, and reading the Koran.

Table 1. Learning Islamic Religious Education in Forming an Attitude of Religious Moderation

No	Activity	Information
1	Before Learning Begins: <i>Dhuha Istigotsah</i> Prayer and Reading the Koran After Learning Begins: Studying Islamic Religious Education	Islamic Religious Education Learning
2	Inter-school competition activities are participated in by teachers and students as a comparison or application of the Bergama moderation that has been learned at school.	Provide an example for students in daily activities

### **Implications of Islamic Religious Education Learning in forming attitudes of religious moderation**

In its implementation, Islamic religious education cannot provide enough space for the implementation of attitudes of tolerance. The lack of special material included in Islamic religious education learning is one of the problems faced by teachers in providing tolerance teaching, especially at Thoriquul Ulum Pacet Vocational School. Meanwhile, the fact is that this school has a sufficient number of educators, and religious activities are carried out before the start of learning, such as congregational *Dhuha prayers*, *istigosah* and also reading the Al-Qur'an together. Apart from that, in every lesson conducted by the teachers, there is always a discussion about the importance of tolerance towards others who have different cultures.

The learning of Islamic religious education at Thoriquul Ulum Pacet Vocational School is carried out once a week for a period of 2 hours which is combined with character education

so that the program has quite a big impact on the continuity of the tolerance process between students. By doing this, it can have implications for students regarding the attitude of tolerance for students which can be implemented in schools, especially in a pluralistic community environment, so that all students are expected to have an attitude of tolerance related to the social culture of society or fellow students who have differences. customs and culture without having to feel strange and foreign when blending into the environment.

The learning at Thoriquil Ulum Vocational School differs from the implementation of Islamic religious education at other schools. In this school, the learning process prioritizes attitudes and manners, which can also influence the decision to promote students to class. As stated by one PAI teacher, one of the balanced attitudes applied in schools is providing all the rights students must receive, such as the right to study, security, and so on. In this case, teachers have a role in building this attitude so that students can carry out all applicable regulations. The following is the attitude of religious moderation implemented at Thoriquil Ulum Pacet Vocational School:

1. Fairness is an attitude that is carried out by not committing bias in the sense of not being biased, impartial, siding with what is right, and not being arbitrary.
2. Balance is an attitude of giving something its due without any additions or subtractions. Apart from that, balance cannot be achieved without discipline.
3. Tolerance is an attitude of tolerance where in this case students must have an attitude of respect, respect and not impose their will, and not insult each other.
4. Deliberation itself is instilled in students in the implementation of religious moderation activities where through deliberation students can exchange ideas and respect each other's opinions.
5. Social care: In this attitude, students are required to have a caring attitude towards the environment and their social community. This is applied in learning by teachers so that students can socialize well.
6. Civilized: This attitude is one of the attitudes expected in learning Islamic religion in religious moderation where students can have high moral values in their lives.

## DISCUSSION

Learning is the core of the educational process. There is interaction between various components, namely teachers, students, and learning materials or learning resources (Abdurrahman, Hadijaya, & Sipahutar, 2021; Alkoutatli, 2018). The interaction between these three main components involves facilities and infrastructure such as methods, media, and structuring of the learning environment to create a learning process that allows the predetermined goals to be achieved. Thus, it can be understood that learning is an activity by teachers programmed in intrusive design (instructional design) to make students learn actively (student active learning), emphasizing the provision of learning resources. Learning is a planned activity that conditions or stimulates a person to know well and achieve the learning objectives that have been formulated (Kartiko, Rokhman, Priyono, & Susanto, 2024; Nadif, Nusucha, & Rofiq, 2023). With this learning, educational goals will be achieved.

The education in question is an endless process pursued by anyone, primarily (as the state's responsibility). As an effort to increase awareness and knowledge. Judging from its narrow meaning, education is synonymous with school. In this regard, education is taught in schools as institutions where education (teaching) takes place (Alp Christ, Capon-Sieber, Grob, & Praetorius, 2022; Arif, Munfa'ati, & Kalimatusyaroh, 2021). Education is all the influence that the school strives for on the students handed over to the school so that they

have perfect cognitive abilities, mental readiness, and advanced awareness which is useful for them to enter society, establish social relationships, and assume their responsibilities as individuals and as social beings (Hamzah, Hamzah, Othman, & Devi, 2016; Nuriman, Mahmoud, Hamzah, & Yusnaini, 2024). With education, learning understanding regarding moderation will be easily realized.

Moderation is the middle way or fairness. In several discussion forums there are often moderators who mediate the discussion process, not taking sides with anyone or any opinion, and being fair to all parties involved in the discussion. Religious moderation means a middle way of religion according to the definition of moderation. With religious moderation, a person is not extreme and does not overdo it when carrying out the teachings of his religion. People who practice it are called moderates (Baidhaw, 2015; Fathurrochman, Ristianti, & Arif, 2019; Hasan, Azizah, & Rozaq, 2023).

In this case, education at Thoriquil Ulum Pacet Vocational School has activities in the middle of learning regarding instilling the values of moderation accompanied by joint discussions regarding the latest issues or news on social media today. PAI teachers at Thoriquil Ulum Pacet Vocational School, along with support from the school principal, are working on several things related to Islamic religious learning (PAI) in forming students' attitudes toward moderation in religion. Some of these efforts include the following:

*First*, Islamic religious learning (PAI) is provided, with Islamic religious learning taught by teachers, students are expected to be able to emulate their religion by the provisions and teachings that have been previously established. In religion some rules and regulations must be implemented, where religion is a form of foundation used as a benchmark for a person's faith. With religion, a person's life will feel safe, and there will be an attitude of respect, which everyone must do. The form of tolerance at Thoriquil Ulum Vocational School is one of the efforts so that someone cannot fall into the trap or deviate from the path of life. These religious provisions are also in line with Heri Gunawan's opinion, which states that Islamic Religious Education and Character Education aim to grow and improve faith, by providing and cultivating students' knowledge, appreciation, experience and experience of the Islamic religion so that they become Muslim human beings who must develop. in terms of faith, and devotion to Allah SWT. having noble morals in personal, social, national, and state life, and being able to continue at a higher level of education (Alabdulhadi, 2019; Ibrahim, Prasajo, & Sulaiman, 2019).

*Second*, provide an example for students; in this case, the attitude of moderation instilled in students at Thoriquil Ulum Vocational School must first be exemplified by their teachers. With the attitude exemplified, students will understand what they should do when faced with someone with other or different beliefs. The attitude of moderation contained in this research is not only an example of the religious aspect but also regarding the sense of tolerance that is formed and given by teachers to what students encounter outside of school. The teacher also teaches how to study the news circulating without swallowing it whole and making random decisions.

This was also explained by the Drafting Team for the Ministry of Islamic Religion, where the moderation attitude meant not opposing each other but seeking a tolerant solution. Moderation in Islamic thought is prioritizing a tolerant attitude towards differences. Openness to accept diversity. Both are diverse in sects and diverse in religion. Differences do not prevent cooperation, with humanitarian principles.

Based on the results of research on the learning implications of Islamic religious education that occurs in religious moderation at Thoriquil Ulum Pacet Vocational School, this occurs because the author himself has a focus on developing students' attitudes and habits which is carried out either before starting learning or during learning. According to Zakiah

Darajat, a human being is not born with a certain attitude, but rather something that can be formed and changed throughout the person's development. Thus, attitude formation does not develop by itself but rather through a formation that takes place in social interaction. Attitude formation also usually occurs through childhood experiences so the first education that forms the background of a person's attitude is the parents who act as the first teacher and then after that the teacher (Daheri, Pattiasina, Saputra, Nurdiansyah, & Uzlifah, 2022; Eisenschmidt, Kuusisto, Poom-Valickis, & Tirri, 2019).

Based on the curriculum used at Toriqul Ulum Pacet Vocational School, students are not only required to be someone who is intellectually intelligent but also required to be someone who is socially intelligent. Therefore, one of the main emphases in learning is spiritual and social values, followed by knowledge. This concept is under religious moderation which is assessed from divine values and also human values.

Based on this explanation, realizing the value of religious moderation will more or less have an impact on students, especially social attitudes in terms of exposure, habituation, example, and experience will also have an impact on the formation of social attitudes in students. One of the impacts is the closeness between friends or teachers and the school community. This happens because the quantity of meetings is quite intense and the interactions are increasingly intertwined, making the friendship closer.

With several efforts made in learning as one of the efforts to realize the value of religious moderation, it will become an aspiration as well as the main guideline in the implementation of education in schools (Muid et al., 2024; Sa'diyah, 2015). Apart from that, the value of religious moderation can form a tolerant personal attitude, become one of the driving forces in forming a spirit of learning and work, build character and a person who is fair and indecisive, build an attitude of caring for others and form an attitude of mutual love.

## CONCLUSION

The learning of Islamic Religious Education at Thoriqul Ulum Pacet Vocational School, Mojokerto, involves several stages of activities that have become traditions at the school. These include enhancing students' spirituality through practices such as Dhuha prayer, Istighotsah, and reading the Qur'an before classroom learning begins. Religious moderation is also implemented during classroom learning and inter-school competition comparisons. The teaching system is "*dakwah*" (proselytizing), primarily through lectures. Implementing the values of religious moderation has various impacts on students, particularly in developing their social attitudes through exposure, habituation, exemplification, and experience. One of the impacts is the close relationship between friends, teachers, and the school community. This closeness results from frequent meetings and increasingly established interactions.

The implications of religious moderation at Thoriqul Ulum Pacet Vocational School include the adoption of attitudes such as fairness, balance, tolerance, consultation, social concern, and civility, which students have directly applied in their daily lives both within the school environment and in the broader community. This is evidenced by social activities conducted to help friends or teachers in times of need.

In practice, the school has an adequate number of educators and religious activities conducted before learning begins, such as communal Dhuha prayers, Istighotsah, and group Qur'an recitations. Furthermore, every lesson the teachers teach incorporates discussions on the importance of tolerance among individuals with diverse cultural backgrounds.

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