

Strengthening the Values of Religious Moderation Through Al-Qur'an Textbooks at Madrasah Ibtidaiyyah

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ABSTRACT

In this context of religious moderation, textbooks must not contain elements that trigger acts of violence. Islam, as a religion, does not educate students to commit acts of violence in children's education, whether through words, behavior, or physical actions. The presence of the Al-Qur'an and Hadith in the curriculum is vital in education because they discuss the basic understanding of Islamic teachings applied in everyday life. This research uses the In Service Learning method by collaborating with partners, namely the principal of MI Al-Qolam, Kp. Dukuh Ilir RT 03/03, Dukuh village, Cibungbulang sub-district, regency. Bogor. The method for carrying out activities is the off-the-job training method with a lecture approach, namely giving lectures. This activity focuses on introducing and strengthening the values of religious moderation in the educational environment, especially in madrasah ibtidaiyyah. This activity concludes that educators feel it helped develop an analysis of the values of religious moderation through the Al-Qur'an and Hadith Textbook for Madrasah Ibtidaiyyah published by the Ministry of Religion of the Republic of Indonesia in 2020. This activity aims to increase educators' understanding and analysis in integrating the values of religious moderation in learning Al-Qur'an Hadith.

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INTRODUCTION

Educational institutions have an important role in realizing harmonious relationships. Through the educational process, not only will religious teachings or doctrines be embraced, but there will also be efforts to teach how to understand the human values contained in these teachings deeply. This is very crucial in today's digital era so that individuals are not trapped in a point of view that is too narrow. Religious education is an indispensable means for students to strengthen their beliefs. Therefore, religious materials are tailored to the beliefs of each learner. This approach has the potential to foster mutual respect, not only within the internal religious environment but also among individuals with different beliefs, which in turn can strengthen unity and unity in the national context (Arif, 2012: 10).

Based on guidelines issued by UNESCO, the unit of the United Nations agency that oversees Education, Science, and Culture, a democratic society needs to deal with inter-religious conflicts through education. This means building positive interactions between individuals from different religious backgrounds to strengthen the education system, thus creating an attitude of tolerance and respect for human rights. (Gordon and Arenstein, 2017: 2).

This statement has become a debate among academics and intellectuals. Its critics argue that interfaith programs are inappropriate because they are based on the liberal tradition of theological thought and contradict post-modern trends. Its proponents, however, say that comparative or multi-religious studies are a step forward and natural for a well-prepared religious department that includes Islam, Christianity, and Judaism. The antithesis of both opinions suggests that the use of the term "Study of Religions" is more agreeable than the use of the words "Interfaith dialogue" or "dialogue" (Cheetham, David, 2005: 16).

Indonesia is a unique country. Being Indonesian means being part of a multicultural nation (Khoiri et al., 2024: 147) as well as citizens of the world. Its diversity must be lived and understood from various sides, including the relationship between man, God, and nature. This condition requires a cosmopolitan education model, meaning education that brings together good values that exist in the diversity of traditions in Indonesia and is open to dynamic life with differences. Education that prioritizes the benefit of the nation because the majority of the population is religious (Suhadi et al., 2016, 1-5).

Thus, Indonesia created an actual model of religious moderation, which is a concept that teaches religious people to prioritize fairness and tolerance and position themselves in the middle of two problems. This concept is needed for all religious communities in Indonesia in the face of all the differences that exist in this country (Kurniawan and Afifi, 2023: 14).

Moderation is finding a middle ground and looking for the best in a given context. This often means finding a balance between two bad extremities, as in the case of courage, somewhere between carelessness and fear. In the context of religious moderation, one does not take an extreme or excessive approach to one's religious practice. Religious moderation aims to unite and connect the two extreme poles of religion, returning to the essentially humanist essence of religious teachings. It involves a transition of attitudes in the performance of worship and is opposed to both extremism and religious liberalism. In times of globalization, religious moderation becomes essential to avoid individual or group egoism because modern society cannot avoid diversity or multiculturalism. This approach also aims to prevent conflicts that often arise due to differences (Khoiri et al., 2024: 150).

Moderation in religious practice is a form of religious tolerance. This does not mean obscuring the truth or doubting each individual's spiritual identity. Moderation does not undermine the value of truth but maintains firmness in viewing diversity and understanding laws related to various issues. Through religious moderation, we hope to open up and recognize that outside of ourselves, others have equal rights as citizens living within the framework of a sovereign Indonesian nation. Every Indonesian citizen has different beliefs, and their beliefs or religion must be respected and accepted for their existence. Therefore, it is important to practice religion with a moderate attitude. (Syarnubi et al., 2023: 113).

Moderation in religion is often taught through the formal education system, and with the advancement of science today, moderation in religion is increasingly reflected in curriculum and learning materials. In this context, textbooks should not contain elements that incite violent acts. Islam, as a religion, does not educate nuns to commit acts of violence in the education of children, be it through words, behavior, or physical actions. If a textbook contains content that induces violence, it will only produce negative impacts, including radicalism. Conversely, when textbooks prioritize moderation in religion, students can become moderate messengers as young people in the future (Janah, 2021).

Religious subjects in Madrasah Ibtidaiyyah include the Qur'an and Hadith. The presence of the Qur'an and Hadith in the curriculum is vital in education because both address the basic understanding of Islamic teachings that every child must understand and apply in everyday life. In the current era of education marked by rapid technological advances, innovation in learning methods is needed so that students can develop critical minds to face various diverse challenges. Researchers chose to use the Quran Hadith textbook because it contains material about the Quran. Also, the hadiths in the material and the textbook include the values of religious moderation, so researchers are interested in researching the textbook. Researchers choose religious moderation because students need knowledge of moderation values.

It is hoped that the values of moderation in the Qur'an and Hadith textbooks will inspire learners to develop an attitude of tolerance towards members of other religions, practice inclusivity, reject all forms of violence, and encourage cooperation. Thus, Qur'an-Hadith textbooks containing the values of religious moderation can serve as a source of inspiration and a foundation for students to avoid radicalism. Based on these considerations, researchers feel interested in conducting a community service project entitled "Strengthening the Values of Religious Moderation in the Qur'an Hadith Textbook Madrasah Ibtidaiyyah Published by the Ministry of Religion of the Republic of Indonesia in 2020 at MI Al-Qolam.

SOLUTIONS AND TARGETS

Strengthening seminar activities at MI Al-Qolam, Kp. Dukuh Ilir RT 03/03, Dukuh village, Cibungbulang district, kab. Bogor is based on the following agenda:

TABLE 1. Road Map for Activities to Strengthen the Values of Religious Moderation

No	Date	Agenda	Purpose	Type
1.	Monday, April 29, 2024	Coordination with the Principal of MI Al-Qolam Cibungbulang	Perform permissions. Coordination and determination of activity schedules. Get understanding and information about MI Al-Qolam Cibungbulang	FGD
2.	Tuesday, April 30, 2024	The team discussed the technical implementation of activities	Determine and design the course of activities	FGD
3.	Monday, 6 May 2024	Implementation of activities	Participants can understand and apply the values of religious moderation through the Qur'an and Hadith Textbooks for Madrasah Ibtidaiyyah in learning.	Seminar

This Community Service activity will be held on Monday, May 6, 2024, from 10.00-12.00 WIB in collaboration between IUQI Bogor Campus, especially the PGMI Study Program and An-Nas Foundation which houses MI Al-Qolam Cibungbulang Education Institution. This activity was attended by MI Al-Qolam

educators and the Principal of MI Al-Qolam, Subla Rosyadi, S.Pd, who appreciated this activity and hoped that this event could add insight and increase the ability to understand the values of religious moderation. Subla Rosyadi said there must be a massive movement to instill moderation and tolerance in various parties, especially madrasah teachers within the Ministry of Religious Affairs.

IMPLEMENTATION METHOD

This strengthening seminar activity uses the In Service Learning method by collaborating with partners, namely the principal of MI Al-Qolam, Kp. Dukuh Ilir RT 03/03, Dukuh village, Cibungbulang district, kab. Bogor by submitting a seminar proposal for strengthening the Values of Religious Moderation in the Qur'an Hadith Textbook of Madrasah Ibtidaiyyah Published by the Ministry of Religion of the Republic of Indonesia in 2020. After obtaining approval, the principal of MI Al-Qolam, Cibungbulang, followed up on the proposal by inviting the targeted MI Al-Qolam teachers to participate in the activity.

Implementing activities, namely the Off the Job Training method, with an approach lecture, involves talking to participants gathered outside their neighborhood. (Ragawanti., 2020:3) This activity focuses on introducing and strengthening the values of religious moderation in the educational environment, especially in madrasah ibtidaiyyah. Keeping in mind the characteristics of these objectives, activities are carried out through several techniques, such as presentations and discussions.

RESEARCH RESULTS

The speaker started the seminar by conveying some understanding of religious moderation. Moderation is the middle ground, meaning "the best." The middle ground is usually between two bad things. Courage, for example, is considered good because it falls between fear and carelessness. Religious moderation means that a person is not too extreme or excessive in following the teachings of his religion. Religious moderation aims to harmonize and invite the two extreme poles of religion to be central, returning to the essence of religious teachings, namely humanization. Religious moderation is a transitional attitude in worship. Against religious extremism and liberalism, religious moderation is a stance to be taken in the current process of globalization to avoid group or individual egoism. This is because the life of modern society cannot be separated from multiculturalism and diversity. This is also done to prevent disputes that often occur due to differences. (Khoiri et al., 2024: 150)

Religious moderation provides a spiritual understanding in a multicultural society. Therefore, Ahmad Syafii Maarif suggested that religious moderatism reinterpret religious teachings so that its adherents understand its essence and substance (Saputra et al., 2021, p. 63), thus promoting tolerance and respecting individuals of different beliefs (Jura, 2021, pp. 49–56). Today, religious moderatism helps minimize and address the potential threat of extremist, radical, and fundamentalist organizations (Chadidjah et al., 2021, pp. 114–124), which endanger the stability of modern society through the rapid advancement of literalist interpretations and values contrary to those espoused by moderatism (Rismawati et al., 2021).

Indonesia is a unique country. Being part of Indonesia means being part of a nation rich in cultural diversity, as well as being part of the global community. (Khoiri et al., 2024: 147) This diversity must be understood and lived from various aspects, including the relationship between humans, God, and nature. This situation demands a cosmopolitan educational approach, which integrates positive values in multiple traditions in Indonesia and opens up to the dynamics of life full of differences. This education must be oriented towards the national interest, considering that most Indonesian people are religious. (Suhadi et al., 2016, 1-5)



FIGURE 1. Delivery of Material on Strengthening the Values of Religious Moderation

Thus, Indonesia created an actual model of religious moderation, which is a concept that teaches religious people to prioritize fairness and tolerance and position themselves in the middle of two problems. This concept is needed for all religious communities in Indonesia to face all the differences that exist in this country. (Kurniawan and Afifi, 2023: 14)

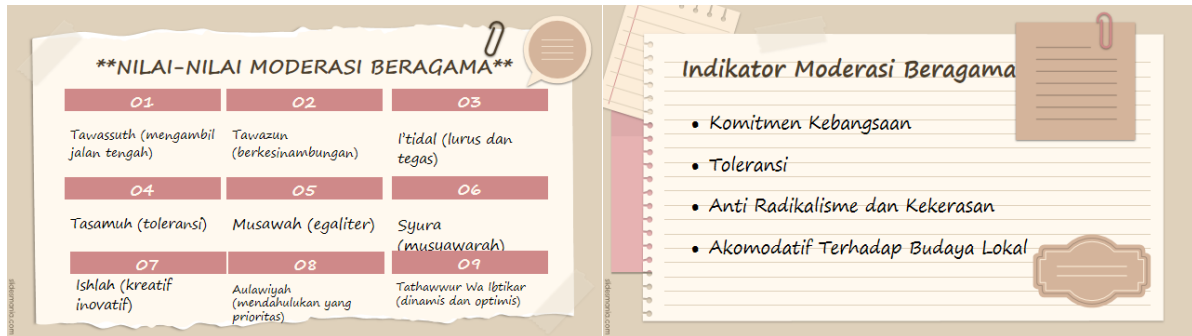


FIGURE 2. Delivery of Material on Strengthening the Values of Religious Moderation

The speaker also conveyed some of the values of religious moderation, which refers to (Hermanto and Muttaqin, 2021: 12-16) That is *Tawassuth* (taking the middle ground), *Tawazun* (continuous), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Rice fields* (egalitarian), *Shura* (deliberation), *Ishlah* (creatively innovative), *Aulawiyah* (prioritizing priorities), *Tathawwur Wa Ibtikar* (dynamic and optimistic). Hasan and Ansori (2024: 86-102) say *Tawasuth* fosters inclusivity, dialogue, and a deep understanding of religion. *Tawazun* Emphasizes balance, prevents extremism, and encourages tolerance. *Tasamuh* supports the acceptance of differences, rejects radicalism, and creates harmony. *I'tidal* enables a deep understanding of religion and the maintenance of justice.

The speaker also explained the indicators of religious moderation: national commitment, tolerance, non-violence and extremism, and willingness to accommodate local culture. According to Aziz (2019: 17-22), national commitment indicates the individual and group religious viewpoints toward accepting Pancasila as a state ideology.

The next indicator is tolerance, a person's ability to show religious expression and attitude by respecting each other's societal differences. This is a reflection of the attitude of grace, Lil Alamin. Non-violence and extremism emerged as a rejection of radicalism due to narrow and overly textual interpretations. This must be addressed with a fair and balanced religious attitude. An attitude that prioritizes justice and respect and understands the reality of societal differences.

The last indicator is accommodating local culture, namely the adjustment of religious teachings to Indonesian society and local traditions and wisdom that do not conflict with sharia to be the hallmark of community Islam. This attitude gives birth to a moderate attitude that is friendly to local traditions and culture in its religion as long as it does not contradict Islamic religious law.



FIGURE 3. Material Delivery of Values for Strengthening Religious Moderation

After the speaker explained religious moderation, the Qur'an Hadith MI Textbook was presented. Textbooks are reference books that must be used in educational units to improve faith, purity, personality, morals, mastery of science and technology, and kinetic abilities and health. They are prepared based on national education standards. Textbooks are designed for use in carefully organized classrooms prepared by experts equipped with learning tools to suit the needs of students. Its function is to attract the interest and motivation of students and readers.

The exposure of the values of religious moderation in the textbook results from the researchers' analysis using previously designed theories. The values of religious moderation contained in the textbook can be in the form of attitudes, behaviors, or views that do not conflict with the teachings of Islam and religion. The speaker also gave an example to help analyze the MI Hadith Qur'an Textbook so that educators can integrate the values of religious moderation and apply them in learning the Qur'an Hadith from their understanding.



FIGURE 4. Submission of Qur'an-Hadith textbooks

This activity ended with submitting the Qur'an Hadith Textbook Madrasah Ibtidaiyyah, published by the Ministry of Religion of the Republic of Indonesia in 2020 classes I-VI, and a group photo.

CONCLUSION

This activity concludes that educators find it helpful to develop an analysis of religious moderation values through the Qur'an and Hadith Textbook for Madrasah Ibtidaiyyah published by the Ministry of Religious Affairs of the Republic of Indonesia in 2020. This is to the expectations and objectives of this activity, which is to help increase educators' understanding of integrating the values of religious moderation in learning the Qur'an Hadith.

Recommendations based on the activities carried out are to help educators analyze Textbooks, not only Qur'an Hadith Textbooks but Textbooks covered in PAI materials so that educators can integrate the values of religious moderation in applying the values of Religious Moderation in PAI learning from their understanding.

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