



## Religious Moderation in Educational Practices in Islamic Senior High School

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### **ABSTRACT**

*This research began with the researcher's interest in the application of religious moderation values in the Islamic Senior High School Darun Najah Ngijo Karangploso Malang environment. Therefore, the problems examined in writing the final assignment are: 1.) How to implement the values of religious moderation in the Islamic Senior High School Darun Najah Ngijo Karangploso Malang 2.) How to implement the values of religious moderation in the Madrasah Aliyah Darun Najah Ngijo Karangploso Malang environment. 3.) How to evaluate the implementation of religious moderation values within Senior High School Darun Najah. To answer this problem, researchers used qualitative research methods to obtain data. Researchers used data collection techniques with observation, interviews, and documentation as complementary research aids. Religious moderation as a perspective can be a solution for mutual openness and mutual acceptance of differences between regions, ethnicities, races, and cultures as well as religion, one of which is through additional learning of Ahlussunnah Waljamaah (ASWAJA) education in its subjects. The results of this research can conclude that the implementation of religious moderation values at Islamic Senior High School Darun Najah has been running and has been implemented smoothly and well because many factors support students to better understand and apply religious moderation in their daily lives in the environment of school.*

**Keywords:** *Islamic Senior High School; Moderation Values; Religious Moderation*

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### **INTRODUCTION**

The Indonesian nation, with all its plural conditions and many differences in ethnicity, class, race, and religion, is facing the threat of disintegration. The disintegration of the Indonesian nation originates from liberal and extreme ideologies included in Islamic teachings. The liberal ideology of the West which desires freedom, threatens Eastern morals and culture. Finally, there was a discourse on Islam that was liberal, free, and uncontrolled. On the other hand, extremism is spreading in Indonesian society due to transnational (cross-national or cross-national) Islamic teachings. The ideology of this movement no longer relies on the concept of the nation-state, but rather the concept of the people. These two issues received special attention from the Indonesian government in its discourse on moderate Islam.

The term moderation is a view or attitude that always tries to take a middle position between two opposing and excessive attitudes so that one of the two attitudes in question does not dominate a person's thoughts and attitudes (Nurdin, 2021). As a means of introducing and instilling an understanding of moderation, and the values contained in moderation and to educate the nation's life here, education plays a very important role. According to Law No. 20 of 2003 Regulation 3 which states that national education functions as a means of developing abilities and making the nation's life intelligent (Hermanto, 2020). with dignity in order to educate students in the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, creative, independent, and become democratic and responsible citizens.

Education is a very important aspect for humans. Forming awareness of differences will of course be very important in forming a quality generation so that they can become individuals who have confidence in their own abilities to face future challenges. It is necessary to apply and introduce the values of moderation to students and the nation's generation in general, namely an attitude of tolerance between religions, ethnicities, and also differences in race, in order to deal with acts of violence committed and radical or extreme actions which can cause large numbers of students to who will become victims of his ignorance. In the current era of development, it is necessary to instill the values of moderation, so this will have the impact of being easily influenced and adopting liberal and extreme ideologies which can threaten the unity of the Indonesian nation.

## **METHOD**

This research is field research using qualitative descriptive methods. The important idea of field research is that researchers come directly to the field by observing a phenomenon in a natural situation (Lexi Moleong, 2017). This approach is used to search for field data resulting from observations, interviews, or documentation which is then in written form or a description of a situation or event that is not in the form of numbers (Noeng Muhadjir, 2019).

## **RESULT AND DISCUSSION**

The implementation of moderation values in every lesson should start with planning first because planning is the initial preparation stage in preparing plans to achieve goals. A formal procedure for obtaining results in various policies or decisions. Therefore, planning is also referred to as a guideline, instruction, or outline and determines the stages to get the results and goals you want to achieve. If an activity has good and coherent planning, it will also get maximum results. According to Nizamuddin Silmi, Bambang Kurniawan, and Muhamad Subhan, believe that the definition of planning is a process of determining an organization and also presenting it more clearly with the various strategies, tactics, and operations needed to achieve the main goals of the organization as a whole (Nizamuddin et al., 2024).

Planning for the implementation of religious moderation values at Islamic Senior High School Darun Najah Ngijo Karangploso Malang is an important and main thing to strengthen religious moderation as a mindset, perspective, and religious practices that affirm the values of *tasamuh*, *tawassuth*, *tawazu*, *itidal*, *musawah* and *shura*. With planning as the initial stage of education in instilling the values of religious moderation, a strategy for implementing the concept of religious moderation is needed so that it becomes a school program that must be carried out, both in learning and outside of learning measurably and sustainably.

Moderation is the religious perspective, attitudes, and behavior adopted and practiced by the majority of the population of this country, from the past until now. The government has also made diverse moderation one of the national programs in the National Medium-Term Development Plan (RPJMN). In the context of *aqidah* and relations between religious communities, religious moderation is believing in the truth of one's own religion and appreciating and respecting adherents of other religions who believe in their own religion without having to justify it. Religious moderation is not at all superficiality of faith, as is perceived by some people (Phil Kamaruddin Amin, 2023).

Religious moderation here means being able to understand and tolerate each other between friends and teachers from different ethnic or cultural areas, especially since this Madrasah was founded under the auspices of the Islamic boarding school Darun Najah Foundation itself which ensures that all its students come from various regions and different tribes. throughout Indonesia. In school institutions there should be a curriculum that is implemented, the curriculum itself is a plan that is deliberately prepared to expedite the process of teaching and learning activities that are under the auspices, guidance, and responsibility of the school or educational institution. According to Irma Agustiana, and Gilang Hasbi Asshidiqi, the curriculum is the entire experience of students for which the school is responsible (Agustiana & Asshidiqi, 2021). Meanwhile in Indonesia, in Law No. 20 of 2003 article 1 paragraph (19), the Constitution states that the curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (Abdullah, 2022).

The curriculum for learning religious moderation at Islamic Senior High School Darun Najah, has been implemented in the IKM 2 curriculum (implementation of the Merdeka curriculum stage 2, where all aspects of this independent curriculum must be implemented in full, even for learning Religious Moderation. In this independent curriculum, a system of cultivating the character of religious moderation so that students can become students who are *rahmatan lil alamin* by the jargon of the Ministry of Religion has been explained. From this presentation, planning for implementing the values of religious moderation at Islamic Senior High School Darun Najah Ngijo Karangploso Malang is by preparing appropriate learning materials. by the IKM 2 curriculum, where everything must be fully implemented, and the influence of teacher guidance is also very important in mentoring religious moderation subjects.

On the other hand, adding multicultural subjects can teach the values of religious moderation that are anti-liberal and anti-state violence, namely *Aswaja*. *Aswaja* learning is a learning that is only provided by certain schools because *aswaja* learning is local content that is not provided by the government but only certain institutions provide this *aswaja* learning (Studi et al., 2017)

*Aswaja* specifically discussed and strengthened the importance of moderation and anti-radicalism in Indonesia. In particular, attitudes, thoughts, and behavior in religious, national, and state life in Indonesia. The aim is to create the next generation of *Aswaja Nahdlotul Ulama* by the wishes of the *ulama* who have fought for or upheld *Aswaja NU* and which is by the ideals and goals of Islamic boarding school Darun Najah which is still based on *Salafiyah* Islamic boarding school with still strong *Nahdliyah* values.

In implementing the value of religious moderation in schools, teachers always assist students because moderation is a science that must be accompanied by teachers so that they do not go wrong because religious moderation is very important to grow their character or personality to become better, namely accepting differences. where the point is not to be too rigid and also not too hasty in making decisions or concluding words or actions that are different from others, so if you are not accompanied by a teacher directly then it will be unstable and not complex in implement religious moderation in schools which can develop the character of every student of Islamic Boarding School Darun Najah.

The task of an educator/teacher is to embrace students and provide a special approach to explain and accompany students who do not understand the existence of moderation in the school environment. The role of a teacher in building religious moderation in schools can be reflected in his abilities. Ability to analyze differences, race, language, skin color, and other differences. As said previously, teachers are role models for their students. In this way, a student can imitate the actions carried out by the teacher at school. This modeling effort can become a habit which can then be ingrained in the student (Purbajati, 2020).

The approach used in the Islamic Senior High School Darun Najah Ngijo Karangploso Malang is that the majority provides a CTL (contextual learning) approach because it can contribute/link students' knowledge to real situations with real theories which later students will export/better understand in the field of moderation. religion should be under the guidance of a teacher. The above statement is based on the results of an interview with the Deputy Head of Islamic Senior High School Darun Najah Ngijo Karangploso Malang. Apart from that, Islamic Senior High School Darun Najah Ngijo Karangploso Malang also implements an expository system, namely a material delivery system where religious moderation apart from providing examples also provides material emphasis on how to moderate religion and behavior. what is a religion with a more complex nature, what are the tips and tricks what is meant by religious moderation, and what should not be done?

The expository method is a learning strategy that emphasizes the process of conveying material verbally from a teacher to students with the aim that students can master the subject matter optimally (Muchlisin Riadi, 2012). The Expository Method is a form of teacher-oriented learning approach (teacher-centered approach). It is said that because the teacher plays a very dominant role. Through this method, teachers deliver learning material in a structured manner with the hope that the learning material delivered can be mastered by students well, such as discussing and discussing news/facts in the social world, so that students can filter and learn what they will face in the future his life.

Behind the use of expository learning methods, each has its own advantages and disadvantages, namely: (Muchlisin Riadi, 2012).

Advantages of the Expository Method:

- With this method, the teacher can control the sequence and breadth of learning, so the teacher can find out the extent to which students have mastered the lesson material presented.
- The expository learning method is considered effective if the learning material that students must master is quite extensive, while the time they have for studying is limited.
- Through Expository learning strategies, apart from students being able to hear narratives about the subject matter, students can also see or observe.

Disadvantages of the Expository method:

- This learning method is only possible for students who have good listening and listening skills.
- This method makes it difficult to develop students' abilities in terms of abilities, knowledge, interests, and talents, as well as differences in students' learning styles.
- The success of the expository learning method depends on what the teacher has, such as preparation, knowledge, self-confidence, enthusiasm, enthusiasm, motivation, and ability to manage the class. However, certainly, learning will not be successful.
- The knowledge that students have will be limited to what the teacher provides, considering that the communication style of this learning method occurs more in one direction (one-way communication). So the opportunity to control students' understanding will also be limited.

## CONCLUSIONS

Based on the results of research that researchers have conducted and analysis of data obtained regarding the Analysis of the Implementation of Religious Moderation Values at Islamic Senior High School Darun Najah Ngijo Karangploso Malang, the following conclusions can be drawn:

- Planning for the implementation of various moderation values at Islamic Senior High School Darun Najah Ngijo Karangploso Malang, namely initial planning by preparing a curriculum that is by the curriculum adopted, namely IKM 2 (implementation of the Merdeka curriculum stage 2, where all aspects of this independent curriculum must be implemented consistently even for learning Religious Moderation. This independent curriculum also implements a system/character cultivation of religious moderation so that students can become students who are *rahmatan lil alamin* by the jargon of the Ministry of Religion that has been explained. And by implementing *Aswaja* subjects which are believed to be able to support the implementation of religious moderation values at Islamic Senior High School Darun Najah Ngijo Karangploso Malang.
- The implementation stage in implementing the values of religious moderation at Islamic Senior High School Darun Najah Ngijo Karangploso Malang is with special assistance which is carried out by all teacher components, especially teachers with Religious Moderation and *Aswaja* subjects who are assisted and based on the *Taysirul Khalaq* book.
- Finally, for the evaluation stage at Islamic Senior High School Darun Najah Ngijo Karangploso Malang, namely by implementing an expository system, namely a learning strategy that emphasizes the process of conveying material verbally from a teacher to students with the aim that students can master the subject matter optimally. So that students can understand and apply the values of religious moderation because they have received examples and emphasis on direct and relatable information.

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