

## **THE ANALYSIS OF THE VALUE OF RELIGIOUS MODERATION IN THE MATERIAL OF THE ARABIC TEXTBOOK FOR ISLAMIC SENIOR HIGH SCHOOL**

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### **Abstract**

Religious moderation is a middle attitude in understanding religious teachings. In an educational institution, especially an Islamic educational institution. The values of religious moderation must be conveyed both explicitly and implicitly to prepare a generation of students who have competence in understanding Islamic religious principles. Besides, those students are expected to be able to express their religious understanding in life. Together they are tolerant and moderate in the nation and state based on Pancasila and the 1945 Constitution. Madrasah is one of the Islamic educational institutions under the guidance of the ministry of religion. Madrasah Aliyah is one of the levels of formal education for high school students. With the demand for the delivery of religious moderation values in students, the ministry of religion issued an Islamic education (PAI) and Arabic curriculum in madrasahs in textbooks that became learning materials in the classroom in which the values of religious moderation were inserted in sub-chapters in all learning. This article aims to analyze the values of religious moderation in the Arabic language student textbooks at the Aliyah Madrasah level. This research method uses a qualitative approach with (library research) from primary data (Arabic textbooks), using content analysis in the stages: of reduction, data presentation, and conclusions. The results of this study state that the values of religious moderation are implicitly conveyed in the textbook. With the results of this study, it is hoped that all Arabic language educators will develop and explain the values of religious moderation explicitly to students.

*Keywords: analysis, the value of religious moderation , material of the Arabic text book , islamis senior high school .*

### **Introduction**

It is undeniable that information, news, and knowledge, both true and false, are easily spread, along with technological advances that sometimes have a very fatal and dangerous impact on students, especially those who are transitioning into adulthood, such as students at the intermediate level. One of the most dangerous knowledges to spread is that of understanding Islam from a radical perspective, which inflames learners whose understanding of religious moderation is either lacking or non-existent. Even sometimes in schools, there has been a lot of spread of Islam. This radicalism, if it is not immediately anticipated, will foster a good understanding of religion. That is contrary to the purpose of religious education itself. (Zainal Arifin dan Syaiful Rizal, 2017).

To deal with this existing phenomenon, related to the spread of radicalism found in several schools, one of the Islamic educational institutions, namely madrasahs, which is a formal education unit under the guidance of the Ministry of Religion, which organizes education at the level of children up to secondary education, includes values-values of

religious moderation, both explicit and implicit in education. (Ainina, 2022) Because Islamic education itself should not only focus on academic religious studies but must also focus on the issue of how to change cognitive knowledge into meaning that needs to be practiced and applied to students and practiced in their real lives.

Teaching materials are one of the learning media that are very important in achieving a learning program because teaching materials themselves are teaching guidelines that are needed by teachers in the teaching process so that learning activities can run smoothly and in accordance with what is expected. These are important as activity plans, planning, implementation, and evaluation in learning. (Magdalena, Sundari, Nurkamilah, Ayu Amalia, & Muhammadiyah Tangerang, 2020). Because teaching materials have a very important role in the learning process, they must contain some knowledge, skills, and values, especially values that are needed in a good life. Therefore, with the need for teaching materials that contain good values, especially various modes of moderation as a plot twist in this discussion, it must be explained and raised in these teaching materials, one of which is teaching materials issued by the ministry of religion, which, although it may be the implementation of values In attitude, schools are obliged to make *tasamuh*, *tawazun*, and *i'tidal* attitudes a mandatory behavior in educational institutions, especially at the Aliyah Madrasah level where they will experience a transition period from adolescence to adulthood. (Chadidjah, 2021).

The implementation of the values of religious moderation carried out by the Ministry of Religion can also be divided into several levels according to the existing level of education. Therefore, implementation or to implement means to provide the means for carrying out (providing the means to carry out something); to give practical effect to (make an impact or effect on something)(Kementerian Agama Republik Indonesia, 2019). As explained in the guidebook for implementing the values of religious moderation in Islamic educational institutions by the ministry of religion, it is explained that the implementation of religious moderation-based learning will have more to do with the methods that will be taken and used by an educator in implementing and delivering learning materials regarding moderation that have been listed in the teaching materials at each level. These methods will make it easier for students to accept and understand the learning material regarding moderation. In the end, the learning objectives related to religious moderation can be mastered by the students at the end of the learning activities and, in turn, can be practiced in everyday life.

On this occasion, the researcher will analyze whether the values of religious moderation are conveyed in Arabic teaching materials at the Madrasah Aliyah level; whether the values of religious and cultural moderation have been conveyed in writing; or have only been conveyed explicitly in the teaching materials. The author will include an explanation related to the values of existing religious moderation, whether in all learning themes or only in a few chapters, or is it only implied and learning the values of moderation are returned to the teacher in conveying learning, considering that at the middle level the average student has entered adulthood, which allows them to have received a lot of information which may be incorrect information more related to religious moderation. Therefore, on this occasion, the researcher will examine the analysis of the value of moderation in Arabic teaching materials at the Aliya Madrasah level. h, with the hope that after this research, Arabic language teachers, especially at the secondary level, are able to convey the values of religious

moderation in the teaching materials. (Makky, Erihadiana, & Sunan Gunung Djati Bandung, 2021) and knowing where the values of religious moderation appear explicitly or implicitly in the Arabic language teaching materials, because the teacher himself is an important factor that helps implement these values of religious moderation. (Saraswati, Safitri, & Kabiba, 2022), The content of religious moderation in the madrasa curriculum is contained in the Decree of the Minister of Religion (PMA) No. 183 of 2019 concerning the Islamic Religious Education (PAI) and Arabic Language Curriculum at Madrasas, which PMA is realized in new textbooks and becomes learning material in madrasah. classes for each level of education.

The state of art in this study can also be referred to as a tool or guide used as a measure in the discussion of this research is a previous study related to the theory of analysis of religious moderation values in the teaching materials of students.

Here are some examples of cutting-edge research in this field:

1. Nilai-Nilai Moderasi Beragama Dalam mata Pelajaran Pai Dan Budi Pekerti Kelas VII SMP

( Dewi Qurroti Ainina ,2022 ) , This research uses a qualitative research methodology and the type of library research.

The results of the discussion: the values of religious moderation contained in the study include equality, egalitarian, justice, tolerance, anti-violence, and moderation in terms of worship; and in several chapters it is also explained that the values of moderation are implied. With the values of moderation implied, it is the obligation of an educator to be able to convey the values of implicit moderation into an explanation that can be understood by students. The researcher's suggestions related to the research are: to all implementers of Islamic education, in order to achieve the desired learning, they should develop teaching materials using several media, in order to strengthen the values of religious moderation implied in these teaching materials; and also for the Ministry of Education and Culture, as the publisher of the book, in order to be able to provide understanding for prospective teachers who will explain the material or make guidelines for teaching materials, so that teachers do not forget to convey the values of religious moderation.

The differences with this research are: whereas in this research study it is looking for values of religious moderation in Arabic language teaching materials, whereas in the previous study it was looking for religious moderation values in seventh grade junior high school teaching materials, which in essence means the difference is in the object of the research, but the essence and purpose of this research is the same.

2. Moderasi Beragama Dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (Pai) Di Perguruan Tinggi Umum Swasta (Studi di STIE Putra Perdana Indonesia Tangerang) ( Abdul Aziz , L.C M.A dan Najmuddin L.C M.A M.E. , 2020 ). This research uses descriptive qualitative research.

Result of discussion: the result of previous research is that the values of moderation in the PAI textbook at STIE Putra Perdana are conveyed implicitly, but in each study

there are values of religious moderation which are internalized in the discussion of religion and humans.

The differences with this research are: whereas in this previous study the object of research was PAI teaching materials, while in this study the object was Arabic teaching materials at the secondary level, for others it was the same as in this study.

3. Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI (Tinjauan Analisis Pada Pendidikan Dasar, Menengah Dan Tinggi), ( Sitti Chadijah , Agus Kusnayat , Uus Ruswandi , Bambang Syamsul Arifin , 2021 ) . This research uses qualitative research with library research method.

Result of discussion: in this study discusses the implementation of the values of religious moderation in PAI learning (review of analysis in primary, secondary and higher education), the results of this study show that at every level the values of religious moderation must be inserted, both implied and explicit and have the same concept, but what distinguishes it is at every level, if in basic education the emphasis is not only on PAI learning, but also schools get used to good attitudes and mutual respect for differences, and teachers have a role as role models for all students, because at their level, the children still like to imitate what adults do, while at the middle level the implementation of the values of religious moderation lies in the approach of local culture or local wisdom, while at the higher education level, the concept of religious moderation is conveyed through para lecturers , and even though they are considered adults , they still have to be guided so that they do not receive wrong information .

The differences with this research are: Whereas the previous research focused on implementation at all levels of education, while this study focused on the values of religious moderation contained in Arabic language teaching materials at the secondary education level.

4. Internalisasi Moderasi Beragama dalam Kurikulum Pendidikan Agama Islam di SMAN 1 Rajagaluh Kabupaten Majalengka ( Eman Sulaeman , Ahmad Asmuni , Septi Gumandri , 2021 ) . The research method used in this research is a qualitative approach with a phenomenological approach.

The previous research explained related to religious moderation in Islamic religious education at SMAN 1 Rajagaluh Majalengka district, that moderation in this curriculum can be concluded into three conclusions, namely: the curriculum structure used in the learning reference already contains aspects There are also basic developments related to religion, and there are also developments related to the syllabus of religious education. The second is related to the policy of internalizing religious moderation in the curriculum through learning designs that contain harmony between theory and practice, and also with extracurricular activities that aim to foster an attitude of religious moderation. And thirdly, this school is cultured with a school literacy movement that automatically supports an understanding of modern Islam so that they know the dangers of radicalism.

The difference with previous research is that in the previous study, the focus of the research was on the existing curriculum at the school, while in this study, the focus of the discussion was on Arabic teaching materials at the secondary education level..

5. Penerapan Nilai-Nilai Moderasi Islam Dalam Pembelajaran Fiqih di PTKIN Menggunakan Konsep Problem Basic Learning , ( Hani hiqmatunnisa , Ashif Az Zafi , 2020 ) .

The previous research explained related to the values of religious moderation found in fiqh learning, which concluded that in fiqh learning there were values of religious moderation which were very appropriate to be used as a strategic solution to instill the value of moderation among students, and with learning fiqh itself can open students' insight about the diversity of the results of ijthad fiqh scholars in producing Islamic law, then the lecturers are the ones who motivate and direct the students' thoughts to the right thinking.

The difference with previous research is that this research focuses on the values of religious moderation in fiqh learning, while this research focuses on the values of religious moderation in Arabic teaching materials..

6. Nilai Moderasi Islam Dan Internalisasinya Di Sekolah ( M.A Hermawan , 2020 ) , This research uses qualitative research with a content analysis approach.

Discussion Results: From this research, it is known that religious moderation in schools is the main task in stemming radicalism in schools. Therefore, it is necessary to disseminate the value of religious moderation in all schools in Indonesia. There are two aspects that need to be underlined in the dissemination of values of religious moderation in schools. First, it must be carried out through two methods, namely through the formal curriculum in PAI learning or also in the hidden curriculum, but both will not be enough if it is not accompanied by teachers who are able to direct and guide students properly and correctly.

The differences with previous research were that in this study it was explained related to how to include the value of religious moderation in schools, one of which was through teaching materials, while in this study it was to find the value of religious moderation in Arabic teaching materials, which previously had no related studies.

7. Moderasi dalam Pendidikan Islam dan Perspektif Pendidikan Nasional ( Muhidin , Muhammad Makky , Mohammad Erihadiana , 2021 ) , This research uses qualitative research methods and library research instruments.

In this study, it is explained related to moderation in Islamic education and national education, where the results of previous studies are that moderation in the perspective of national education has existed and is running with government assistance, such as with freedom in the implementation of education, which no longer has to be centered on the government, but the community is given the freedom to run it, and it is implemented starting with providing understanding to schools with reinforcement from families and parents.

Differences with previous research: the previous research explained moderation in Islamic education from the perspective of Islamic education, but in this study, researchers focused on one aspect of Islamic education, namely Madrasah Aliyah at the secondary level in Islamic education, and focus on Arabic teaching materials. With this research, it can be proven whether the government really provides an understanding regarding religious moderation in schools through teaching materials or not. With this research, it will be very helpful to answer that gap.

## **Method**

This study uses a qualitative approach method because the qualitative method itself is research used to examine the condition of natural objects. (Nasution, 2020) , Qualitative research can be defined as research conducted to comprehend the phenomenon of what the research subject is experiencing. (DR. NURSAPIA HARAHAP, 2020).

The type of research used is library research, namely research conducted to explore and analyze data sourced from written documents. (Dr. Eko Murdiyanto, 2020) on this occasion the written document is Arabic teaching materials for secondary education.

To facilitate data collection, the data sources are divided into two, namely: primary and secondary. The main data source (primary) is Arabic teaching materials for grades 1, 2 and 3, while secondary data sources are data sources that support, complement or strengthen the main data source. (Tegor, Susanto, Togatorop, Sulivyo, & Siswanto, 2020).

The data analysis process uses this analytical approach (content analysis), which is a technique used to draw conclusions by trying to find the characteristics of the message from the text. It is carried out objectively and systematically. (Wahyudi et al., 2021), The stages of data analysis using the Miles and Huberman (1984) model went through several stages, namely: a) data reduction (i.e., sorting the data after it was collected, classified into several data sorting groups); b) data presentation or data appearance from data that has been collected and processed. c) drawing conclusions or verifying the analyzed data(Dr. Eko Murdiyanto, 2020).

This study focuses on the findings of the values of religious moderation in Arabic teaching materials for secondary education. (Moleong, 2020).

Or it can be concluded that this research was carried out in several steps, namely examining each core competency and basic competence, describing texts containing moderating values in themes per chapter, discussing the results of text analysis containing religious moderation, and drawing conclusions from the research results.

## **Result and Discussion**

Religious moderation is a middle attitude in understanding religious teachings. In Islam, the concept of moderation is often referred to as *wasathiyyah*. This Islamic concept of *wasathiyyah* is generally used as the basis for understanding the principles of moderation in religion, especially from an Islamic perspective.

In this context, indicators regarding religious moderation have an inseparable relationship with national commitment, tolerance, anti-radicalism and violence, as well as an accommodative attitude towards culture and local wisdom. At the same time, the position of religious moderation as a balanced religious understanding remains consistently in the middle position that does not take sides with right-wing

religious ideologies that lead to radicalism or sides with leftist ideologies that lead to liberalism.

Moderation itself has the meaning of being moderate and not excessive, or it can be interpreted in the sense of impartiality, while according to the KBBI itself, moderation can mean actions that are reasonable and do not deviate.

Viewed from a general understanding, religious moderation means promoting balance in terms of beliefs, morals, and character as an expression of the religious attitudes of certain individuals or groups. Based on these balanced values, religious behavior based on these is consistent in recognizing and understanding different individuals and other groups. Thus, religious moderation has a balanced understanding of understanding religious teachings, where this balanced attitude is consistently expressed in adhering to the principles of religious teachings by acknowledging the existence of other parties. Religious moderation behavior shows a tolerant attitude, respects any differences of opinion, respects pluralism, and does not impose one's will in the name of religious understanding by means of violence. (Junaedi, 2019).

The principles of religious moderation are: *tawasuth* (taking the middle way), *tawazun* (balance), *I'tidal* (straight and upright), *tasamuh* (tolerance), *musawah* (egalitarian), and *shura* (consensus). (Kementerian Agama Republik Indonesia, 2019)

Religious moderation is an important thing to be taught to students of knowledge, especially those who are under the auspices of Islamic Educational Institutions, to face the challenges of the radicalism movement that is becoming increasingly widespread, because indeed, one of the holdings of Islamic Educational Institutions is to answer all the problems that exist and arise in community life. One thing that has recently emerged is related to religious moderation and the spread of radicalism in schools.

In general, there is one important reason why Islamic education is associated with moderation, which is related to the understanding of moderation and religious understanding in Islamic education. The reason for strengthening this religious understanding has an inseparable relationship with efforts to overcome the emergence of religious thoughts that are still reluctant to accept diversity and difference.

The content of religious moderation values in Arabic textbooks/teaching materials at Madrasah Aliyah, considering the content of religious moderation in the madrasa curriculum is contained in the Decree of the Minister of Religion (PMA) Number 183 of 2019 concerning Islamic Religious Education Curriculum (PAI) and Arabic at Madrasahs, which PMA is realized in new text books and becomes learning material in the classroom for every level of education,

As explained in the printed book of the Ministry of Religion, it is stated below that the indicators of religious moderation that will be mentioned in the teaching materials are related to the attitude of expressing religious understanding with national commitment, tolerance, anti-radicalism and violence by looking at religious expressions that are accommodative to local culture..

In general, the implementation of religious moderation is carried out in 3 strategies: sometimes inserting the content of religious moderation into any relevant material, or it can also be by optimizing learning approaches that can give birth to critical thinking, respecting differences, respecting the opinions of others, being tolerant, democratic, and brave. convey ideas, be sporty and responsible. It could also be by holding certain educational programs and briefings related to religious moderation. So, to prove whether the value of religious moderation is in the teaching materials issued by the Ministry of Religion, the title of this research was taken, to prove whether there is or not, and what form it takes.

The value of religious moderation contained in Arabic teaching materials at the Madrasah Aliyah or secondary education level must be very different. Sometimes the value of religious moderation may be stated, sometimes the value of moderation is varied.

The composition of the content/material for Arabic teaching materials at this secondary level is as follows:

- There will be several sub-sections in each chapter/theme, namely:
  - a. الكفاءة الأساسية / Kompetensi Dasar
  - b. المؤشرات / Indikator Pencapaian Kompetensi
  - c. خرائط المفاهيم / Peta Konsep
    - الإستماع
    - القراءة
    - القواعد
    - الكلام
    - الكتابة
    - الخلاصة

Now, in this study, data from the analysis of the values of religious moderation will be presented in each sub-chapter in each theme or chapter, whether it is listed implicitly or explicitly in tabular form.

Therefore, the results of the discussion related to the analysis of the values of religious moderation will be broken down into three parts according to each class.

Arabic teaching materials for Madrasah Aliyah class X

NO.	THEME	MODERATE VALUE	DESCRIPTION
1	التحيات و التعارف	Implied	It is necessary to develop teacher insight in conveying the value of religious moderation because the values of moderation are implied and there is a need for a detailed explanation from a teacher to convey the values of religious moderation.
2	الأسرة والبيت		
3	المدرسة والبيئة المحيطة بها		
4	الحياة اليومية		
5	الهواية		
6	الطعام والشراب		

Arabic teaching materials for Madrasah Aliyah class XI

NO.	THEME	MODERATION VALUE	DESCRIPTION
1	التسوق	Implied	It is necessary to develop teacher insight in conveying the value of religious moderation because the values of moderation are implied and there is a need for a detailed explanation from a teacher to convey the values of religious moderation.
2	الصحة		
3	السفر		
4	الحج والعمرة		
5	تكنولوجيا الإعلام والاتصال		
6	الأديان في الإندونيسيا		

Arabic teaching materials for Madrasah Aliyah class XII

NO.	THEME	MODERATION VALUE	DESCRIPTION
1	الرياضة	Implied	It is necessary to develop teacher insight in conveying the value of religious moderation because the values of moderation are implied and there is a need for a detailed explanation from a teacher to convey the values of religious moderation
2	الشباب		
3	الشعر العربي		
4	الحياة اليومية الحضارة الإسلامية		
5	الدراسة في الجامعة		

In Arabic teaching materials, the average is actually in the search process. We need to focus on looking at the reading text in each chapter because in every reading, there must be some information. Maybe the information is related to the values of religious moderation or holds the meaning of religious moderation. As for the other way around, it might preserve the value of religious moderation, but only implicitly.

After analyzing the values of religious moderation found in the Aliyah level teaching materials, it can be concluded that in each sub-chapter, the delivery of moderation values is only implicit, and maybe some reading texts still do not show the values of religious moderation. At least with the results of research like this, it is hoped that there will be enthusiasm from teachers to be able to develop learning so that it can be conveyed clearly and straightforwardly, at least even though it will be a hidden curriculum. It is necessary to convey to the teachers to convey the values of moderation in religion clearly. All of this is done so that future generations will be moderated in their religious understanding.

### Conclusion

The conclusion of this study is that the values of religious moderation in the teaching materials of Madrasah Aliyah grades 1, 2, and 3 are conveyed implicitly and there are several sub-themes that do not mention religious moderation at all, and this becomes a

mandatory task for an educator, especially Arabic language educators, to be able to develop their learning and be able to also insert the values of religious moderation in teaching materials properly, or with special training related to religious moderation, which will be very helpful in the process of delivering the values of religious moderation.

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