



Internalization of the Values of Religious Moderation in Islamic Religious Education at State Senior High School 2 Pinrang

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ABSTRACT

This research aims to analyze the internalization of religious moderation values in Islamic religious education at State Senior High School 2 Pinrang. The study uses a qualitative approach with a focus on in-depth exploration of social phenomena through phenomenological methods. Data sources include the principal, teachers, and students selected using purposive sampling techniques.. The results of the study indicate that the values of religious moderation applied at State Senior High School 2 Pinrang include tolerance, humanity and equality, national commitment, and accommodation of local culture. The process of internalizing these values is carried out through learning integration (hidden curriculum), by linking diversity issues to teaching materials. Through interactive learning through group discussions and case studies. Teacher role models who demonstrate moderate attitudes and share experiences related to moderation practices. Comprehensive evaluation, covering cognitive, affective, and psychomotor aspects. The development of Islamic religious education based on moderation in State Senior High School 2 Pinrang is carried out through the integration of moderation values in the curriculum, training and improving teacher competencies, implementing active learning methods, strengthening extracurricular activities that support moderation, and ongoing evaluation and monitoring

Keywords: *Internalization, Religious Moderation, And Islamic Religious Education*

ARTICLE INFO

Article history:

Received

July 27, 2024

Revised

September 07,
2024

Accepted

September 28,
2024

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

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INTRODUCTION

Indonesia has a fairly deep-rooted social and cultural capital in terms of respecting diversity in an attitude of tolerance, respect for brotherhood and diversity so that it becomes a based value and philosophy of the nation in accepting and living the values of religious moderation. (Compiler, 2013; RI, 2019) Islam teaches not to discriminate based on ethnicity, nation, language, position, social status, or religion. All humans are considered equal before Allah. (Muhammad Imarah, 2006)

In the context of the state, the application of religious moderation is important to be applied in all sectors, including the education sector as an institution in the transformation of values to students so that the understanding that develops does not deviate from the goals of the nation. The principle of integration between religious experience and understanding as the basis for the state. This principle is often an

important foundation in the context of a religious society, where religious life and national and state life are expected to complement each other and be harmonious.

In addition to knowledge, religious education aims to shape the attitudes and personalities of students. This includes moral values, ethics, and behavior that are in accordance with the teachings of the religion being studied. This concept emphasizes that religious education needs to be an integral part of all paths, levels, and types of education, showing the importance of understanding and practicing religion at all stages of education (Indonesia, 2007). Religious moderation must be a perspective for every religious group and this step must be followed by making religious moderation integrated into government programs, both medium-term and long-term programs. (Compiler, 2013)

The issue of intolerance, violence, and radicalism in the context of religion, including Islam, is indeed a global concern. It is important to remember that the majority of Muslims around the world live in peace and practice their religious teachings with tolerance. However, there are small groups that use religion for political or violent purposes, and this can be detrimental to the image of Muslims as a whole. The call for jihad is often used as a pretext for carrying out acts of violence or terrorism in the name of religion as justification for the actions taken (Darmadji, 2011). Islamic educational institutions, especially those that focus on classical literacy and the teachings of the Qur'an and Hadith, can act as an antidote to radicalism. Good education and a deep understanding of Islamic values that are in accordance with a moderate context can shape critical thinking and tolerance. (Muqoyyidin, 1970)

Serious problems faced by several countries, including Indonesia, are related to the phenomena of terrorism and radicalism. Deradicalization through Islamic moderation education is one very important approach to addressing this problem. Several aspects that need to be considered in the implementation of the deradicalization program through education, namely the curriculum must include the teachings of Islamic moderation that prioritize the values of peace, tolerance, and cooperation between religious communities. (Muaz & Ruswandi, 2022). Internalization in education refers to the process by which individuals integrate and internalize certain knowledge, skills, values, or norms into themselves. This process involves the personal acceptance, appreciation, and use of concepts or information.

Referring to the results of observations and interviews, the process of internalizing the values of religious moderation in Islamic religious education at State Senior High School 2 Pinrang is carried out in several stages, namely first, it is carried out through integration in learning. The materials taught are linked to issues related to intolerance, multiculturalism, and diversity. Second, integrating concepts or learning themes related to religious moderation with various views or perspectives. Third, through appreciation and acceptance activities, namely teachers provide related teachings about the concept of diversity as a necessity and must be accepted and responded to positively to build a tolerant attitude in students. Fourth, through the reconstruction and reflection stage, namely teachers provide learning to students in responding to the diversity of beliefs, ways of worship, ethnicity, culture, and tendencies, and human uniqueness as a potential in building relationships and competencies. Reconstructing an understanding that only assesses truth as one, but diverse, changes the previous understanding that only justifies truth (truth claim) towards appreciating differences.

Refers to the results of interviews related to the values of religious moderation found in Senior High School 2 Pinrang, namely the value of tolerance. Teachers and students respect the diversity that exists and provide space for other people to practice their beliefs. This is indicated by students not questioning the differences in beliefs that exist. Second, the value of humanity and equality, namely an attitude that always respects the rights of others and treats others according to their humanity. Third, the value of national commitment, namely not opposing state symbols with religious symbols, such as Pancasila which is opposed to the holy book, and fourth, the value of accommodating local culture, students accept and acknowledge that culture and religion have a mutually

influencing relationship that is not always opposed.

Referring to the phenomena stated above, it is important to study the internalization of religious moderation in Islamic religious education. The contribution that can be given in this study is to provide a model and system of Islamic religious education based on religious moderation, both for the government, education policy makers, and especially educational institutions. Religious moderation must be a benchmark in terms of perspective, understanding, and attitude in understanding religion and become a shared commitment in the nation and state in realizing tolerant and moderate religious practices.

METHOD

This research is a field research. Field research that relies on data sources from social situations that occur is a research approach that involves collecting data directly from the field or location where the phenomenon or event occurs. In this context, there are two types of data sources used: primary data sources and secondary data sources.

The technique used in determining the source or informant is by using purposive sampling. By using the right purposive sampling technique, the research can ensure that the selected source can provide relevant and in-depth data in accordance with the formulation of the research problem. The location of this research is at State high school 2 Pinrang. Jl. Poros Pinrang - Polman, Bittoeng, Duampanua District, Pinrang Regency, South Sulawesi 91253. The research period starts from October to December 2024. In this context, there are two types of data sources used: primary data sources and secondary data sources. Understanding the concept of "wasatan" or moderation according to Ma'ruf Amin provides important insights in the context of Islam. This term is often used to describe a middle attitude or balance in various aspects of life. (M. Cholil Nafis et al., 2019) Wasatan emphasizes the importance of achieving a balance between the spiritual dimension (*ruhiyah*) and the material dimension (*maddiyah*) in everyday life. This concept also highlights the harmony between individual interests (*fardiyah*) and the interests of the group or society as a whole (*jama'iyah*). Wasatan refers to the ability to achieve a balance between contextual understanding (based on situations and conditions) and textual understanding (based on nash or text). In KBBI, the word extreme is defined as "the most extreme, the highest, and the loudest". (Compiler, 2013)

Based on the description of religious moderation above, religious moderation can be interpreted as an attitude of balance in terms of behaving, understanding, and practicing religious teachings by upholding the values of humanity, unity, and brotherhood and not being extreme, liberal, and exclusive in understanding and practicing religious teachings.

RESULT AND DISCUSSION

Based on the results of observations, in-depth interviews, and document studies, the process of internalizing the values of religious moderation in Islamic religious education at State high school 2 Pinrang is carried out in several forms, namely:

1. Through learning integration (hidden curriculum)

Internalization of the values of religious moderation in Islamic religious education at State high school 2 Pinrang through learning integration (hidden curriculum) is carried out in an effort to include the values of religious moderation in the religious learning process. In this case, teachers link diversity issues with the material taught to students. This is done as a form of contextualizing Islamic religious education material with social phenomena that are developing in society.

"Instilling the values of religious moderation in students in Islamic religious learning is carried out in the form of learning integration, namely we, teachers, link the material we teach to students with real conditions that occur in society related to diversity issues". (Interview, 2024)

In addition, the integration of religious moderation values in Islamic religious learning is carried out by inserting religious moderation values in other subjects, such as inserting

religious material with civic education lessons by linking the relationship between religion and the state and love for the state is part of religion itself as a step to foster national values in students.

"The integration of religious moderation values in Islamic religious education learning, in addition to linking it to issues of diversity, also integrates it with other subjects, such as when Islamic religious material discusses the formation of the Islamic State during the time of the prophet, it is linked to relevant subjects such as civic education". (Interview, 2024)

2. Through Interactive Learning in the Form of Group Discussions and Case Studies

Internalization of religious moderation values in Islamic religious education at state high school 2 Pinrang is carried out in the form of interactive learning through group discussions and case studies. Internalization of religious moderation values in the form of group discussions given by teachers to students begins with the teacher determining a theme or topic of discussion related to the issue of religious moderation after which students are divided into several small groups consisting of 3-4 people to encourage the activeness of each group member. After that the teacher gives a brief introduction related to the issue or topic being discussed.

The task of each group or individual is given a different case to discuss. Each group is asked to identify the problem in the case given after that find or determine what religious moderation values are appropriate to apply in the case being discussed after that students are asked to provide or propose a solution based on moderation from the case given. After each group finds a solution to the problem of the case given through their own conclusions, the next stage is to present the results of the discussion and other groups are asked to respond or ask questions. Then in the final stage, the teacher and students each provide reflections on the case and the teacher provides reinforcement (Observation and document study, 2024)

Furthermore, for the case study in the internalization of religious moderation values in Islamic religious education at state high school 2 Pinrang, namely, first the teacher begins with a short percentage related to a real case in the context of diversity or intolerant issues. After that, students are asked to analyze a conflict and analyze what impacts it has on society and are asked to provide solutions in the context of religious moderation on the conflict and the last stage, the teacher and students reflect together by involving students to provide conclusions about the application of religious moderation to avoid conflict in society (Interview and Observation, 2024).

3. Through Teacher Exemplars

Internalization of religious moderation values in Islamic religious education at state high school is carried out in the form of teacher exemplars. Teacher role models are an effective method in instilling values in students because students basically tend to imitate the attitudes, words, and behavior of the teacher themselves.

"We as teachers, consciously or unconsciously, become a role model for students, so it is a must for us to show attitudes or words that can be emulated by students in moderate religious practices, especially us as Islamic Religious Education teachers". (Interview, 2024)

4. Through Extracurricular Activities

Internalization of religious moderation values through extracurricular activities in Islamic Religious Education at state high school 2 Pinrang is carried out in various extracurricular activities, such as commemorating national religious days by highlighting the values of brotherhood, peace, and compassion. In addition, to foster an attitude of religious moderation in students, it is carried out in the form of competitions themed on issues of religious moderation.

5. Through Value Reinforcement through Evaluation

The reinforcement of religious moderation values in students in Islamic religious education at state high school 2 Pinrang is carried out through various forms of evaluation that are not only limited to cognitive assessment (knowledge) of students regarding the subject matter, but are carried out comprehensively, both affective assessment (attitude) and psychomotor assessment.

CONCLUSION

Based on the description above, it can be concluded that:

Internalization of the values of religious moderation in Islamic religious education at State high school 2 Pinrang is carried out in various forms, namely (1) through learning integration (hidden curriculum), integrating diversity issues with the material taught, (2) through interactive learning in the form of group discussions and case studies, (3) through teacher role models, demonstrating attitudes of religious moderation and sharing experiences in the practice of religious moderation, (4) through extracurricular activities, holding competitions with the theme of diversity, (5) through strengthening values through evaluation, learning evaluation is not only limited to cognitive aspects, but includes affective and psychomotor.

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First Publication Right :

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