

METHOD OF PLANTING RELIGIOUS MODERATION VALUES IN ISLAMIC RELIGIOUS EDUCATION LEARNING FOR STUDENTS AT SMAN 2 LUWUK, BANGGAI REGENCY, CENTRAL SULAWESI

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Abstract

Having a moderate nature means not being fanatical, especially to the extent of blind fanaticism that always considers others wrong. This excessive attitude can trigger religious conflicts that will threaten the sovereignty of the nation. The aim of this research is to identify and analyze the values of religious moderation instilled in students at SMAN 2 Luwuk. This research uses a qualitative approach, whereas the research type is a case study. A case study is a research strategy that examines in detail a particular background or event. A case study is a type of research that provides descriptive information about research data, events, or analysis.. The data analysis used is interactive data analysis. The results of the research show that the values of religious moderation instilled in Islamic Religious Education learning at SMA Negeri 2 Luwuk are the values of tawassuth (moderation), tasamuh (tolerance), justice, nationalism, unity, equality, and muwatanah (citizenship). Meanwhile, the methods of instilling the values of religious moderation in Islamic Religious Education learning are through exemplary behavior, habituation, and guidance.

Keywords: Method; Planting; Values of Religious Moderation

A. Introduction

Indonesia is a country that has various kinds of diversity, from tribes, languages, customs, religions, and many other things. The form of this difference is an extraordinary gift that should be appreciated by maintaining and preserving it well (Prasojo, 2020). Indonesia is a country with complex diversity (Asy'ari, 2021). Diversity in Indonesia has its own uniqueness, strength, and plurality, where a multicultural society is created with high interaction intensity (Susanti, 2022). Diversity is a reality that must be accepted by humans, and this reality should not make humans from different cultures become divided and hostile to each other. Despite this, human history has proven that many sad stories have occurred due to hostility between different cultural groups. Cultural diversity, directly or indirectly, will pose a challenge to humanity. One of the consequences is the potential for conflict due to differences. In addition, debates also arise between religious groups to gain support from their followers without being based on tolerant attitudes. Another trigger also comes from understanding religious texts that are only understood literally, and some groups prioritize thought in understanding religious values, leading to overly liberal actions.

There is a need for an understanding to stop extremism and liberalism, an understanding that is in the middle ground where it does not lean towards extreme or liberal attitudes. A moderate attitude or moderation is called Al-Washattiyyah, which

means balanced, middle, fair, and good. The Wasathiyah understanding is necessary to form a moderate attitude that is not only for religion itself but also for political, social, and interfaith elements. Of course, in religious moderation, it will not be separated from Islamic law, namely the Quran and Hadith. Religious moderation reflects an effort to strengthen dialogue between religious communities to achieve a better understanding and strengthen tolerance (Millah & Nasution, 2024). Religious moderation is a principle applied by Indonesian society in practicing their religion, where all forms of excessive and unbalanced actions in worship must be avoided to create harmony and mutual respect for differences (Asy'ari, 2021).

Educators should direct towards thoughts, attitudes, and skills; in other words, the measure of educational success is minimally seen from changes in cognitive, affective, and psychomotor aspects. These three aspects should be achieved in an integrative and comprehensive manner. The changes in students above have an important role in shaping a personality that is open to all differences around them, thus creating a harmonious life (Muchit, 2014). Islamic education with a religious moderation approach is expected to prevent students from behaving intolerantly and radically, whether in attitude, behavior, or mere thoughts, so that each student is able to accept all kinds of diversity and variations and can respect the beliefs held by other adherents with high tolerance and full harmony in living a nation and homeland.

Furthermore, educational institutions are considered to have an important role and the right way to instill the understanding of religious moderation in the educational environment. The instillation of these values has been carried out by educational institutions by educators so that students understand the concept of religious moderation and apply the values of religious moderation in daily life. One of them is instilling the values of religious moderation through Islamic religious education learning. This method is carried out by educators in introducing religious moderation to students in a comprehensive manner. Sudarji says that moderation is a view or attitude that always tries to take a middle position between two opposing and excessive attitudes so that neither of the two attitudes dominates in a person's thoughts and attitudes (Sudarji 2020).

Based on the problems above, SMA Negeri 2 Luwuk, the researcher is interested in conducting research at SMAN 2 Luwuk which has endeavored to instill the values of religious moderation in students to form a tolerant personality and be able to appreciate every difference around them, thus creating a peaceful and harmonious life.

B. Method

The approach chosen in this study is a qualitative approach. This approach seeks to construct reality and understand what is hidden behind phenomena that are sometimes difficult to understand satisfactorily. Jary defines it as research where social scientists focus their abilities as empathetic interviewers or observers to collect unique data on the problem being investigated (Somantri, 2005). The qualitative approach is an experience of researchers where this method can be used to discover and understand what is hidden

behind phenomena that are sometimes difficult to understand satisfactorily (Strauss & Corbin, 2003).

The type of research in this study is a case study. A case study is a research strategy that examines in detail a particular background or event. A case study is a type of research that provides descriptive information about research data, events, or analysis. In a case study, it involves an in-depth and detailed examination of the study subject (case) and related contextual conditions.

C. Finding and Discussion

1. Finding

Understanding Planting

Planting comes from the word "tanam" which means to plant, sow (understanding, teachings, etc), insert, arouse, or nurture (feelings, love, affection, etc). Planting itself refers to the process of instilling actions in life that are educational in nature. According to the Big Indonesian Dictionary, planting is defined as a process of conscious and planned effort to influence and change someone by nurturing existing potential. Zakiyah Drajat argues that internalization is a process of conscious, planned, and accountable activities to nurture, train, guide, direct, and enhance knowledge, practice, and attitudes that can be applied in daily life (Darajat, 2004).

Based on this, it can be understood that planting is an act of instilling something done by sowing, inserting, arousing, and nurturing it. In other words, planting is a conscious and planned effort to influence and change someone by nurturing existing potential.

Understanding Religious Moderation

The word moderation itself comes from the Latin word "moderatio" which means moderate or not excessive and not lacking. In the Indonesian dictionary (KBBI), moderation means reducing violence and avoiding extremism. In English, moderation is often used to mean average, standard, or impartial (Fitriyana et al., 2020).

Moderation in Arabic is called Al-Wasathiyyah, Al-Islamiyyah, etymologically, the word Wasathiyyah comes from Arabic and consists of three letters: waw, sin, and tho. In Arabic, the word Wasathiyyah contains several meanings, including justice and the best choice, and moderation (Hasbullah and Abdullah, 2013). According to Yusuf al-Qaradhawi, moderation is an attitude that contains justice, manifestation of security, unity, and strength. He views moderation as promoting social values such as deliberation, justice, freedom, human rights, and minority rights. Guidelines for moderation include: 1) comprehensive understanding of Islam, 2) balance between Islamic law and changing times, 3) support for peace and respect for human values, 4) recognition of religious, cultural, and political pluralism, and 5) recognition of minority rights (Al-Qaradhawi, 1983). Currently, Wasathiyyah has become a new discourse and paradigm in Islamic practice, believed to demonstrate a more just, tolerant, superior, and peaceful Islamic community. With this understanding and attitude, Muslims are expected to maintain the values of their teachings based on the Quran and Hadith, while interacting with

modernity. Based on observations and interviews with the principal, educators, and students, SMAN 2 is in a multi-ethnic and multi-religious environment, so friction is very likely to occur. To maintain harmonious life in the community, a personality is needed that has a commitment and attitude of appreciating every difference, loving peace, being tolerant, and loving culture. Through educational institutions, it is expected that students can give a good example in society on how to create a harmonious life. The values of religious moderation instilled in SMAN 2 Luwuk, as conveyed by the Islamic religious education teacher, are through teaching, meaning inserting moderation values in every learning process, encouraging students to always be sensitive to differences and help each other.

Principles of Religious Moderation

The principles of religious moderation are related to Islamic Wasathiyah, including:

- a. Tawassuth: Applying diversity without excess or deficiency in Islamic teachings. A middle attitude between extreme right (fundamentalist) and extreme left (liberalist), the principle of Tawassuth is mentioned in QS. Al-Baqarah 2: 143.
- b. Tawazun: Applying balance in worldly and hereafter life. It is essential to balance the role as a Muslim, as a member of society, and as a living being. The principle of Tawazun is mentioned in QS. Al-Hadid 57: 25.
- c. I'tidal: Applying justice in all aspects of life, justice that is manifested in equal rights and obligations to achieve social justice (al-mashlahah al-ammah). The principle of I'tidal is mentioned in QS. An-Nisa' 4: 58.
- d. Tasamuh: Understanding and applying an attitude of appreciation, acceptance, and respect for various views, thoughts, beliefs, tribes, races, nations, cultural traditions, and others that are diverse, even if they do not conform to oneself, to create harmony in human life. Tasamuh leads to freedom and openness towards differences in skin color, language, culture, nation, and religion, which is a natural and divine decree (Jamaruddin, 2016). As mentioned in QS. Al-Hujurat 49: 13.
- e. Musawah: Understanding and applying diversity that upholds equality and appreciation for every human being as a servant of Allah, without considering differences in background. Differences are a natural necessity desired by God, as mentioned in QS. Al-Maidah 5: 48.
- f. Syura: Understanding and applying an attitude of mutual explanation and exchange of opinions on a matter. This principle is mentioned in QS. Asy-Syura 42: 36-39.

The Lajnah Pentashihan states that there are three principles of religious moderation: justice (adalah), balance (tawazun), and tolerance (tasamuh). These three principles shape a person's personality to side with justice, balance, and tolerance, without disturbing or harming others, by implementing the principles of religious moderation, a person is expected to think and act tolerantly.

Values of Religious Moderation

According to Muhammad Bagus Azmi, there are 10 values of moderate Islam:

- a. Being straight or in the middle: Islam is actually in the middle, not excessive and not lacking. This is in accordance with the words of Ibn Mas'ud and Jabir ibn Abdullah, who

saw the Prophet Muhammad SAW drawing a line on his hand and saying, "This is the straight path of Allah." Then the Prophet SAW drew another line on his left hand and said, "These are other paths, and there is not a single path among them except that there is a devil calling to it." This is mentioned in QS. Al-An'am 6:163.

- b. Justice or proportionality: This attitude is a characteristic that represents Islam and is always associated with the religion brought by Prophet Muhammad SAW. This value has a vital role in Islam, so Muslims are ordered to uphold it as a manifestation of faith.
- c. Tolerance and peace: One of the teachings that need to be instilled in Muslims is tolerance. As in the time of the Prophet SAW, the people of Medina were known for their pluralistic society with different religions and tribes. Therefore, this teaches us to accept pluralism.
- d. Deliberation: One of the identities of Islam is deliberation, as the Prophet SAW involved in decision-making regarding government in Medina. In the history of the Medina government, the Prophet SAW formed a kind of deliberative council consisting of ten members with different tribal backgrounds.
- e. Unity and brotherhood: In the life of the state and religion, the Prophet SAW always prioritized unity and brotherhood above all else, such as socio-political unity in one nation and religious brotherhood or humanity in Medina.
- f. Equality and egalitarianism: Equality is also one of the teachings brought by Prophet Muhammad SAW for his people. Islam is a religion that highly upholds the concept of equality and rejects exploitation. The Prophet SAW said that there is no superiority or privilege for humans except in terms of piety.
- g. Nationalism: This is one of the values of moderate Islam that is sometimes not found in fundamentalist and radical Islamic groups. The Prophet SAW's love for Mecca at least illustrates the nationalist attitude shown by the Prophet SAW.
- h. Protecting and liberating: This is one of the main values of Islam, as seen in history, that Islam is for the benefit of humanity, regulating and organizing human welfare.

The values of religious moderation above have been taught and habituated in SMAN 2 Luwuk through learning in the classroom and habituation in the school environment. All teachers also give examples of how attitudes should be taken in viewing every existing difference.

2. Discussion

Methods of Planting in Islamic Education Learning

The word "learning" comes from the root word "belajar" which gets the prefix "pe" and suffix "-an". According to Muhibbin Syah, learning is a stage of change in the entire behavior of an individual that is relatively stable as a result of experience and interaction with the environment that involves cognitive processes (Syah, 2000). While according to Sardiman, the understanding of learning is divided into two, namely broad and specific meanings. In a broad sense, learning can be interpreted as a psycho-physical activity towards the development of a whole person, then in a narrow sense, learning is intended as an effort to master scientific knowledge which is a activity

towards the formation of a whole personality (Sardiman, 2000). Abdul Majid argues that learning is a process carried out by individuals to obtain a change in behavior, as a result of individual experience in interacting with their environment. In learning, there are two actors, namely the learner and the teacher. The learner is the subject who learns, while the teacher is the subject who teaches. Learning itself is a teacher's activity that is programmed in instructional design, which is a teaching program made by teachers conventionally called teaching preparation (Majid, 2013).

Methods of Planting Values of Religious Moderation

Exemplary

Planting the values of religious moderation in Islamic education learning at SMAN 2 Luwuk is done by providing exemplary. Exemplary is part of a number of methods that are most effective in preparing and shaping students morally, spiritually, and socially. Because a teacher is an ideal example in the view of students, whose behavior will be imitated by students, whether consciously or not, therefore exemplary is a determining factor for the good or bad behavior of students. First, in this exemplary method, the principal and teachers provide direct examples in social interaction, for example, by behaving politely. Second, incorporating moral and spiritual values in the delivery of lesson material. For example, *uswatun khasanah* in the classroom that is related to character towards Allah, reciting prayers together, exemplifying always smiling, greeting, using gentle language, and others. Exemplary behavior is needed in every educational environment, namely the family, school, and community environment. In the school environment, the exemplary behavior of educators is very necessary in instilling the values of religious moderation. The exemplary behavior of educators determines the success of students in the process of acquiring knowledge about character, tolerance, inclusivity, and appreciating differences, (Munawwaroh, 2019).

Habituation

Building character that has values of religious moderation can also be done using the habituation method. Habituation activities that have been carried out by the school include *Tafahum* (mutual understanding), *Ta'awun* (mutual help), *Ta'aruf* (mutual acquaintance), *Takaful* (solidarity), and *Tasamuh* (tolerance and empathy). All educators and educational staff provide examples and habituation to students about good behavior at school, for example, not speaking harshly, showing behavior full of affection towards students, always being punctual so that students will imitate the behavior that has been done by the teacher. In addition, habituation of attitudes of mutual respect among each other is also carried out, for example, when a teacher is speaking or another student is speaking, everyone listens to what is being conveyed, does not criticize or insult friends in their class, always speaks politely and utters good sentences during the learning process, (Wahab & Kahar, 2023).

Guidance

In building character that has values of religious moderation, students are also guided by teachers at SMAN 2 Luwuk. Providing exemplary, guidance, and

habituation should always be carried out, with the hope of instilling good behavior in students, such as (Dzikrullah, tawakal, being grateful, beristighfar, worshipping, and praying to Allah), behaving politely, respecting and appreciating others, maintaining brotherhood and harmony, tolerance, and others. In addition to guidance in the classroom, a teacher can also build religious moderation in students through guidance outside the classroom, for example, through extracurricular activities.

D. Conclusion

A moderate or non-fanatical nature should not be inherent in every human being. Differences are sunnatullah (the law of God) that must be accepted with an open heart. Differences framed in religious moderation will form attitudes that respect each other. Educational institutions play a role in instilling the values of religious moderation as in SMAN 2 Luwuk. The values of religious moderation instilled in Islamic religious education learning at SMA Negeri 2 Luwuk are the values of tawassuth (moderation), tasamuh or tolerance, the values of justice, nationalism, unity, equality, and the value of muwatanah (citizenship). While the methods of instilling the values of religious moderation in Islamic religious education learning are through exemplary behavior, habituation, and guidance.

F. Acknowledgment

This research still has many shortcomings both in data collection, the breadth of the research location, and the depth of analysis conducted. The researcher hopes that future researchers can conduct research with a wider scope, such as the community environment which also plays a role in shaping human personality that is open to differences. The researcher expresses gratitude to all informants who have greatly helped and provided research data, so that this research can be completed. Hopefully, this research provides scientific benefits in instilling the values of religious moderation.

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