



IMPLEMENTING RELIGIOUS MODERATION AND TOLERANCE ATTITUDE IN AKIDAH AKHLAK LEARNING

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Abstract

This article aims to find the implementation of religious moderation and the formation of student tasamuh attitudes at MAS Al Huda, Pangkalan Susu district. This research is qualitative, collecting data through observation, interviews, and documentation studies. Primary data sources in this study include; principals, teachers of Akidah Akhlak, School Public Relations, and PKS 3 for Student Affairs and Students. The next step of data analysis is collecting data, reducing data, presenting data, and concluding data. The results of the study revealed that planning was carried out during the preparation of the syllabus and included matters relating to religious moderation in the material of Akidah akhlak. While implementing learning, the teacher uses learning methods that follow the material, such as the lecture method, and even prioritizes group discussions to instill a moderate attitude in students, namely mutual respect, respect, being fair to group friends, and being sporty during the learning process. The implication is that it has an impact on the attitudes that are built in students, such as students having better religious attitudes and social attitudes, such as being obedient to worship, respecting others, establishing intimacy, having social care, having a nationalist spirit, being tolerant, and obeying the rules.

Keywords: Religious Moderation, Tasamuh Attitude, Character, Aqidah Akhlak Subject.

Abstrak

Artikel ini bertujuan untuk menemukan implementasi moderasi beragama dan pembentukan sikap tasamuh siswa di MAS Al Huda kecamatan Pangkalan Susu. Penelitian ini merupakan penelitian kualitatif, dengan pengumpulan data melalui teknik observasi, wawancara dan studi dokumentasi. Sumber data primer dalam penelitian ini meliputi; kepala sekolah, guru Akidah Akhlak, Humas Sekolah, PKS 3 bidang Kesiswaan serta Peserta didik. Selanjutnya langkah analisis data yang dilakukan yaitu mengumpulkan data, mereduksi data, penyajian data dan menyimpulkan data. Hasil penelitian mengungkapkan bahwa perencanaan dilakukan pada saat penyusunan silabus dan disisipkan hal-hal yang berkaitan dengan moderasi beragama dalam materi Akidah akhlak. Sedangkan pada proses pelaksanaan pembelajaran guru menggunakan metode pembelajaran yang sesuai dengan materi seperti metode ceramah bahkan mengedepankan diskusi kelompok dengan tujuan untuk menanamkan sikap moderat siswa yakni saling menghargai, menghormati, berlaku adil terhadap teman kelompok, dan bersikap sportif pada saat pembelajaran berlangsung. Implikasinya ialah berdampak kepada sikap yang terbangun pada diri siswa seperti siswa memiliki sikap religius dan sikap sosial yang semakin baik seperti, taat ibadah, menghormati orang lain, menjalin keakraban, memiliki kepedulian sosial, memiliki jiwa nasionalis, toleran, serta taat pada aturan

Kata Kunci: Moderasi Beragama, Sikap Tasamuh, Karakter, Mata Pelajaran Akidah Akhlak.

INTRODUCTION

Indonesia is a country that has the largest Muslim population in the world, so Indonesia is an important spotlight in terms of Islamic moderation. According to the statement, the development of moderation is critical in Indonesia because moderation is the core of Islam.¹ Because Indonesia has the largest Muslim population and with high heterogeneity, it can also be referred to as *sumatullah*. Despite the differences, Allah creates a unitary for the people, known as *Ummatan Wabidah*. *Ummatan Wabidah* means that even though there is diversity and differences regarding to opinion and beliefs, such as the existence of various *madzhab*, this does not divide it but rather becomes a power that helps one better understand the meaning of diversity in the context of the Islamic unity.²

Therefore, Muslims must be moderate in everyday life (*Ummatan Wasathiyah*). However, the issue that arises is the understanding of fanaticism that has emerged from the community which cannot be directed.³ This understanding is then brought into the educational environment by teachers and students. It is necessary to be aware that such behavior can cause schisms within Islam's internal religion. Everyone knows that Indonesia is a country that lives by the motto *Bhinneka Tunggal Ika* and establish *Pancasila* as the bases of the national principle.⁴ This reflects the fact that Indonesia is a diverse country comprised of various ethnics, races, and religions.⁵ One important thing to keep in mind is that education in schools prioritizes tolerance everyone regardless of their religion. This indicates where the school has goals that are align with the *Pancasila* ideology.

A result of study mentioned that there was intolerance and the emergence of seeds of radicalism that had entered and developed in schools and *madrasah* were from 34.3% of respondents from 34 provinces in Indonesia had an opinion of intolerance towards religious groups other than Islam, as many as 48.95% respondents feel that religious education affects students' thinking not to associate with followers of other religions, and 58.55% of respondents viewing any religion with radical and fanatical opinions, which means that they only justify what they understand and disagree with another understanding.⁶ Continuing from 2017, PPIM UIN Jakarta conducted a survey of School and *Madrasah* teachers in Indonesia in 2018, supported by UIN Imam Bonjol Padang, involving 2.237 teachers, with the results that 50.87% of teachers and 58% of students had a radical attitude.⁷

¹ Dawing, "Mengusung Moderasi Islam di tengah Masyarakat Multikultural," *Rausyan Fikir: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 2017, 225–55.

² Ali, *Pendidikan Agama Islam* (Jakarta: Bumi Aksara, 2010), 111

³ Wan Kamal Mujani, Ermy Azziaty Rozali, dan Nor Jamaniah Zakaria, "The Wasathiyah (Moderation) Concept: Its Implementation In Malaysia," *Mediterranean Journal of Social Sciences*, 1 Juli 2015, <https://doi.org/10.5901/mjss.2015.v6n4s2p66>; Ilun Lailatul Habibah, "Strategi Internalisasi Nilai-Nilai Islam Wasathiyah Dalam Membentuk Masyarakat Religius di Sekitar Pondok Pesantren (PPAI Ketapang Kepanjen Malang)," dalam *International Seminar On Islamic Education & Peace*, vol. 1, 2021, 178–86.

⁴ Khoirul Anwar, "Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (13 Juni 2021): 221–34, <https://doi.org/10.31538/nzh.v4i2.1238>.

⁵ H.A.R Tilaar, *Mengindonesia Etnisitas dan Identitas Bangsa Indonesia: Tinjauan dari Perspektif Ilmu Pendidikan* (Jakarta: Rineka Cipta, 2007), 181

⁶ PPIM, *Redam Radikalisme Butuh Pendidikan Keagamaan Inklusif* (Jakarta: PPIM UIN Jakarta, 2017).

⁷ Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, dan Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (6 Juni 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

Based on the survey results, radicalism can enter schools through classroom learning activities guided by teachers, through textbooks that allegedly contains material intolerance, influence and alumni intervention in students' activities both at school and outside the school and through extracurricular activities, as well as the weakness of the principle's policy in preventing the influence of radicalism.⁸ Based on this, the role of teacher is demanded as the spearhead of education, who has a central position in the context of "educating the life of the nation" and creating in students a good moral. It is widely acknowledged that improving educational quality is primarily in teachers' hands, who serve as the primary facilitators of the learning process in schools.⁹ Not only that, however, the teacher is an educator aside being a teacher, being a figure and role model for students. Teachers who have personal quality standards that include responsibility, authority, independence, and discipline are able to become the right forum for students' opinions.¹⁰ Most importantly, the task of being a teacher is to be able to straighten out students' thought who are considered to be outside of the diversity guidelines.

Moderate Islam is a religious understanding that is very relevant in the context of religious, customs, ethnic, and national diversity. The term religious moderation is currently being used in places where it appears to be discussed.¹¹ This is because people frequently hear irresponsible people spreading hate speech to specific groups or groups or beliefs. Religious moderation's main commitment to tolerance makes it the best way to deal with religious radicalism, which threatens religious life itself and, as a result, the life of community, nation, and state unity.¹² Religious moderation is a creative effort to develop a religious attitude amid various tensions, such as those between absolute truth claims and subjectivity, literal interpretations and arrogant rejection of religious teachings, and secularism and radicalism.¹³

⁸ Alexander R Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Security* 15, no. 3 (2 September 2019): 323–42, <https://doi.org/10.1080/14799855.2018.1461086>; Ari Kartiko dkk., "Aswaja Ke-Nuan-Based Islamic Moderate Education as a Radicalism Strategy," *Al-Afkar, Journal For Islamic Studies* 3, no. 2, July (8 Oktober 2020): 88–101, https://doi.org/10.31943/afkar_journal.v3i2.98.

⁹ Rizki Akmalia, Amiruddin Siahaan, dan Mesiono Mesiono, "the Effect of Individual, Group and Team Work Behavior Toward Teacher Performance in Sman 3 Medan," *Jurnal Tarbiyah* 27, no. 1 (2020): 50–71, <https://doi.org/10.30829/tar.v27i1.681>.

¹⁰ E Mulyasa, *Menjadi Guru Profesional; Menciptakan Pembelajaran Kreatif dan Menyenangkan* (Bandung: Remaja Rosdakarya, 2008).

¹¹ Rena Latifa dkk., "The Intention of Becoming Religiously Moderate in Indonesian Muslims: Do Knowledge and Attitude Interfere?," *Religions* 13, no. 6 (Juni 2022): 540, <https://doi.org/10.3390/rel13060540>; Hasse Jubba, Jaffary Awang, dan Siti Aisyah Sungkilang, "The Challenges of Islamic Organizations in Promoting Moderation in Indonesia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (10 Agustus 2021): 43–54, <https://doi.org/10.15575/jw.v6i1.12948>.

¹² Zakariyah Zakariyah, Umu Fauziyah, dan Muhammad Maulana Nur Kholis, "Strengthening the Value of Religious Moderation in Islamic Boarding Schools," *Tajkeir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 20–39, <https://doi.org/10.31538/tjje.v3i1.104>.

¹³ Ahmad Saefudin dan Al Fatihah Al Fatihah, "Islamic Moderation Through Education Characters of Aswaja An-Nahdliyyah," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (12 Juli 2020): 160–79, <https://doi.org/10.31538/nzh.v3i2.594>; Arif Khairur Rozaq, Basri Basri, dan Indah Indah, "Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (25 Juli 2022): 284–94, <https://doi.org/10.31538/ndh.v7i2.2322>.

Previous research found that the instillation of students' religious tolerance and moderation values in Islamic boarding schools had a positive impact on a pluralistic society.¹⁴ Religious moderation can be demonstrated through attitudes such as *aulawiyah* (putting priority first), *syura* (deliberation), *i'tidal* (straight and firm), *tasamub* (tolerance), *tawazun* (balance), *ishlah* (reformation), and *tathawwur wa ibtikar* (dynamic and innovative).¹⁵ The habituation method, with routine activities, spontaneous, and exemplary activities, is used to strengthen religious moderation in subjects, local content, and extracurricular activities.¹⁶ Furthermore, the practice of tolerance values can be carried out through deliberation in a polite manner, without imposing certain personal or group opinions.¹⁷ Although the value of moderation is still hidden in the curriculum, schools make *tasamub*, *tawazun*, and *i'tidal* attitudes mandatory behavior in elementary, middle, and high school environments.¹⁸

Based on the findings of the preceding research, numerous efforts have been made to instill religious moderation in Islamic educational institutions. This study seeks to demonstrate that the values of tolerance that have been established in the past are still nurtured and even instilled in future generations through *tasamub* attitudes in *Akidah Akhlak* learning activity.

RESEACRH METHOD

This study used descriptive qualitative research. The purpose of this study is to analyze, describe, or elaborate information about the implementation of religious moderation and *tasamub* attitudes in the *Akidah Akhlak* learning process at MAS Al Huda Pangkalan Susu. The primary data sources in this study include; principals, *Akidah Akhlak* teachers, School Public Relations, PKS 3 for Student Affairs and students. In obtaining the data, the following steps are taken: (1) The main informants chosen are people who have critical in-depth information about religious moderation and *tasamub* attitudes on *Akidah Akhlak* subject; (2) The researcher involved the principal, PKS 3 for Student Affairs in order to obtain more detailed information; (3) In order for the information to be broad, the researchers conducted more specific research on the homeroom teachers of class VII and VIII who have contributed to the implementation of religious moderation; (4) Involving *Akidah Akhlak*'s teacher as a personal figure who reflects a high religious attitude to students so that they can contribute to data collection.

Secondary data sources are additional data sources such as documentation, study books, lesson plans, as well as reports and documents on Religious Moderation activities. The secondary data source is used to obtain a more accurate data source. Secondary data were collected in the form of photos, videos, writings, and recordings relating to the processes,

¹⁴ Masturaini, "Penanaman Nilai Nilai Moderasi Beragama di Pondok Pesantren Shohifatusshofa NW Rawamangun Kecamatan Sukamaju Kabupaten Luwu Utara" (IAIN Palopo, 2021),108

¹⁵ Mohammad Fahri, "Moderasi beragama di Indonesia," *Intizar*, 2019.,87

¹⁶ M. Fauzian, R., Ramdani, P., & Yudiyanto, "Penguatan Moderasi Beragama Berbasis Kearifan Lokal Dalam Upaya Membentuk Sikap Moderat Siswa Madrasah: Moderasi Beragama," *AL-WIJDAN: Journal of Islamic Education Studies* 6, no. 1 (2021): 1–14.

¹⁷ M. Azmi, "Pengamalan Nilai-Nilai Toleransi Siswa SMA Negeri 3 Palangka Raya sebagai Bentuk Moderasi Beragama," *ISLAMIKA* 4, no. 1 (2022): 37–46.

¹⁸ B. S. Chadidjah, S., Kusnaty, A., Ruswandi, U., & Arifin, "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI: Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi," *Al-Hasanah: Islamic Religious Education Journal* 6, no. 1 (2021): 114–24.

strategies, and implications of implementing religious moderation and *tasamub* attitudes in the *Akidah Akhlak* subject.

In this study, data was collected in a natural setting in three ways: observation techniques, interview techniques, and documentation techniques. The observation process is the process of collecting data by viewing and observing the behavior of research subject. Observations were made at an early stage of observation to directly observe what was happening in the field, such as observing the implementation of religious moderation programs during and outside of learning hours, so that the research process on religious moderation and *tasamub* attitudes obtained accurate data.

Meanwhile, interviews with the principal, vice principal (PKS 3), *Akidah Akhlak* teachers, and homeroom teachers were conducted. The document is a record of what happened during the implementation of the learning program, the history of the madrasa's establishment, photos, learning media, and everything related to the implementation of religious moderation and *tasamub* attitudes at the Al Huda Private MA Pangkalan Susu in accordance with the focus study.

The data that has been obtained from the interviews are compiled in complete notes after being supported by the results of observations and documentation. Then the data analysis technique used in this study refers to a Milles & Huberman concept, namely data reduction, data presentation, and drawing conclusions.¹⁹ The data that has been reduced provides a clear picture of the findings of researchers' observations about religious moderation and *tasamub* attitudes at the Al Huda Private MA Pangkalan Susu. The researcher then presents the data that has been systematically organized in the form of narrative text so that it can later be used to draw temporary conclusions that must be verified to obtain objective conclusions. Extending the period of observation, triangulation, and careful observation, as well as conducting member and checks, are used to test the validity of the data so that the information obtained can be used in research in accordance with what the informant meant.²⁰ If there is no difference between what the researcher reported and what actually happened to the object under study, the data findings can be declared valid.

RESULTS AND DISCUSSION

Akhlak Akidah Learning Planning in Religious Moderation Realization at MAS Al Huda Pangkalan Susu

Because the *Akidah Akhlak* material is sourced from the Ministry of Religion of the Republic of Indonesia, it has been included in the lesson plan from the beginning when planning the lesson to realize religious moderation and *tasamub* attitude. Religious moderation is also developed through the learning methods used by teachers, which have been adapted to the material to be taught by referring to books published by the Ministry of Religion. The implementation of religious moderation in educational institutions is maximized through four stages, but MAS Al Huda Pangkalan Susu only used two, namely inserting religious moderation in *Akidah Akhlak* learning materials and optimizing approaches such as using discussion

¹⁹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2013).

²⁰ Sugiyono, *Metode Penelitian Administratif* (Bandung: Alfabeta, 2012), 270

learning methods, which are expected to foster attitudes of respect and respect for others, tolerance, being democratic, and able to build cooperation or deliberation well.

Learning materials, including syllabus and lesson plans, are assembled and developed based on the Curriculum 2013 in order to facilitate the learning process that will take place, including in terms of shaping the attitudes or character of students.²¹ In this case, madrasahs emphasize more on the formation of attitudes, which are expected from *Akidah Akhlak* learning carried out in schools. This is particularly suitable since, in Islamic teachings, *Akidah* is like a building where faith is the foundation and other Islamic teachings are built on top of it. So, the exact meaning of *aqidah* is the foundation (principle) for the establishment of religion (*din*) and the acceptance of a deed.

The findings of this study are consistent with the findings of Harto's previous research, which planned the process of preparing lesson plan with Wasatiyah Islamic knowledge in the hope that students would become more aware of their own religion and aware of the reality of other religions'.²² This shows that all of the activities listed in the lesson plans, beginning with the initial activities (79.8%), continuing with the main activities (63.8%), and ending with the closing activities (68.86%), correspond to the activities carried out during the learning process.²³

The implementation of Akidah Akhlak Learning to Religious Moderation Realization and *Tasamuh* Attitudes at MAS Al Huda Pangkalan Susu

The process of implementing learning at MAS Al Huda Pangkalan Susu employs the value of *tawāzun* (Balanced/Fair), which means that it begins with the habit of reading the Qur'an with the goal of presenting a kind of balance in each student. Another goal for students is to get used to balancing between *duniawi* and *ukhrawi* activities. Furthermore, the form of religious moderation material that has been implicitly inserted as students are directed to be balanced in the sense of being wise when studying other subjects. The teacher also teaches the concept of balance, in which the teacher straightens out what is wrong during the learning process so that students do not make mistakes in the *Akidah Akhlak* material that been conveyed.

Regarding the implementation of the teaching and learning process, the next religious moderation value is *tawassuth* (not excessive). This means that the teacher serves as an advisor, inviting students to observe current phenomena such as teenagers who are addicted to gadgets or online games, and so on. When problems arise, the teacher invites students to be moderate and not excessive in their disregard, in the hope that students will be able to respond with fortified faith and noble character in the midst of any living conditions.

Not only that, in the implementation of the teaching and learning process, another religious moderation value is *I'tidal* (being fair). This can be interpreted as a form of realization of the value of *tawāzun* and *tawassuth*. In recognizing this value, the teacher demonstrates it by

²¹ Latifah Hanum, *Perencanaan Pembelajaran* (Aceh: Unsyiah Kuala University Press, 2018), 78

²² Kasinyo Harto, "Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik," *At-Ta'lim: Media Informasi Pendidikan*, 2019, 105.

²³ P Anggraeni dan A Akbar, "Kesesuaian rencana pelaksanaan pembelajaran dan proses pembelajaran," *Jurnal Pesona Dasar* 6, no. 2 (2018), <https://doi.org/10.17969/rtp.v%25vi%25i.12197>.

reflecting a fair-treatment attitude, such as being firm and giving praise without discriminating against students. The value of *tasamuh* religious moderation (tolerance) is also implemented at MAS Al Huda Pangkalan Susu. The forms of realization in *Akidah Akhlak* subject at MAS Al Huda Pangkalan Susu include discussion activities, group discussions, group division, appointment of group spokespersons, group collaboration, and through learning materials. During the discussion process, the teacher allows all students to express their opinions about the events being discussed while still providing an understanding to respect and respect other people opinions, which falls under the category of tolerant attitude. When group discussion activities take place, indirectly students will be faced with *Musyawarah* or *Musawāh* (egalitarian) and *Syura'* (cooperation). These values are important in the teaching and learning process because these values are a form of religious moderation. If there are disagreements and differences of opinion, the teacher's role is very important to straighten and advise students to be able to be fair to all group members and resolve problems peacefully.

Based on the findings of the research, the concept of religious moderation values and *tasamuh* attitudes at MAS Al Huda Pangkalan Susu is to establish it as the core of all activities, both inside and outside of the classroom, as well as in the community. In other words, the values of religious moderation and *tasamuh* become the spirit of character that students at MAS Al Huda Pangkalan Susu develop through their learning and daily activities. This is in accordance with Asmani's definition of a teacher's role in character education, which states that in the context of character education, a teacher must be exemplary, inspirational, motivator, dynamist, and evaluator.²⁴

The inspiration and motivator in this case is through the advice given by the teacher to students and also evaluating it into daily grades. Teachers' roles as motivators in the learning process should not be viewed and heard as actors, but rather as directors who direct, guide, and facilitate the learning process so that students can do and find their own learning outcomes that are integrated with values.²⁵

The implementations of *Akidah Akhlak* in Religious Moderation Realization and *Tasamuh* Attitude at MAS Al Huda Pangkalan Susu

Based on the findings obtained in the field, the implications of learning *Akidah Akhlak* in realizing religious moderation and *tasamuh* attitudes in learning at MAS Al Huda Pangkalan Susu have positive implications, where after *tasamuh* attitudes are always used by teachers in the teaching and learning process, students already have high social attitudes such as familiarity towards other friends and always respect the teacher. Not only that, but the interaction between fellow students, both in different classes and at different grade levels, appears to be becoming increasingly intertwined with greetings every time they met each other.

²⁴ Jamal Makmur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah* (Yogyakarta: Diva Press, 2011),50

²⁵ B Bumbungan, "Peran Guru Dalam Mengintegrasikan Nilai-Nilai Karakter Di Smp Negeri 1 Bua Ponrang Kabupaten Luwu," *Prosiding 2*, no. 1 (2016).

In terms of *Akidah Akhlak's* learning in achieving religious moderation and *tasamuh* attitudes at MAS Al-Huda Pangkalan Susu, it can be concluded that the moderate values incorporated into the learning materials have implications for:

- a. Treating equally between teachers and students, and between fellow students while playing;
- b. Students' attitude in thinking is not extreme, not only concerned with *duniawi* knowledge but also concerned with the *ukhrawi* knowledge;
- c. Tolerance attitude, students have mutual respect and do not underestimate others, speak politely when talking to teachers, bow when walking in front of teachers, and do not like to insult friends;
- d. Have a nationalist spirit, which is expressed in the orderliness of students during the ceremony and provides a conducive and peaceful environment within the scope of MAS Al Huda Pangkalan Susu;
- e. A caring attitude, such as raising funds to help friends or teachers who have been affected by disasters, or providing weekly social services to clean up the environment;
- f. Tolerance, such as maintaining close friends with people of different ethnicity, race, and religion, not blaming other people's understanding as demonstrated in group debates, and not insulting or criticizing other people's perspectives or understandings.

The implementation of the activity can be seen in Figure 1 below:



Figure 1. Classroom situation during learning activities

The situation depicted in the image above indicates that the learning was going well, with no serious issues discovered that hindered the pace of learning. The teacher takes a balanced approach, giving students opportunities to think and express themselves. Furthermore, the tolerance attitude may be noticed in student activities, where students respect one another, do not underestimate others, respect teachers when carrying out learning activities, and so on.

DISCUSSION

Moderate teachings are considered as discourses that accept civilizational dialogue, tolerance, and harmony. By understanding and valuing diversity, moderation leads to a harmonious and peaceful life. In the context of social life, Muslims should be able to bring safety, harmony, and peace to people around them. Tolerance is also taught in Islam as a type of respect of each individual's human rights, whether they are in the form of equality and freedom, the right to protection, the right to life, the right to opportunity, the right to education, the right to justice, and a sense of peace.

Fahri mentioned that religious moderation can be demonstrated through attitudes such as *aulawiyah* (putting priority first), *syura* (deliberation), *i'tidal* (straight and firm), *tasamuh* (tolerance), *tawazun* (balance), *ishlah* (reformation), and *tathawwur wa ibtikar* (dynamic and innovative).²⁶ The intended attitude can be seen in the implications of the learning process, which is carried out with balance by students and teachers. Teachers encourage students to think and even provide explanations.²⁷

In this regard, lesson planning is undoubtedly concerned with the preparation and development of the syllabus in relation to the lesson plans. Similarly, learning planning must be based on the relevant curriculum. In line with this, Hanum explained that learning tools, including syllabus and lesson plans, were prepared and developed based on the Curriculum 2013 in order to facilitate the learning process, including shaping students' attitudes or character.²⁸ However, in the implementation of learning in the classroom there must be a process to realize religious moderation and the *tasamuh* attitude of students. According to the findings of Aidil's research, learning is implemented by using appropriate learning methods such as the lecture method and discussions, both direct and group discussions, with the goal of arousing students' moderate attitudes, namely mutual respect, respect, fairness to group mates, and good attitude during learning.²⁹

The efforts made in learning to appreciate the value of religious moderation will serve as an inspiration as well as the primary guideline in the implementation of education in schools, fair and balanced, build an attitude of caring for others and form an attitude of mutual love.³⁰ The Indonesian nation is a supporter of the values of Pancasila. The values contained in Pancasila have different levels and qualities. However, Pancasila's values are not contradictory, but rather interconnected. Students' social attitudes will produce quality output when associated with Pancasila values because Pancasila contains social values in each of its five precepts, namely

²⁶ Fahri, "Moderasi beragama di Indonesia."

²⁷ Ahmad Sodikin dan Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (27 Agustus 2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>.

²⁸ Hanum, *Perencanaan Pembelajaran*.

²⁹ Muhammad Aidil, "Implementasi pembelajaran PAI untuk mewujudkan moderasi beragama di UPT SMA Negeri 1 Palopo," *Tazkiya*, 2019, 56.

³⁰ Prastio Surya dan Muhammad Husnur Rofiq, "Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (4 Agustus 2021): 31–37, <https://doi.org/10.31538/munaddhomah.v2i1.65>; Ikramullah Ikramullah dan Akhmad Sirojuddin, "Optimalisasi Manajemen Sekolah Dalam Menerapkan Pendidikan Inklusi Di Sekolah Dasar," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (25 April 2020): 131–39, <https://doi.org/10.31538/munaddhomah.v1i2.36>.

Divinity, Humanity, Unity, Democracy, and Justice. the realization of the ideals and hopes of the Indonesian people in real life, both in society, nation, and state.

CONCLUSION

The implementation of *Akidah Akhlak* learning to actualize religious moderation and *tasamuh* attitudes at MAS Al Huda Pangkalan Susu is separated into three points: planning, implementation, and the implications of planning and implementation. The values of religious moderation that want to be accomplished through *Akidah Akhlak* learning are *tawāzūn* (balance), *tawassuth* (medium attitude), *i'tidāl* (perpendicular), *tasāmuh* (tolerant), *musawāb* (egalitarian), and *syurā'* (consultation). Based on the findings of this study, the implementation of realizing religious moderation in the MAS Al Huda Pangkalan Susu is categorized as excellent from the planning to the implication stage.

As for the planning stage, the teacher incorporates religious moderation content into the lesson plan. Not only that, the class teacher also coordinates with *Akidah Akhlak* subject teachers so that it is in line with the material that will be given to students. As a result, when implementing learning, teachers must choose learning techniques that are appropriate for the subject to be provided, such as the lecture method or the discussion method. The implications of religious moderation and *tasamuh* attitudes at MAS Al Huda Pangkalan Susu have an impact on the attitude that is built on each student as an object of learning, that is students have very good religious attitudes and social attitudes such as being obedient to worship, respecting others, establishing intimacy, having social care, has a nationalist spirit, is tolerant, and obeys the rules.

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