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Religious Moderation Through Aqidah And Akhlak Learning In Islamic Elementary School

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Abstract

Religious moderation through learning aqidah morals at Madrasah Ibtidaiyah is an effort to form a young generation who has a balanced understanding of religion, is tolerant, and can interact with people across religions. In this research, researchers used a library study method which analyzed data in the form of text directly. Madrasah Ibtidaiyah, as a basic Islamic educational institution, has a key role in forming children's character and moderate understanding of religion. In the context of learning moral beliefs at Madrasah Ibtidaiyah, religious moderation is an important foundation for forming a young generation that is tolerant and capable of establishing harmonious relationships with various levels of society. By involving teachers, curriculum, and the school environment, Madrasah Ibtidaiyah can become an educational institution that promotes religious moderation effectively and plays an important role in building a more inclusive and harmonious society.

Keywords: Religious Moderation, Islamic Religious Education

Abstrak

Moderasi beragama melalui pembelajaran aqidah akhlak di Madrasah Ibtidaiyah merupakan upaya untuk membentuk generasi muda yang memiliki pemahaman agama yang seimbang, toleran, dan mampu berinteraksi dengan masyarakat lintas agama. Dalam penelitian ini peneliti menggunakan metode studi pustaka yang dimana melakukan analisis data berupa teks secara langsung. Madrasah Ibtidaiyah, sebagai lembaga pendidikan Islam dasar, memiliki peran kunci dalam membentuk karakter anak-anak dan pemahaman agama yang moderat. Dalam konteks pembelajaran aqidah akhlak di Madrasah Ibtidaiyah, moderasi beragama adalah landasan penting untuk membentuk generasi muda yang toleran dan mampu menjalin hubungan harmonis dengan beragam lapisan masyarakat. Dengan melibatkan guru, kurikulum, dan lingkungan sekolah, Madrasah Ibtidaiyah dapat menjadi lembaga pendidikan yang mempromosikan moderasi beragama secara efektif, serta memainkan peran penting dalam membangun masyarakat yang lebih inklusif dan harmonis.

Kata Kunci: Moderasi Beragama, Pendidikan Agama Islam

Introduction

Indonesia is a nation and country that has diverse languages and religions and has mottos that have different meanings but are still the same. However, there is a reality that shows that multiculturalism is at odds with the urgent reality of revolutionizing the culture of the Indonesian nation. The current reality also shows that indonesia's diversity is experiencing problems, namely radical and extreme actions and deeds that link religion which heve begun to be carried out in educational circles. With this, religious moderation must be implemented as a popular part and asset in the history of civilization and traditions in the world. All religions in the world and each religion has a teaching tendency that leads to the same meaning, namely choosing the middle path and not exaggerating in its religious teachings. In this case, it is a matter of the most abstract religious attitude. Religious moderation is a reasonable action or behavior, not extreme and not excessive. Religious moderation is also defined as benevolence between humans, basically religious moderation is a key in developing and create harmony and respect. From the creation of this attitude, every religious community can respect each other, respect what other people do, and accept differences in living peacefully and create harmony between one another.

In learning Aqidah, morals is one of the subjects in madrasah ibtidaiyah which has the highest learning section to be able to encourage students to learn and then apply their aqidah in the form of realizing students' daily lives. So that this realization becomes a habit for oneself to carry out easy morals and can distance oneself from mazmumah morals. Learning moral aqidah is very important for students to implement, including in personal life, society and the nation. And to be able to prevent bad events from the multidimensional disruption and critical period that hit the Indonesian nation and state.

Learning moral aqidah can be used as a planned activity to prepare students to be able to understand, identify, appreciate and have faith in Islamic teachings and respect people who follow other religions so that they can be interrelated. Peace and harmony between people religion until it can create a perfect unity. But looking at the existing reality and the problems that continue to threaten and endanger the unity of the Indonesian nation and the character of the nation's children, such as violence, understanding outside Islamic rules, it is very important to reflect and instill in students which can start from the basics, namely at madrasah ibtidaiyah or elementary schools by providing or instilling the values of religious moderation. And moreover, recently many educational institutions have started to try to implement an independent learning curriculum. Where the independent curriculum

can instill values and character in students through three main components of education, namely knowledge, attitudes and skills and integrate them with values that have an Islamic character. Therefore, with the problems that occur in the world which are not only carried out in general but which have also been carried out in the world of education, it is fitting that there is a need to implement or implement religious moderation through learning Aqidah Akhlak with an independent curriculum starting at the madrasah ibtidaiyah level.

Method

This research uses library research. In This method means reviewing existing data, then analyzing the data in the form of text directly. And the data obtained is data that has not been grouped by time and space and is informational from previously existing data which will later be used as complementary data. Literature study is a type of research method that collects several libraries or literature that are studied significantly. Data collection in this literature study includes reviewing literature, sorting and selecting appropriate data, summarizing, and reviewing.

Results and Discussion

Understanding Religious Moderation

Religious moderation is based on the definition given by the ministry of religion through a book it has compiled entitled Religious Moderation, meaning self-confidence in the substance (essence) of the religious teachings one adheres to, while still sharing the truth as far as religious interpretation is concerned. In the sense of religious moderation, it shows acceptance, openness and synergy between different religious groups. The word moderation, whose Latin form is moderate, means moderation, also means self-control. In English it is called moderation which is often used in the sense of average, core, standard, or non-aligned (impartial). In general, moderation means prioritizing balance regarding beliefs, morals and behavior (character).[1]

Religious moderation is an approach or attitude in carrying out religious beliefs that emphasizes tolerance, inclusiveness and a balanced understanding of religious teachings. This concept encourages individuals to be religious in a way that is not extreme, radical, or exclusive, and to respect differences in religious beliefs and try to establish harmony between religious communities. The importance of religious moderation is to prevent interreligious conflict, promote interreligious dialogue, and create a more inclusive society. It also allows individuals to live out their religious beliefs without compromising the principles of tolerance and respect for the right of others to have different religious beliefs. Religious moderation plays an important role in building harmonious

relations between diverse religious communities in society.

Indicators Of Religious Moderation

Indicators of religious moderation are signs or indicators that measure the extent of a person or group practice their religion with an attitude that is tolerant, open, and respectful of differences in religion and other beliefs. The indicators of religious moderation are as follows:

a. Tolerance or respect

An attitude of tolerance is the nature of appreciating, respecting, allowing, and accepting or permitting opinions, views, beliefs, beliefs and habits that conflict with one's own stance. Meanwhile, the attitude of religious tolerance is a patient attitude to refrain from disturbing, insulting or badmouthing other religions.[2]

b. Protector of local culture

The attitude of religious behavior that is accommodating to local culture can be used to see to what extent there is a willingness to accept religious practices that protect local traditions and culture. Someone who is good and friendly is usually a moderate person, but this does not mean that the application of religion can describe the perpetrator, because this application can only be used just looking at general intentions. Does he like people who are friendly towards accepting local traditions and culture and vice versa

c. Don't do violence

The word violence can also be interpreted as a form of radicalism, namely an idea or notion and understanding that wants to change the political system and social system. However, the method used is called violence in the name of religion, both physical and verbal violence.

d. National Ties

National attachment is a very important indicator because it is a tool to see the extent of attitudes and views. A person's religious practices can have an influence and impact on the loyalty of the basic national consensus. The aspect of national commitment is accepting the principles and principles as stated in the 1945 Constitution. [3]

Learning Aqidah Morals

Aqidah is masdar from the root words, namely aqoda, ya'qidu, aqdan, aqidatan which means conclusion, concerned, binding and a solid agreement. Technically, aqidah is defined as faith. The obligation of madrasas is to realize education that has character and apart from providing lessons which are categorized at the level of good and those that are classified at the level of bad, they also focus on steps or stages of self-cultivation in good habits. And the expected result is that students can understand good values and bad

values and be able to feel, carry out orders and believe. With this, a trust or belief grows that is bound to the students' hearts. But of course if there is aqidah there must be morals that must always be together. The manifestation of self-achievement of aqidah is called morals. The definition of morals itself means character, character, habits, good civilization, and religion. Meanwhile, morals in language are defined as creation. [4]

One of the religious studies is the study of moral aqidah which is able to direct or show students to the correct nature. A human being can be said to have perfection of faith if that person has good character or morals. As for during learning Moral aqidah must use effective and appropriate methods. Because with appropriate learning, it can increase students' learning motivation and the meaning of the material presented during the moral aqidah learning process is easily digested by students. [5]

The aim of learning moral aqidah itself is to demonstrate and increase students' faith so that it can be realized in the form of application in life in the social environment. As for the implications for student behavior as religious people, namely that they can carry out commendable behavior through learning and understanding through searching for knowledge and then living it up so that it can provide students with an experience related to faith and morals. Then the vision of learning aqidah morals is the formation of a Muslim who develops and has the quality of faith and devotion to Allah SWT. And get the impact of the experience of living life around you, namely society, nation and state as well as a view of life for the future. [6]

There are several things that need to be considered when learning Aqidah Morals, namely as follows: [7]

a. Teaching understanding of religion, through learning Aqidah Akhlak, students are taught about the basic teachings of Islam such as faith, worship, ethics and Islamic law. They understand concepts such as monotheism (belief in one God), prayer, fasting, zakat, and pilgrimage.

b. Developing morals and ethics, learning moral aqidah also plays an important role in shaping the character of students. They are taught to behave well, be honest, tolerant and care for others and Islamic ethics and values such as justice, compassion and wisdom are emphasized.

c. Encouraging spiritual life, with a process of learning moral beliefs that helps students understand the spiritual aspects of their lives. They have understood the existential meaning, purpose of life, and their relationship

with God.

d. Teaching tolerance, in a diverse society, learning moral beliefs must also teach tolerance towards individuals and groups with different religious beliefs. This is important to promote interfaith dialogue and harmony between religious communities.

e. Examining Islamic history and culture, in this case the subject of moral aqidah includes an understanding of Islamic history, the development of Islamic civilization, and its influence on culture and art.

f. Emphasizing the importance of ijtihad, ijitihad is defined as a critical thinking process in the context of Islamic law. From ijtihad, learning aqidah akhlak can encourage students to think critically and explore Islamic concepts in the context of modern times.

Religious Moderation in Madrasah Ibtidaiyah Through Learning Aqidah Akhlak

Implementing religious moderation, which in this case uses an independent curriculum, requires good implementation and management, so that the direction of the application process runs well. The rules for implementing religious moderation using the independent curriculum refer to the duties of teachers of the Aqidah akhlak subject as the role of an important element in learning at madrasah ibtidaiyah. In this way, the moral Aqidah subject teacher can apply it or apply it in four stages, namely[8]:

a. Planning, in this stage the aqidah akhlak teacher must make a design regarding what aspects of religious moderation values can be integrated with the selection of material contained in learning outcomes, learning objectives, flow of learning objectives, and teaching modules. The nine religious modes that can be applied to Islamic religious education learning include Tasamuh, Ishlah, Tawasuth, and I'tidal as well as other values. From these values, it can also be collaborated with the implementation of the emphasis in the independent curriculum which is usually called the project to strengthen the Pancasila student profile or the Rahmatal Lil Alamin student profile for the Madrasah Ibtidaiyah level, which contains values and character, namely being devoted to God Almighty and having morals. Karimah, global diversity, mutual cooperation, creativity, critical reasoning, and independence.

b. Implementing, after carrying out the planning stage, the next stage is implementing. In this stage the Aqidah

akhlak teacher carries out the learning process in class with apply the values of religious moderation in accordance with the material to be taught to students which has been created and planned in the learning tools, namely in the teaching module. However, specifically for the madrasah ibtidaiyah level in the independent curriculum, learning material is divided into 3 phases, namely phases A, B and C. For phase A in grades 1 and 2, phase B in grades 3 and 4, phase C in grades 5 and 6. In In this case, each subject in moral aqidah has its own elements and learning outcomes.

c. Controlling, in its application, moral aqidah teachers must be able to continue to control the level of suitability of the application of religious moderation and also in relation to the independent curriculum. However, if it is felt that something is not in accordance with the material and needs to be reformed in the learning objectives, it must be implemented immediately, because this is related to the achievement of students' learning outcomes through learning moral beliefs at the madrasah ibtidaiyah level.

d. Evaluation, for the final stage after implementing, implementing and controlling next there must be an evaluation stage. In connection with this stage, moral belief teachers can carry out evaluations by means of summative tests and formative tests. In formative tests, daily learning processes are assessed, such as essays and questions and answers. Meanwhile, summative tests can be assessed during daily assessments, mid-semester summative and final semester summative. If these four stages are carried out optimally, they will be able to develop and create optimal and good learning outcomes. For example, students who have moderate thinking with the new curriculum can be expected or ensured that the implementation of religious moderation through learning moral aqidah at madrasah ibtidaiyah is said to be successful and in accordance with the planned learning objectives, learning outcomes, and flow of learning objectives.

Conclusion

In real life, it has shown that the diversity of the Indonesian nation has experienced conflict regarding radical and extreme actions and deeds which have now begun. Carried out in the world of education. Therefore It is very important to help instill religious moderation in students starting from childhood, namely at the madrasah ibtidaiyah level as a provision. And it is also appropriate and mandatory to implement religious moderation through learning aqidah akhlak

which contains Islamic teachings that are relevant to Islamic principles and by implementing an independent curriculum that can create character in students at madrasah ibtidaiyah. The stages in implementing religious moderation by learning moral aqidah which can be applied or used at all levels, especially starting from an early age, namely, the stage of planning religious moderation values which are adjusted to the choice of independent curriculum material, the stage of implementing the planned religious moderation values, the stage of controlling increasing the relevance of the implementation of religious moderation in the independent curriculum material, and the evaluation stages of all stages that have been applied can be in accordance with the learning objectives and expected learning outcomes.

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