

THE IMPLEMENTATION OF RELIGIOUS MODERATION EDUCATION AT MAS AMALIYAH SECANGGANG, SECANGGANG DISTRICT, LANGKAT REGENCY

Nanda Rahayu Agustia^{1*}, Hadi Saputra Panggabean², Abdi Syahril³, Annisa Putri⁴
Universitas Pembangunan Panca Budi Medan

Keywords:

*Implementation, Religious
Moderation Education*

Correspondence Address:

nandarahayu@dosen.pancabudi.ac.id

Abstract: This research aims to observe how religious moderation-based education is implemented at MAS Amaliyah Secanggang. The study employs a qualitative research method with a phenomenological approach. The research findings reveal that the implementation of religious moderation education at MAS Amaliyah Secanggang is carried out in several ways. These include: **Curriculum Integration:** Integrating materials on religious moderation into religious subjects and Civics education. **Extracurricular Activities:** Organizing extracurricular activities that reflect the values of religious moderation, such as public speaking, religious visits, and scouting. **Habitual Practices and School Culture:** Promoting practices like holding a flag ceremony every Monday, performing congregational Dhuhr prayers, and organizing a short-term Islamic boarding school program during Ramadan. The practices of religious moderation education in madrasahs need to be highlighted and introduced to the broader public, serving as a prototype and model for how religious moderation can be instilled in madrasah students.

INTRODUCTION

Religious life in Indonesia has recently come under the spotlight from various parties, both domestically and internationally. This cannot be separated from the recurring social conflicts rooted in religious issues within society. These range from cases of religious blasphemy, the destruction of places of worship, hate speech on social media, to mutual discrediting between followers of different religions. The proliferation

of these phenomena inevitably sharpens religious sentiments in Indonesia. As a result, harmony and the sense of unity as one nation have weakened, with people becoming divided into groups based on their religion and beliefs.

Some incidents have tarnished the nation's reputation, which upholds the values of unity and tolerance, such as the conflict between religious communities in Kwala Begunit, Langkat Regency. The burning of a church in Aceh Singkil and the suicide bombing in Surabaya are evidence that conflicts between ethnicities, races, cultures, and particularly religions can easily occur. Violence in the name of religion gives the impression that religion has justified killing people, burning mosques and churches, disrupting those celebrating religious holidays, and more. In fact, religion teaches all its followers to love, appreciate, and respect others. Incidents of violence in the name of religion contradict the fundamental principles of human coexistence. These violent incidents are often caused by partial or narrow religious understanding, conflicts over the establishment of places of worship, and the lack of readiness to live side by side. These factors contribute significantly to the rise of intolerance.

In the 1945 Constitution of Indonesia, provisions regarding religious harmony and tolerance are found in Article 28E, paragraph (1), which states:

"Every person is free to embrace a religion and to worship according to their religion, to choose education and teaching, to choose employment, to choose citizenship, to choose a place of residence within the territory of the country and to leave it, and has the right to return.

According to KH. Abdurrahman Wahid, as cited by Ahmad Muzakki, religious moderation always encourages efforts to achieve social justice, which in religious terms is known as *al-maslahah al-'ammah* (the common good). This must be established as the foundation of public welfare, as it is through this approach that we must truly translate the essence of religion into the public sphere. Every leader bears a high moral responsibility to translate this into real-life practices that are genuinely felt by the public.

Islamic education in Indonesia should aim to shape its students into moderate individuals. One type of educational institution labeled as Islamic in Indonesia is the madrasah. This research will be conducted at MAS Amaliyah Secanggang, a madrasah

located on Jl. Puskesmas, Dusun Pekan, Secanggang Village, Langkat Regency. This madrasah is one of the institutions that implements religious moderation education. The implementation of religious moderation is carried out through two channels: in-class learning and out-of-class activities. In-class Islamic education based on religious moderation is taught through subjects such as Pancasila and Civic Education (PPKN), Qur'an and Hadith, Islamic Cultural History, Aqidah Akhlaq, and Fiqh. Meanwhile, the out-of-class implementation of Islamic education based on religious moderation is reflected in the activities and interactions within the environment of MAS Amaliyah Secanggang.

Based on this research focus, the researcher is interested in exploring further the "Actualization of Religious Moderation Education at MAS Amaliyah Secanggang."

RESEARCH METHODS

This research employs a qualitative research method with a phenomenological approach. According to Moleong, qualitative research is aimed at understanding the phenomena experienced by the research subjects, such as behavior, perceptions, motivations, actions, and others, using descriptive data presented in the form of sentences and language. Phenomenological studies are studies of knowledge derived from consciousness or a method of interpreting an object or event consciously. This approach seeks to understand how individuals perceive and make sense of their experiences and the world around them, emphasizing subjective meaning and lived experiences. In phenomenological studies, the consciousness of human experiences is a key focus, allowing researchers to derive meaning from the experiences undergone. The aim of this research is to examine how religious moderation is implemented at MAS Amaliyah Secanggang. The research will be conducted from August to October 2024.

The methods and data collection instruments used in this study are as follows:

1. **Observation:** Conducting observations on the planning of curriculum development management. The type of observation used is non-participant observation, meaning the researcher is not part of the subjects being observed.
2. **Interviews:** Utilizing interview techniques to gather data... The interviews conducted will utilize a semi-structured interview technique. In a semi-structured interview, the

researcher prepares a list of questions to guide the interview session. However, these questions allow for flexibility, enabling the researcher to build a relationship with the respondents. This approach allows the researcher to follow the interests and concerns of the informants, enabling exploration of interesting topics that may arise during the conversation.

3. **Documentation:** Documentation is a data collection technique that involves gathering information from various sources regarding the research subject. In this method, data collection is analyzed to obtain insights about the subject. The data to be analyzed includes documents such as the school's history, curriculum, information on teachers and students, and the facilities and infrastructure at MAS Amaliyah Secanggang.

Furthermore, the data analysis in this study follows the approach described by Miles and Huberman, consisting of three steps: **Data Reduction:** The process of selecting, focusing, simplifying, and transforming the data that appears in written records and field notes. **Data Presentation:** The organized and compressed data that allows for conclusions to be drawn and actions to be taken. **Conclusion Drawing:** The process of interpreting the data and making sense of the findings to formulate conclusions.

RESULTS AND DISCUSSION

Religious moderation is considered essential and must be present in madrasahs because it represents an attitude that mediates between the extremes of the left and the right. The left extreme refers to a stance that excludes religion from daily actions, while the right extreme represents an excessive approach to religion. It is crucial for religious moderation to be embodied in every religious person, as it teaches that differences are normal and that diversity is part of God's natural order (*Sunnatullah*). In a nation where diverse groups coexist, individuals are encouraged to respect one another, as diversity is inherent to the nation's character. In Indonesia, Pancasila reflects the true essence of its society, promoting harmony and tolerance among its diverse communities. A moderate attitude must be possessed by every religious individual. The actualization of religious moderation values in students should be realized to cultivate moderate individuals. Religious moderation encompasses several principles and indicators, including *tawazun* (balance), *tawasuth* (middle path), *tasamuh* (tolerance), *i'tidal*

(uprightness), national commitment, anti-violence, and accommodation of local cultures.

Values represent what is held in the human conscience. The activities carried out to actualize religious moderation education at MAS Amaliyah Secanggang include the following:

1. Curriculum Integration

The implementation of religious moderation must be applied within the educational environment to shape moderate attitudes in students. Therefore, it is essential to develop the Islamic Religious Education (PAI) curriculum in madrasahs, employing the method of curriculum integration. Integration comes from the word "integration," which means blending into a complete and unified whole. It also refers to the process of coordinating various tasks, functions, and components in such a way that they can collaborate without conflicting in achieving goals and objectives. The integration approach involves connecting and unifying two or more elements (materials, ideas, or approaches). The interconnected approach brings together and links two or more elements (materials, ideas, and approaches) because achieving complete integration is often impractical.

In its implementation, the concept of integration can be carried out at various levels: (1) Philosophical Level: Integration and interconnection at the philosophical level involve the discourse of knowledge, where fundamental existential values must be provided in relation to other scientific disciplines and humanistic values. (2) Material Level: Integration and interconnection at this level can be performed through three models: First Model: Integration into a curriculum package. Second Model: Planting the discipline of knowledge that demonstrates the relationship between general disciplines and Islamic teachings. Third Model: Integration into the teaching of specific disciplines. Methodological Level: Integrating with other disciplines, for example, psychology with Islamic values. Methodologically, this interconnected knowledge must utilize approaches and methods that are safe for that field of study.

Curriculum integration begins with planning, followed by implementation, and concludes with evaluation. During the implementation of the integrated curriculum, the school must collaborate to ensure that the objectives of the curriculum integration are

achieved as intended. This collaboration involves all stakeholders, including teachers, administrators, and possibly even the community, to create a cohesive educational environment that supports the goals of religious moderation and fosters a moderate attitude among students. Regular evaluations should be conducted to assess the effectiveness of the integration and make necessary adjustments for continuous improvement.

MAS Amaliyah Secanggang integrates its curriculum by connecting and interlinking learning materials across various disciplines, highlighting the relationship between general knowledge and Islamic teachings. The integration of religious moderation values is evident in the religious education curriculum. For example, in subjects like Fiqh, Tafsir, and Akhlak, students are taught the importance of tolerance, mutual respect, and interfaith dialogue. Additionally, the Citizenship Education subject incorporates material on pluralism, human rights, and tolerance.

Based on the findings of the research previously presented, the actualization of religious moderation education is carried out by integrating the religious curriculum with Citizenship Education, emphasizing attitudes of tolerance in a multicultural society. As a result, students at this madrasah develop a moderate attitude in their daily lives, particularly regarding their religious practices.

2. Extracurricular Activities

Extracurricular activities, often referred to as "ekskul" in schools, are additional activities outside of regular school hours that aim to help shape students' character in line with their individual interests and talents. Moderation in religious values within madrasahs can be realized through various forms of extracurricular activities that promote tolerance, mutual respect, and cooperation among students from diverse backgrounds. These activities encourage students to engage with one another beyond the classroom, fostering a sense of community and understanding. For instance, activities like joint community service projects, interfaith dialogue sessions, and collaborative cultural events can significantly contribute to building an inclusive environment where students learn to appreciate each other's differences. By participating in these activities, students develop not only their skills and interests but also the essential values of moderation and respect that are crucial in a multicultural society. he

extracurricular activities at MAS Amaliyah Secanggang include the following:

a. Public Speaking

Strengthening religious moderation involves actions and words that aim to internalize the values of moderation within the people in our surroundings. The *majelis taklim* (study group) serves as an effective platform for preaching the values of religious moderation to the community. The same approach can be applied in the madrasah environment by delivering lectures to fellow students about religious moderation. These lectures aim to strengthen moderate attitudes in daily life, especially for the students at the madrasah. At MAS Amaliyah Secanggang, extracurricular activities include a Public Speaking program. In these public speaking sessions, students are encouraged to prepare their speeches on moderate values in everyday life, such as tolerance and mutual respect for differences, including variations in race, ethnicity, and religion. The goal is for both the speaker and the audience to understand moderate attitudes and to help cultivate a moderate character in students, thereby contributing to the effort of reinforcing religious moderation.

b. Religious Visits

Moderation education through religious visit activities can be an effective way to teach tolerance and appreciation for religious diversity. The steps for conducting religious visit activities can begin with the following: Planning and Preparation: Identify places of worship and select several places from various religions, such as mosques, churches, temples, and monasteries that can be visited. Coordination with Relevant Parties: Request permission and arrange the visit schedule. Ensure that they understand the educational purpose of the visit. Prepare Briefing Material: Provide students with briefing material before the visit, including basic information about the religion and culture being visited, as well as the etiquette and manners that should be observed during the visit. Conducting the Visit: Take students on a tour of the place of worship while listening to explanations about the architecture, religious symbols, and rituals being performed. Question and Answer Session: Allow time for a question-and-answer session where students can ask the guide or religious leaders about aspects they wish to learn more about. Reflection and Discussion: After the visit, hold group discussions at the madrasah to discuss the experiences and knowledge gained. Encourage students to share

their views and reflections. Activity Evaluation: Collect feedback from students regarding what they liked, challenges faced, and suggestions for future visits. Activity Assessment: Evaluate the overall activity to see if the educational goals of religious moderation were achieved, and determine steps for improvement for future activities.

MAS Amaliyah also conducts religious visits, such as visiting places of worship of various religions. The religious safari activities involve visiting other religious sites. For example, students visit the vihara (Buddhist temple) in Brastagi, specifically the Lumbini Park. Next, they visit the Agung Raksa Bhwana Temple located in Medan. If it is not feasible to visit places like Borobudur Temple, we show videos to help the children become familiar with Borobudur Temple.

c. Scouts

The Scouts aim primarily to build strong character among their members. Through activities such as camping, cultural exchanges, and leadership training, Scouts foster attitudes of discipline, courage, responsibility, cooperation, and respect for oneself, others, and the environment. Additionally, Scouts can help develop social skills for students by providing opportunities for members to interact with people from diverse backgrounds and expand their social environment. In group activities, Scouts learn to work together, communicate effectively, appreciate differences, and build good interpersonal relationships. This helps them develop essential social skills that are important in everyday life and in the future.

d. School Habituation and Culture

Schools are an ideal place to instill the values of religious moderation, as they serve as a microcosm of community life. A structured school culture is necessary so that the values of religious moderation can be embraced and understood by students. In implementing a school culture, the involvement of everyone in the school community is essential, from the principal and educators to administrative staff. The instillation of religious moderation values can begin with the curriculum and classroom learning, as well as through intramural activities, extracurricular activities, and habitual practices.

Every school/madrasah has its own school culture. To actualize religious moderation education in the madrasah, teachers have the responsibility to create a school culture that supports religious moderation through routine activities, such as flag

ceremonies with messages of tolerance, as well as inclusive religious programs. Additionally, the school can implement rules that promote mutual respect, honor differences, and understand multiculturalism within the community. Students who understand multiculturalism tend to be more open-minded, accepting differences with an open heart, and applying the values of religious moderation in their daily lives. MAS Amaliyah has a habit of implementing a school culture that embodies the values of religious moderation, including the practice of flag ceremonies where important speeches about tolerance and discipline are delivered. Every Monday, all teachers and students are required to participate in this ceremony.

Additionally, MAS Amaliyah organizes routine programmed activities for students, aimed at fostering habituation. The activities include: Commemoration of National Holidays: In carrying out these activities, the school can create events that facilitate students in practicing religious moderation. Congregational Dhuhr Prayer: The congregational Dhuhr prayer not only serves as a means to internalize divine values, providing them with tranquility and intellectual clarity, but it also serves as a platform for socialization with the wider community. During the congregational prayer, students learn how to socialize, respect each other, show tolerance, empathize, and help one another. Ramadan Short Course (Pesantren Kilat): The Ramadan pesantren activities can shape the religious character of students at the school, instilling values of obedience and enhancing the quality of worship through various activities such as congregational Dhuhr prayer, Quran recitation, religious study circles, religious competitions, worship practice, and breaking the fast together.

Based on the explanation above, it can be concluded that madrasahs are the right place to instill the values of religious moderation, as madrasahs represent a miniature of community life. A structured school culture is needed so that the values of religious moderation can be accepted and understood by students. In the implementation of school culture, the participation of the entire school community is essential, starting from the principal, teaching staff, to administrative staff. The instillation of religious moderation values can begin with the curriculum and classroom learning, as well as through intramural activities, extracurricular activities, and habitual practices.

CONCLUSION

The implementation of Islamic character values through the Pancasila Student Profile Project at MAN 2 Model Medan is carried out by integrating the principles of Pancasila and Islamic teachings into project-based learning. This process aims to shape students who are faithful, devout, and of noble character while upholding national values.

The projects conducted involve aspects of community service, social awareness, sharia economics, and environmental stewardship, emphasizing collaboration, responsibility, and honesty in line with Islamic values. Additionally, habitual activities such as congregational prayers, Quran recitation, and social service further reinforce the implementation of divine and humanitarian values.

As a result, MAN 2 Model Medan successfully applies Islamic character in line with Pancasila values in the educational process, creating a generation that is both integrity-driven and highly competitive.

REFERENCE

- Akhmad Mujahidin, "Implementasi Moderasi Beragama di Lingkungan PTKIN," *Moderasi Beragama dari Indonesia untuk Dunia*, Yogyakarta: LKiS Yogyakarta, 2019.
- Abdi Syahril, *Kerukunan Umat Beragama (Keragaman dan keharmonisan di Kwala Begumit Kabupaten Langkat)*, (Yogyakarta: PT. Green Pustaka Indonesia 2023)
- Ahmad Muzakki, "Pemikiran Fiqh dan Tasawwuf Syekh Muhammad Nawawi Banten dan Pengaruhnya Terhadap Moderasi Beragama dan Perdamaian," *Jurnal Lisan Al-Hal* 12, no. 2 (Desember 2020).
- Biyanto, *Urgensi Plurarisme*, Kedaulatan Rakyat, (13 November 2015)
- Hasbiansyah, "Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi", *Mediator*, Vol. 9 No. 1 (Juni, 2008)
- Irma Suryani Siregar¹, Rohman, *Penguatan Nilai-Nilai Moderasi Beragama Dalam Majelis Taklim Di Kota Panyabungan*, *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* P-ISSN 1412-5382 Vol. 20 No. 2, Oktober 2023.
- Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 1989)
- Suprpto, Suprpto. "Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam." *Edukasi*, vol. 18, no. 3, 2020, pp. 355-368, doi:[10.32729/edukasi.v18i3.750](https://doi.org/10.32729/edukasi.v18i3.750).
- Manshuruddin dan Charles Rangkuti, *Integration Management Of Madrasah And Pesatren Curriculum At Mas Mizanul Kubro Binjai*, *Proceeding International Seminar on Islamic Studies*, Volume 4 Nomor 1 Tahun 2023

- Muhammad Yunan Harahap, *Implementation Of Religious Moderation Through Learning Multicultural Based Religious Education In Senior High School Raksana Medan*, Proceeding International Seminar and Conference on Islamic Studies (ISCIS), 3025-7921.
- Nanang Qosim. (2022). MODERASI BERAGAMA MELALUI BUDAYA SEKOLAH. *DHABIT : Jurnal Pendidikan Islam*, 2(2), 131 - 138. Retrieved from <https://dhabit.web.id/index.php/dhabit/article/view/499>
- Nurkholis Majid, *Pluralitas Agama: Kerukunan dalam Kergaman*, (Jakarta: Kompas Nusantra, 2001)
- Sakban Lubis, dkk, *Harmonisasi Dakwah MUI Labuhan Batu*, (PT: Sonpedia Publishing Indonesia, 2022)
- Rika Widya Dkk, *Metode Penanaman Nilai Moral Dan Agama Pada Anak Usia Dini Di Paud Ummul Habibah Desa Kelambir V Kebun*, (*Jurnal Abdi Ilmu*, Vol.12No.2: 2019/12/19)
- Rustam Efendi, *The Dynamics of The Washiyah Curikulum on The Content of Moderatism Education in The Subject Of Akidah Akhlak Mas Tarbiyah Islamiyah*, (*Edukasi Islami: Jurnal Pendidikan Islam*, Vol: 12.No:03 Agustus 2023)
- Yuliharti, "Pembentukan Karakter Islami Dalam Hadis Dan Implikasinya Pada Jalur Pendidikan Non Formal." *Jurnal Kependidikan*, Vol 4, No 2 (2018) <https://ejournal.uin-suska.ac.id/index.php/potensia/article/view/5918>