

Internalization of Religious Moderation Values Through Learning Moral Sufism with Implications for Student Association Ethics

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ABSTRACT

This study aims to determine a.) strategies for internalizing the values of religious moderation in the Akhlak Tasawuf course b.) the form of implementation of religious moderation values in the Sufism morals course c.) the implications of the values of religious moderation in Sufism morals courses at student ethics. This research uses descriptive qualitative research method. The data collection techniques of this research are interviews, observation, and documentation, while the respondents of this research are shown to lecturer of the Sufism morals course and PAI students at Kh Abdul Wahab Hasbullah University. The results of this study explain the internalization process of religious moderation values can be developed in the learning of Sufism morals through a.) strategies for internalizing the values of religious moderation in the Akhlak Tasawuf course through the lecturer makes a draft lesson plan to facilitate the implementation of learning and the achievement of indicators that are the goals of learning b.) The implementation carried out is a hamblumminannas implementation. This implementation is applied in the classroom by discussion, we apply the nature of tawasuth, namely in the middle, where the lecturer acts as an intermediary between students who are discussing and conveying their respective opinions so as not to cause pros and cons between different opinions so that they can be taken in the middle or in the middle. neutral and non-hostile. c.) The impact of internalizing the values of religious moderation on social ethics can be seen in social attitudes, moral attitudes and moral actions.

Keywords: Religious Moderation Values, Learning Moral Sufism, Student Association Ethics.

INTRODUCTION

Humans are cultured and civilized creatures. Every effort and action he does is an attempt to develop, move forward one step from one state to the next, from one phase to the next, always oriented towards changes that are more advanced than the previous condition (Shofiyani *et al.*, 2022). This transformation is then called human action which always contains changes from time to time towards a more advanced and modern direction (Thohir, 2013).

The modern world shows extraordinary advances in science and technology. The virtual digital world seems to attract everyone in the 4.0 era. No kidding, the world offered is a world without limits with everyone's connections in cyberspace. Directly or indirectly, this creates cultural changes in the generations that live in it. These changes have now almost touched every aspect of life, whether economic, social, political, moral and cultural (Aisa & Lisvita, 2020).

The era of 4.0 and the information and communication technology that has come has left a challenge in the form of fundamental changes in various lines and aspects of life. The spirit of globalization has been able to shorten our view of the phenomena that occur (Wardani & Samsu, 2022). The world is at the tip of human fingers, we get various information data in an electronic technology (Rihlasyita & Rahmawati, 2022). False right is even difficult to distinguish, hoax news sometimes dominates thoughts and actions. And Allah has said in the Qur'an surah al-Hujurat verse 6, namely;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ

Meaning: O you who believe! If someone who is wicked comes to you with news, then examine

the truth, so that you do not harm a people because of ignorance (recklessness), which in the end you will regret your actions.

In Tafsir Al-Misbah by M. Quraish Shihab when interpreting Surah Al-Hujurat verse 6 explains that the number of people who convey and disseminate information or issues does not provide a guarantee regarding the truth of the information. Many factors must be considered (Wahyudi & Kurniasih, 2021). The digital world today has produced ideas and ideas so as to form a thought that is embedded in people's understanding. Personal religious experiences, unfounded fatwas, and unclear knowledge of the chain, continue to be created in such a way as to lead the community (Rahmawati *et al.*, 2021). Religious authority has shifted due to the colonization of information and the folding of consciousness. Previously, religious authority was only owned by Ulama, ustadz, mursyid, religious teachers, and the government through the Ministry of Religion. However, nowadays religious authorities are being embraced by new media that seem impersonal and based on information networks. Everyone easily access knowledge according to their own tastes and needs. Religious narratives are provided such as buffet menus that are freely taken in available formats (Hefni, 2020)

Religious narratives that develop in the development of communication and information technology that we know as digital channel spaces are open, easily distorted and even deconstructed, for example information that is viral via whatsapp media. Digital space that is not balanced with moderate religious narratives based on the values of tolerance will result in free action. This freedom gives birth to conflict and an intolerant perspective.

There are at least three basic problems related to religious narratives created by certain groups to provoke sentiments between groups. First, the problem of understanding religion. Electronic media is very open and can be accessed by the general public without any restrictions. The digital room provides various content of lectures and religious narratives that are not controlled. Not infrequently, religious narratives in digital media then give birth to a biased understanding and tend to justify one group and blame another. Second, the shift in religious authority. In the development of the world of technology, religious authority often shifts from personal to impersonal. As a result, religious life hardens based on the beliefs that each has without signs. In seeing the difference, there is only fanaticism which then breeds intolerance. Third, excessive people's mindset and behavior. Knowledge that is freely absorbed through digital information channels becomes the basis for acting in accordance with what is obtained from the media. In fact, new media with their practical and multitasking characteristics reduce the understanding of religion which is moderate, tolerant, and compassionate (Hefni, 2020).

The issue of the Minister of Religion which has become the spotlight of netizens on social media regarding his statement about comparing the sound of the call to prayer with the barking of dogs on 23 February has made people throughout Indonesia, who are predominantly Muslim, become emotional about it. In fact, it should be noted that, according to the Kompas TV journalist team, the video circulating was a statement he cut during an interview in Pekanbaru, namely when he made sure there was no prohibition on the use of prayers or speakers for the call to prayer or Islamic syiar activities. In addition, in the Minister of Religion's circular issued February 21, 2022, it has been explained regarding the use of toa or speakers. (Kompas tv, 2022)

Campuses have a strategic role in developing human resources through the tri dharma of higher education, namely the implementation of education and teaching, researchers and community service. In addition to these functions, the campus is also a meeting place for students with various differences. Students currently face a number of challenges that can threaten national unity. The role of students as agents of change is needed through their creative and innovative thoughts.

In this case, the researcher chose the Kh Abdul Wahab Hasbullah University as the object of research in dealing with the changes that occurred in Era 4.0 in dealing with religious moderation. Unwaha campus is indicated as a campus that has a high appeal to moderate religious aspects. Indications of the application of religious moderation that have been carried out, especially in the aspect of social ethics. However, the lack of managerial and system aspects makes researchers feel interested in making the Kh Abdul Wahab Hasbullah University as the object of research.

Kh Abdul Wahab Hasbullah University has implemented social ethics in accordance with Islamic norms such as, not being alone between men and women on campus, insulating places of worship between men and women, segregating seats between men and women, say greetings when meeting, regardless of ethnicity, race, religion, culture or regional origin. So, researchers are interested in knowing in detail the application of social ethics on the Kh Abdul Wahab Hasbullah University whether it is in accordance with Islamic norms, as has been done in the pre-study.

The character of religious moderation requires openness, acceptance, and cooperation from each different group. Therefore, every individual who adheres to a religion, regardless of ethnicity, culture, religion, and political choice, must be willing to listen to each other, and learn to practice each other's ability to manage and overcome differences in religious understanding between them (Iffan et al., 2020). The current state of being immersed in virtual communication ecstasy is used by certain groups to offer ideas, opinions, fatwas to others without limits. This condition has shifted the understanding of moderate in Islam.

So, based on the above statement regarding the problems of youth or students today which makes researchers interested in taking the title, because according to the researcher it is a big task for us as youth to become role models for change. The researcher approaches this problem through the Sufism Morals course with the aim of providing a paradigm of religious moderation values through Sufism morality.

METHOD

The type of the author's research is *field research*, which can be defined as directly conducting observations to obtain the necessary information, for example when researchers want to examine how the role of opinion leaders in certain ethnic groups leads their *audience* believe certain things. This uses *field research* in order to get accurate and definite results, where researchers live, hang out and carry out other social activities in order to get appropriate conclusions from what is in the field. In qualitative research methods, data is usually collected using several techniques, namely: *Interviews*, Using semi-structured interviews, the authors took data from seven data sources, namely two lecturers of Islamic religious education courses and five students in the management study program at the economics faculty and five students in the Mathematics Education study program at the faculty of education. *Observation*, Participatory observation is divided into four types, the authors take part. Complete participation. This means that the researcher is a natural participant. Researchers are fully involved in what the data source does. So, the researcher does not appear to be doing research. This is the highest level of involvement in the life activities studied. *Documentation*, Documentation that has been obtained by the author is in the form of lesson plans, papers, and attendance lists through resource persons relating to the internalization of religious moderation values at Kh Abdul Wahab Hasbullah University.

RESULT AND DISCUSSION

Result

In the process of internalizing the values of Religious Moderation, the researcher explained beforehand regarding religious moderation with the aim of achieving the realization of the process of internalizing the values of religious moderation. Moderation is Religious Moderation as well as a program that is being promoted in our country through the Ministry of Religion. Religion will later be applied in schools and educational institutions, meaning that campuses must not be left behind because they are higher education. So lecturers and students must clearly understand and at least I know more or less about Religious Moderation. Moderation Religion in religious moderation education itself means moderate or linguistically described a balanced attitude or behavior. So moderation in religion is to be balanced in religion because it is clearly explained in the Qur'an in Surah Al Baqarah verse 143;

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

That is So, its adherents must be balanced, How to be balanced in thought, practice and balanced in all things behavior. As for Religious Moderation in Education, it is another application of the elaboration of the values of religious moderation.

Religion in the Moral Sufism course is Moderation, if in Sufism morality is one of the topics included in the topic of *tasamuh tawazun*, the point in moderation is that in general the understanding is tolerance between religious communities like that, meaning that in moderation it is very important for us to understand and apply in everyday life. What's the goal? Which is the goal for because we live in a country that we should learn about religious moderation itself. Because our country does not have only one belief but there are six religion, therefore moderation is very necessary and very important for us who live in a democratic country and also have many beliefs. In essence, moderation is how to be tolerant of each other in a belief in a brief understanding.

Religious moderation is confidence in the substance (essence) of the religious teachings he adheres to, while still sharing the truth as far as religious interpretation is concerned. In the sense that religious moderation shows acceptance, openness, and synergy from different religious groups and religious moderation is a way or behavior to respect religious differences, and is tolerant to human beings where

this is intended for the benefit of religious communities in a non-extreme way, it means that we are relaxed in religion, in the middle, so we are not excessive, not fanatical and not apathetic. So, mediocre religion and the attitude and behavior of a Muslim based on the essence of Islam itself whose implementation is seen in the ethics of a Muslim in his life. How does a Muslim behave in his daily life? How is his behavior, how is his ethics. if we look at all of Allah's commands it refers to two things, namely glorifying Allah and having compassion on His creatures cannot be separated from a planing or a plan that will be made in the process. The strategy in internalizing the values of religious moderation is, Planning is clear, because there are rules, both in higher education schools and in secondary education, it is clear that there is preparation and planning. lesson, a lecturer or teacher must prepare well in this case in terms of matkul morals of Sufism or other education which clearly has to be planned with the RPP as well as in religious moderation education in Sufism morals which there is a little or no explanation about the balance of the meaning of the teachings. The teachings of the religion whose essence is clearly explained and conveyed in Sufism morals courses will not be separated from such religious guidance.

There are many clear learning methods, some are student center and teacher center. However, the teacher center is now starting to be reduced, meaning that the applicative learning method or student center is very important and must be developed as well as in religious moderation, the essence of which will be in Sufism morals. The method used is student center, which means that students are asked to find their own, develop their own, but still monitored by the supervisor or teacher from the start of the material at once later in the application of the material itself. Examples such as how he is balanced in religion, whether it is mahdah worship which is directly related to God, when he hears the call to prayer, the learning is stopped or ghairu mahdah worship which is hablumminannas, namely how fellow students interact with lecturers or students with students.

The strategy used in internalizing the values of religious moderation In planning the lesson before I did it, first of all, it was clear that I was referring to the curriculum that had been determined with regard to the morals of Sufism, which was related to moderation. Obviously I prepared referring to what from the curriculum was the first, the second I prepared the materials, the material I took a reference that was in accordance with the topic and material that became the target and purpose of the course so that, from the existing references, it could support rather than the purpose of the course, because in the morals of Sufism it also teaches about the moderation of tasamuh, how tolerance is in the field of belief which because we do not live in, meaning our country is not just one belief, even up to 6 beliefs so the important thing is the attitude of tasamuh, right? So from there, in learning tasawuf morals, tasamuh has something to do with what is expected. What term was moderation in religion, then there is also the term tawasuth, which mediates us to learn in tasawuf morals. what does intermediate mean? This means that even though we have different beliefs, but we can also be mediators of each other's beliefs, sometimes it doesn't mean we leave our beliefs, but in Sufism morals courses it must be like that. There are many cultures too, that's why moderation is very important, especially in this Sufism morals course, wow, it has a very big role there, tasamuh morals, tawazun.

If the method should be flexible which means what according to the topic. However, because in lectures, students have differences from the methods I have to use at school, in schools the teachers play an active role, but in college students have to play an active role, so there are more discussion methods. As a lecturer on the side of strengthening or the term in Islam, it is a pleasure from student discussions about the material of the Sufism morals subject so that in the application of this method the student can really understand the material in Sufism morality.

The strategy used in internalizing the values of religious moderation in the classroom is the strategy used by the lecturer in the process of internalizing the values of religious moderation in the classroom is by way of discussion and he gives an understanding so that students are able to give conclusions. He teaches his students to think critically and rationally in response to religious moderation in Indonesia and its application in Islam.

The strategy used by other lecturers in learning Sufism morals is that he divides presentation groups then he gives opinions and descriptions of the material to be discussed during lectures, the lecturer mediates between student questions or student objections and what is conveyed by the presenters. So, there will be no indication of arguing with each other that has no end. So even though they are debating to express their opinion, there are still limits whether they argue until there is no common ground. So, there the lecturer still mediates from the opinions of these students. In addition, the lecturer also instills in all students to respect or have tolerance so that they want to listen or pay attention to their students who are delivering presentations. So, when there are students who make presentations. The students who were in

the audience also listened, not busy alone or playing on their cellphones. The lecturer emphasized to the students to listen.

The internalization of religious moderation, namely, firstly the balance of our behavior with the Kholik which is called mahdhah worship. What is the procedure for dealing with the Kholik, namely on time, Istiqomah, even if it is a little, but if it is carried out continuously, it will be better? Internalization of the value of religious moderation applied in Sufism morality, namely How is the relationship with habluminannas? How can we be good in habluminannas relations with other religions or religions with fellow Muslims. How do we respect differences sometimes not only outside of Islam and with fellow Muslims, there are many differences, perhaps the most obvious example is that the difference in determining the beginning of fasting is very new and happened yesterday, we saw and heard it briefly. Some are on the 2nd and some are odd because that's the difference in their methods for determining the beginning of the month of Ramadan. Well, we don't have to be enmity. tahlil and so on. Now this is a difference that is within our own internal, namely habluminannas who are religious and those sects also have many differences, there is no need to be busy and there is no need to be enemies because indeed we were created to be different, so inevitably we have to understand this if we understand this, God willing, there will be no hostility. . Second, with different religions, we must understand and be ready for these differences because indeed we were created differently as in the Qur'an, Surah al-Kafirun.

Say (Muhammad), "O disbelievers!

I will not worship what you worship,

and you are not worshipers of what I worship,

And I have never been a worshiper of what you worship,

and you are never (also) worshipers of what I worship,

For you your religion and to me, mine."

What is our attitude towards other religions in terms of association with other religions as well as there are things that can be collaborated And there are things that cannot be collaborated if things that cannot be collaborated are religious in nature, there are things that can be collaborated, namely in terms of social Example selling neighbors is social. Now it must be developed and balanced and must complement each other, namely the attitude of internalization or the implementation of religious moderation.

The internalization process in the class when in the discussion I was in the process of moderating how the student could understand the material tasamuh, tawazun, tawasuth. What does Tawazun mean? students have actually been able to apply the attitude of tolerance tawazun tawasuth in the classroom. For example, the balance in the discussion can be balanced in the sense that the opinion of his friend can accept it, right, gracefully with his argument when refuted by his friend he accepts it means he has entered into understanding the moral material of Sufism there is an attitude of tolerance, tawazun, tawasuth.

It is a necessity to internalize and implement the values of religious moderation (washatiyyah) through education. Islamic education should not only be oriented to cognitive-academic religious theoretical issues. Instead, a larger portion of attention should be focused on how to change religious knowledge into moderate and tolerant religious attitudes and behaviors. Internalization of religious moderation values in learning tasawwuf akhlaq in the classroom is one of the effective methods/ways in an effort to internalize the values of religious moderation because this can optimize learning approaches that give birth to critical thinking, respect for differences, the behavior of other people's opinions. , and tolerant actions. And the internalization of the values of religious moderation in learning the morals of Sufism teaches us so that we do not feel self-righteous about our religion and always respect and appreciate people of other religions. Students can broaden their knowledge and can also practice what the lecturer conveys in their daily lives.

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ .

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ .

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ .

لَكُمْ دِينُكُمْ وَلِيَ دِينِ □ .

In the process of internalizing the values of religious moderation, in my opinion, the values and attitudes of learning Sufism in the classroom are good, the way the lecturers deliver when learning takes place has been able to make students produce human beings with pious personalities and good and noble behavior and quality worship. The teaching of Sufism and its institutions based on the Qur'an and Sunnah can indeed add to the depth of religious spirituality and become a means of fostering noble character and the internalization process in learning Sufism morals that I get and feel for myself, namely when the lecturer's presentation becomes a moderator or someone who mediates. well here means entering the values of moderation which are in the moderate or middle aspect or *tawasuth*. So, how does the lecturer mediate between student questions or student objections and what is conveyed by the presenters. So, there will be no indication of arguing with each other that has no end. So even though they are debating to express their opinion, there are still limits whether they argue until there is no common ground.”

The indicator is one form of success that must be achieved from this course. If the student is said to have been achieved in this course, it means that he or she can apply understanding from the indicators of that course. If it is said, what is the big impact, is there an impact or benefit, etc., well it must be because, when it was expected to learn Sufism morality, from a change in attitude, it could change according to what was expected from the Sufism morals course, especially in moderation itself, namely tolerance. does he have an attitude of tolerance and then he has a balanced attitude, there is a balance in terms of what is social and spiritual, it means that if it is said that moderation has a big impact on students, it is very big. To find out that the internalization process was achieved through the achievement indicators, we saw the indicators there, right, what students can apply and understand from *tasamuh tawazun*, if they have understood, understood, then applied, it means that they can be said to have been achieved.

Students have little by little changes in the way they interact with their friends and have an increasing social nature, for example if there are friends who can't in the material there is an initiative to help their friends face difficulties and their tolerance is getting higher and students can appreciate and respect differences between religious communities more in daily life. So that it can create the benefit of religious people in their environment.

The implications for social ethics, the implication is that good deeds, what is the dimension of people who will observe us, are good deeds. Actions that are in accordance with norms and rules have very implications, especially in the moral degradation of 4.0 this is very visible. Where the decline in ethical values, so that the internalization of ethical values, planting ethical values in the curriculum is indeed an obligation in an effort to understand education how we fortify an education in Indonesia with actions that are not in accordance with morality. The implication is of course moral attitudes, social attitudes, and immoral acts or immoral acts. What implications or influences on the attitude or character of students like that, because the morals of Sufism are there discussing the morals of Sufism about how history is the emergence of morals and Sufism in its characters, then like the thoughts, from there it is finally embedded in students which will have implications for their ethics in socializing. For the real form of the implication is how a student becomes aware of the internalization that was made after being given material about the basic concepts of *tasawuf* morals. Explain that morality in terms of language means what the term looks like and then it is also explained like the morals of ancient figures so that with the existence of such materials it was embedded in students who finally imitated what had been conveyed earlier from what was already there. the life of the ancient Sufis.

The evaluation carried out by the lecturer is in writing, written here has the meaning of how far students understand Sufism moral material and also secondly, through my course, attendance is certain, there I also have *tawzun* I see, he is balanced or not, when I want to give a score that is not balanced with his presence and activeness in class. Written evaluations such as for example with the final semester exam or midterm exam to see the extent of their knowledge.

Discussion

- Strategies for Internalizing Religious Moderation Values in the Sufism Morals Course

Strategy comes from the Latin strategy which means the art of using plans to achieve goals. Meanwhile, according to Gerlach and Elly, strategy can also be interpreted as a pattern of learning activities that are selected and used by a teacher, lecturer or other teaching staff. Strategy consists of methods and techniques (Anitah, 2007).

The strategy used by the two lecturers I interviewed in the process of internalizing the Sufism morals course was to refer to the campus curriculum that had been given, to fulfill the references that would be made references during lectures so that they could meet the targets set by the curriculum. After

all are fulfilled, a lecturer makes a Lesson Plan or it can be called RPP. With the formation of the RPP, it is easier to implement learning and achieve the indicators that are the objectives of the learning (Shihab, 2019).

A design must be accompanied by a method because the strategy is only a design, so a method is needed to deliver a learning design. In this case, the two lecturers used the student center and discussion method. The Student Center method is a method that places students as learning subjects (Sutrisno, 2019). This method trains students to be active and independent. While the discussion method is a learning method that exposes students to a problem. The function of this method is to solve problems. This method trains a student to think critically, be able to develop opinions and be able to respect the opinions of others. Thus, the lecturer in both methods acts as a counterweight and strengthens the answers made by students.

- **Implementation of Religious Moderation Values in Sufism Morals Course**

Some of the implementations are social and spiritual. Human relations, also known as *hablumminannas*, is a social implementation, where we are trained to respect each other between religions or those who are not of the same religion (Sumarto, 2021). In our own religious relationship, we are also faced with various differences in terms of culture and *ubudiyah*. In this case, the nature of *tawazun*, which is balance, we need to apply in responding to a difference that exists in human relationships. By applying these qualities, we can provide an understanding that does not lead to blaming each other, and we are required to be individuals who do not easily accept news without taking it for granted. The implementation of *hablumminannas* is also applied in the classroom with discussion, we apply the nature of *tawasuth*, namely in the middle, where the lecturer acts as an intermediary between students who are discussing and conveying their respective opinions so as not to cause pros and cons between different opinions so that they can be taken in the middle. or neutral and do not cause hostility. Finally, apply *tasamuh* in *hablumminannas* relationships, namely accepting other people's views even though they don't agree with us. Instilling a *tabayyun* attitude towards news or information circulating and it is not easy to judge someone. Relationship with the creator is spiritual implementation. Worship is done with *istiqomah* and can be balanced between mandatory and *sunnah* worship. Do not put forward the *sunnah* and forget the obligatory.

- **Implications of Internalization of Religious Moderation Values in Sufism Morals Course on Student Association Ethics**

The impact of internalizing the values of religious moderation on social ethics can be seen in social attitudes, moral attitudes and moral actions (Ramadhan, 2021). We can see social attitudes when we are tolerant of people of the same religion or not. Where we do not make a difference into enmity. Respect other people's opinions in class discussions. Say hello to fellow Muslims. The act of courtesy when meeting with those of the same religion or non-religious. Making worship a way of not blaming each other, by fortifying our faith firmly and making us individuals who are flexible in religion. Firmness of faith makes us to be moderate in humans. With the provision of clear religious knowledge and perfect understanding in studying religion, it makes someone who does not view differences as wrong. Filter news so that it is not easy to judge someone just by reading news on the internet without knowing the truth. With that, we can add to our literature review in finding the truth of a problem.

To achieve the indicators of achievement of these implications by self-evaluation. Meanwhile, in the world of education, evaluation is carried out by means of a written test, namely the Mid-Semester Examination and the Final Semester Examination. Thus a lecturer can assess a student to what extent the understanding of the Moral Sufism course has an impact on his Social Ethics. And seen also in the balance of his college absences.

CONCLUSION

The results of the research that the author did show that the process of internalizing the values of religious moderation lies in the learning strategies used in the classroom that are used in the internalization process in the Sufism morals course which refers to the campus curriculum that has been given, fulfilling the references that will be made. Reference during lectures so that they can meet the targets set by the curriculum. After all are fulfilled, the lecturer makes a draft lesson plan to facilitate the implementation of learning and the achievement of indicators that are the goals of learning.

The implementation carried out is a *hablumminannas* implementation. This implementation is applied in the classroom by discussion, we apply the nature of *tawasuth*, namely in the middle, where the lecturer acts as an intermediary between students who are discussing and conveying their respective

opinions so as not to cause pros and cons between different opinions so that they can be taken in the middle or in the middle. neutral and non-hostile. The application of tasamuh in habluminanas relationships is to accept the views of others even though they do not agree with us. Instilling a tabayyun attitude towards news or information circulating and it is not easy to judge someone. The impact of internalizing the values of religious moderation on social ethics can be seen in social attitudes, moral attitudes and moral actions.

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