

Unveiling Nationalism Within Religious Moderation: A Case Study

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Abstract

Religious moderation is needed due to the fact that happened today. This study aimed to explore the values of religious moderation on the primary level at MI Miftahul Huda Ngadireso Poncokusumo which gained the MURI Record. This qualitative descriptive study used observation, in-depth interviews, and documentation to collect primary data from the headmaster, five teachers, and fifteen fifth-grade students. The result shows that long before the launching of religious moderation, this school has been implementing the values of religious moderation till reached the achievement. The respondents also add some statements that religious moderation is important specifically as a provision for primary students to improve nationalism, tolerance, against violence, and adaptation to local culture. The findings indicate that amar ma'ruf nahi munkar is implemented frequently

Keywords: Religious Moderation; Nationalism; Tolerance; Madrasah

A. Introduction

The Unitary State of the Republic of Indonesia (NKRI) stands as a testament to immense diversity, encompassing a plethora of facets such as religion, language, ethnicity, customs, traditions, and races. This intricate mosaic of differences within Indonesian society is underscored by empirical findings. According to a study by Damanik et al. (2021), Indonesia ranks among the most culturally and linguistically diverse nations globally, with over 700 languages spoken across its archipelago. Moreover, research by Abbas and Ghofur (2021) highlights the significance of Indonesia's

multiculturalism in fostering social cohesion and national unity. This extensive diversity underscores Indonesia's unique identity as a multicultural nation, celebrated for its rich tapestry of cultural, religious, and ethnic heritage.

This diversity is considered a blessing if managed well. However, simultaneously, the reality of this plurality and diversity can also pose significant challenges if not handled wisely and judiciously. It can even become a threat, leading to division and conflicts that might jeopardize social harmony and security.

When discussing diversity, one aspect is religious diversity. According to the Ministry of Religious Affairs of the Republic of Indonesia, the recognized or legally acknowledged religions in the country are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. (T. B. Kemenag RI, 2021). Indonesia is home to hundreds, even thousands, of ethnic groups, languages, local scripts, and indigenous beliefs. Referring to data from the Central Statistics Agency (BPS) in 2010, the total number of ethnic groups and sub-ethnic groups in Indonesia was recorded as 1,331. However, by 2013, this number was reclassified by the BPS in collaboration with the Institute of Southeast Asian Studies (ISEAS) into 633 major ethnic groups. (Tim Balitbang, 2019).

It's widely acknowledged in today's era that with this diversity, there are many occurrences that don't align with the noble values of the nation. Issues such as the prevalence of fake news, acts of terrorism and radicalism, conflicts on social media, a lack of patriotism and harmony, and a significant number of people questioning the nation's philosophy have become prevalent. A concrete example was highlighted according to the Director-General of Islamic Education Dirjen Pendidikan Islam (2021) The information from the State Intelligence Agency (BIN) in April 2018 indicated that 39 percent of students in Indonesia were exposed to radicalism. Additionally, the National Agency for Combating Terrorism (BNPT) of the Republic of Indonesia in May 2018 detailed several higher education institutions suspected of exposure to radicalism.

On the other hand, many incidents arising from these issues are believed to potentially cause division within the nation. Observing this phenomenon, the Ministry of Religious Affairs of the Republic of Indonesia initiated a program to address these national issues: religious moderation. Since the launch of this program, there have been various responses, slogans, and competitions related to religious moderation. One famous slogan is "religious moderation as a unifying tool for the nation (Anggarini, 2022).

Before going too far, it might be necessary to explain the meaning of religious moderation. The MoRA team, Amalee (2021) explains that

nurturing peace and an anti-destructive spirit is only possible through moderate thinking, attitudes, and behaviors, far from extremes. Then, according to Natardi in his article Natardi (2021) have stated that The moderation of the Islamic community is due to the moderation of its methodology and system. It's not extreme like the extremism in Judaism, nor is it weak like Christianity. Meanwhile, according to Islamul Haq (2019) Moderation in Islam in Arabic is referred to as "الوسطية الإسلامية," which translates to "Islamic moderation" or literally as "Islam in the middle."

The Quran, in Surah Al-Baqarah, verse 143, also explains about religious moderation, which means: "And thus we have made you a 'community of the middle way' (ummah wasatan) that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful. ("Alqur'an Asyifa, 2019)

The concise interpretation from the Indonesian Ministry of Religious Affairs regarding that verse is as follows: If Allah made the Kaaba the foremost qiblah because it was built by the father of prophets, Prophet Ibrahim, then similarly, Allah has made you, the Islamic community, a community of the middle way, which is the best community ever to exist on this earth. The best community deserves to be witnesses. The purpose is for you to bear witness to the actions of humanity, especially on the Day of Judgment, if there are those among them who deny that their messengers conveyed Allah's messages or if there are deviations in their teachings.

Moreover, Az Zuhaili (2013) This also explains that the Prophet Muhammad serves as a witness to your actions by providing guidance and directives during his lifetime and even after his passing, through the path of his life and the guidance he left behind. Allah then clarifies the purpose of changing the qiblah, which is to test an individual's faith. We didn't set the previous qiblah you faced except to distinguish who follows the Messenger from those who turn back. For those who remain steadfast in their faith, they will follow whatever Allah and His Messenger command, whether it's about changing the qiblah or anything else. Conversely, for others, they will refuse and be reluctant to follow the commands of Allah and His Messenger. The matter of changing the qiblah indeed raises questions for some groups. Therefore, this change is indeed difficult except for those whom Allah has guided. Some groups consider the issue of the qiblah to be a fixed doctrine, unchangeable, similar to the belief in the oneness of God. However, others, particularly those firm in their faith, consider this issue as part of Allah's

discretion that could potentially change. And Allah will not waste your faith. Truly, Allah is the Most Merciful and Compassionate towards humanity (Kemenag, 2022).

The Research and Development Agency of the Ministry of Religious Affairs of Indonesia also explains that religious moderation means practicing religion in a balanced way, as per the earlier definition of moderation. With religious moderation, an individual doesn't adhere to extreme or excessive measures while following their religious teachings. (RI, 2021). The Instagram post from the Ministry of Religious Affairs of the Republic of Indonesia also explains that according to the Indonesian language dictionary, moderation means reducing violence and avoiding extremism. In Latin, it signifies balance (without excess or deficiency). Meanwhile, in English, it represents the core, essence, or ethics. Furthermore, according to the Arabic language, it corresponds in meaning to the word "Tawassuth," which means being in the middle. The terminological definition is a perspective or attitude that embodies the essence of religious teachings, upholds human dignity, and builds welfare based on principles of justice, balance, and adherence to the applicable constitution.

Referring to the book "The Path to Moderation," it is also explained that religious moderation is an attitude that always seeks to take a middle position between two opposing and extreme stances, so that neither of the intended stances dominates a person's thoughts and attitudes. In other words, a moderate Muslim is someone who gives equal importance to each conflicting value or aspect without favoring one over the other (Sigit Muryono, 2021).

Based on the considerations above, it can be concluded that religious moderation reflects the attitude of religious communities or citizens who opt for a middle path, avoiding tendencies toward radicalism or liberalism. Furthermore, religious moderation signifies religious practices that align with the core teachings of a religion without violating its fundamental principles.

Moderation in religious practices can also be measured through four key indicators: commitment to the nation, tolerance, rejection of violence, and adaptation to local culture. Commitment to the nation emphasizes the recognition and acceptance of principles outlined in the constitution, such as the 1945 Constitution and its subsequent regulations. Tolerance signifies respecting differences and allowing others space for their beliefs, expressions, and opinions.

Moreover, the rejection of violence signifies refusing all forms of violence, whether physical or verbal, perpetrated by individuals or groups in expressing their opinions or desired changes. Lastly, being adaptive to local culture reflects a friendly attitude toward local traditions and culture, as long as they do not contradict the core principles of religious teachings (Ala'i Najib, 2021).

All of this indicates that the theme of religious moderation is universal, and there's a need for detailed indicators to understand the values it encompasses. Mentioned in the book "Nine Activities of Moderate Students," there are nine values of religious moderation, including *tawassuth* (moderation): striking a balanced and moderate stance, *i'tidal* (firmness and fairness): standing firm and being just, *tasamuh* (tolerance): embracing and respecting differences, *musyawarah* (consultation): seeking agreement through discussion, *ishlah* (peace): striving for harmony and peace, *muwathanah* (love for the homeland): love and respect for one's homeland, *qudwah* (example): being a role model for others, *al-la unf* (using mind over muscle): emphasizing intellect over physical actions, *i'tiraf al-urf* (preserve religion and culture): upholding religion and preserving cultural heritage) (Amalee, 2021).

In addition, the Central Council of Muslim Scholars also summarizes ten values of moderate Islam such as *Tawassuth* (taking the middle path), *Tawazun* (balance), *I'tidal* (uprightness and firmness), *Tasamuh* (tolerance), *Musawah* (equality, non-discrimination), *Syura* (consultation), *Awlawiyah* (prioritizing priorities), *Tathowur wa Ibtikar* (being dynamic, creative, and innovative), and *Tahaddur* (being civilized) (Anggarini & Amanda Cyntia Afifatuz, 2022).

Taufik (2021) has stated on student worksheet that The societal values of Nahdlatul Ulama members include *Tawassuth* (moderation), *I'tidal* (fairness), *Tasamuh* (tolerance), *Tawazun* (balance), and *Amar makruf nahi munkar* (enjoining good and forbidding evil). The first explanation, for instance, highlights that *Tawassuth* means adopting a moderate stance, being moderate, not too strict or too lenient in religious practices. Syafar & Damopolii, (2019) have argued that Indeed, the concept of being "the middle nation" (*ummah wasatan*) mentioned in the Quran (Surah Al-Baqarah, 2:143) is often associated with moderation. The verse emphasizes that Muslims should serve as witnesses to humanity, just as the Prophet Muhammad serves as a witness to their actions.

Practicing *Tawassuth* involves not hastily accusing others—such as polytheists, disbelievers, hypocrites, or those deemed astray—without a deep understanding of knowledge. This attitude, particularly among Nahdlatul Ulama members, prevents extremism. Extremism manifests as claiming sole correctness or considering one's group as exclusively right while labeling others as entirely wrong, a situation notably prevalent in this country.

Moreover, *I'tidal*" means fairness or being just (Abas & Ghofur, 2021). This attitude involves the courage to stand up for what is right, regardless of alliances or adversaries. For instance, in the context of scheduling class duties, fairness should prevail, whether it's for the child of a teacher or an ordinary student's guardian. The Quran emphasizes the importance of fairness in Surah

An-Nahl (16:90): "Indeed, Allah enjoins justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

Also, "Tasamuh" means tolerance or being tolerant (Abdillah & Ali, 2020). This attitude involves respecting differences and honoring individuals who hold different life principles while not necessarily acknowledging or validating those differing beliefs. It's crucial to note that religion is an intrinsic aspect and cannot be forced upon anyone. For instance, having friends of different faiths yet maintaining friendship and fostering relationships by demonstrating noble character. The Quran, in Surah Al-Kafirun (109:1-6), articulates this notion: "Say, 'O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.'"

Furthermore, "Tawazun" means balance or equilibrium. (M. Arif, 2021). This attitude involves maintaining balance when facing various challenges. A concrete example is balancing time for studying, worship, and leisure. Furthermore, it means balancing worldly life with the preparations for the hereafter. In societal contexts, it involves considering appropriate behaviors when addressing differences, thereby ensuring fair and accurate resolutions to issues. In the Quran, in Surah Al-Hadid (57:25), it is stated: "Certainly, We sent Our messengers with clear proofs, and We revealed with them the Scripture and the balance (of justice) that mankind may maintain justice. And We brought forth iron, wherein is mighty power as well as many benefits for mankind, that Allah may test who helps Him and His messengers in the unseen. Indeed, Allah is Powerful and Exalted in Might."

The last societal attitude among Nahdlatul Ulama members is "amar ma'ruf nahi munkar," meaning enjoining what is right and forbidding what is wrong. For instance, when a student is heading to the mosque and encounters a friend engaged in play, they should encourage that friend to join the congregation for prayers. Additionally, if someone displays behavior that is not commendable, like ignorance or misbehavior, anyone witnessing it should advise them and set a good example themselves (Anggarini, 2022).

As mentioned earlier, the implementation program for religious moderation is receiving serious attention from the government, particularly the Ministry of Religious Affairs of the Republic of Indonesia. Specifically, through the Directorate General of Islamic Education, the ministry has executed various strategic programs aimed at the development and reinforcement of religious moderation. These initiatives are being conducted through the Working Group (Pokja) for the implementation of religious moderation (T. Kemenag RI, 2021)

There are various studies on religious moderation, one of them conducted by a previous researcher such as Ali (2020) The research describes religious moderation among university students in public universities in Kalimantan by using four indicators of religious moderation as its foundation. On the other hand, Ekawati et al., (2019) It delineates the forms of moderation within higher education curricula. Also, Manshur & Husni (2020) It also illustrates the implementation and introduction of religious moderation within higher education environments. Based on the explanation above, the researcher took the development of religious moderation's implementation specifically when its implemented in Madrasah that have so many achievement and agent of religious moderation. This might contribute to the literacy of the religious moderation implementation.

Due to the universal nature of this theme, there's a need for specific boundaries in its application and study, particularly concerning its implementation in elementary education or madrasah ibtidaiyah. Each application in different environments will yield distinct discussions. Based on the previous descriptions and research, the researcher aims to explore the values of religious moderation (Nationalism, Tolerance, etc) at the elementary school or madrasah level, specifically at MI Miftahul Huda Ngadireso.

B. Method

This research was conducted at a Madrasah that achieved the MURI Record for the "Pioneer Religious Moderation Teacher" video by the National Counterterrorism Agency (BNPT RI) and the East Java Provincial FKPT that is MI Miftahul Huda Ngadireso, Malang. The study employed a qualitative methodology. (Creswell, 2014), Which involves describing through written form and narrative across various phases (Octaberlina & Anggarini, 2020). This descriptive qualitative research utilized observation, interviews, and documentation to gather primary data from the head of the Madrasah, two teachers, and fifteen fifth-grade students related to the implementation and achievement of the MURI Record (Creswell, 2013). The analysis employed refers to Robert K. Yin's book, *Qualitative Research from Start to Finish* (K Yin, 2011) It begins with data collection, then proceeds to data reduction and conclusion drawing.

C. Findings and Discussion

The research subject is MI Miftahul Huda Ngadireso, Poncokusumo District, Malang Regency, East Java. The school is situated on the slopes of Mount Semeru, at the eastern tip of Malang Regency. Specifically, it's located on Masjid Street, RT 06 RW 02, Ngadireso Village, Poncokusumo District, Malang Regency. At the end of 2021, this school received two national awards: the MURI Record for the Religious Moderation Video by the Forum

for Terrorism Prevention Communication (FKPT) East Java, and the second-best national work nomination by the National Counterterrorism Agency (BNPT) of the Republic of Indonesia. Therefore, there's a perceived need to further explore the implementation of religious moderation in this madrasah. The academic community mostly comes from the surrounding areas of Ngadireso Village and Putuk Hamlet. There are thirteen teachers and two staff members. The total number of students is one hundred and fifty, with fifteen students specifically in the fifth grade.

The research target includes the head of MI Miftahul Huda, Mr. Matqosim, S.Pd. I, two fifth-grade teachers, and fifteen fifth-grade students. The methods employed consist of observation, interviews, and documentation. Observation is conducted directly by the researcher, while there are two interview models: structured interviews and incidental interviews using Podcast techniques. Additionally, documentation is regularly performed by the researcher in line with the research focus.

The research findings reveal various religious and flagship programs within the madrasah, spanning from Monday to Saturday. These programs are outlined in the table below

Table 1.
Program in MI Miftahul Huda

Day	Activity
Monday	The flag ceremony Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 1-3
Tuesday	Arabic Language Class Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 1-3
Wednesday	English Language Class Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 4-6
Thursday	The recitation of Istighosah and Surah Yasin Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 4-6
Friday	"Sedinten Basa Jawi" means "Javanese Language Day" in English. Group prayer Reciting Asmaul Husna and Ayat Kursi
Saturday	"Senam Pramuka" translates to "Scout Exercise" in English. Group prayer Reciting Asmaul Husna and Ayat Kursi

It's stating that even before the launch of religious moderation, MI Miftahul Huda had already implemented activities containing values related to religious moderation. The headmaster further explained that every activity conducted is always in line with religious moderation. These activities are well-organized and conducted routinely every day. Additional programs relevant to religious moderation include studying moral books during Ramadan. Last year they studied the Ngudi Susilo book, and this year they're studying the Kitab Mitra Sejati. After religious studies and the completion of the Duha prayer, selected students take turns reciting the Quran daily.

This signifies that the activities at MI Miftahul Huda prioritize the values of Ahlus Sunnah Wal Jamaah and religious moderation. For instance, the Pancasila activities represent the cultivation and nurturing of values related to patriotism, which align with the values of religious moderation as explained earlier Ala'i Najib (2021) The practice of religious moderation encompasses four key indicators: national commitment, tolerance, non-violence, and adaptability to local culture. National commitment involves embracing the principles outlined in the nation's constitution, such as the 1945 Constitution and the regulations underneath it. Tolerance reflects the respect for differences, allowing others to express their beliefs and opinions freely. Non-violence entails rejecting any form of physical or verbal violence when advocating for opinions or desired changes. Lastly, adaptability to local culture signifies a friendly acceptance of local traditions and customs as long as they do not contradict the core teachings of religion.

The ceremonial activities at this school manifest the implementation of the value of "muwathonah" or love for the homeland, simultaneously reflecting the application of one of the core indicators of religious moderation, namely love for the homeland. This sentiment falls under the category of national commitment, embracing the principles outlined in the constitution, such as the 1945 Constitution and its regulations.

Furthermore, the multilingual and sports programs at this school demonstrate the enthusiastic spirit of the academic community towards change, progress, creativity, and innovation in response to the challenges of the times. Mandatory English or Arabic language use during the International Day and proficiency in Javanese, particularly in respectful interaction with peers and teachers, reflects the values instilled by the bilingual program. Apart from adapting to the local culture (Javanese language), this program also embodies the values of being active, dynamic, creative, and innovative. Therefore, upon graduation, it is hoped that students can apply these values in their communities and incorporate them into their daily lives.

Furthermore, as a madrasah under the auspices of LP Ma'arif Nahdlatul Ulama, there is certainly the inclusion of Ke-Nu-an material. This can be observed in the Thursday program. Apart from training in Nadliyin practices, it also nurtures the students' ability to recite the Qur'an, particularly important chapters like Surah Yasin. This aligns with the overall values of religious moderation, emphasizing that every aspect of religious moderation adheres to humanitarian values and doesn't deviate from the core teachings of the religion (I'tidal: firm, upright, and fair).

Yudhi Kawangung, (2019) It outlines that religious moderation has a positive impact on the social and religious life in Indonesia. Additionally, within the book on religious moderation (Tim Balitbang, 2019) It is stated that substantively, religious moderation is not a new concept for the Indonesian nation. Indonesian society possesses deeply rooted social and cultural capital that encourages tolerance, mutual respect, fraternity, and appreciation for diversity. These fundamental values serve as the foundation and philosophy of the society in the archipelago when practicing religious moderation. These values are present in all religions as they fundamentally teach the same values of humanity. Moreover, as a madrasah affiliated with Nahdlatul Ulama, the values of religious moderation are not new, enabling both students and educators in the madrasah to easily adapt to the customs and culture of the institution.

In today's digital era, students have easy access to the internet. One of the objectives of implementing religious moderation in this madrasah, besides perpetuating Nahdliyah practices, is to counteract the influences of radicalism that may negatively impact students. The hope is that especially the fifth-grade homeroom teachers and students who already understand the values of respecting differences, tolerance, and so on, will have sufficient preparation for their future. Ustad Zaid B. Smeer & Rosyidah (2021) in their paper emphasizes that religious moderation can serve as a platform to counter radicalism through educational activities in schools or within Islamic religious education..

This is in line with Agusman Damanik (2021) Religious moderation plays a significant role in countering radicalism or engaging in deradicalization through raising awareness of the inherent human tendency towards goodness, advocating for coexistence amidst differences without cultural, religious, or national barriers, promoting friendliness and compassion, valuing human dignity, and living life based on comprehensive religious, moral, and ethical principles, encouraging religious communities to be responsible citizens and global individuals with morality, respecting differing truths, incorporating moderate religious values and practices to prevent radicalism and preserve harmony in Indonesia, woven together by Pancasila values and local culture.

A moderate, fair, and balanced mindset is key to managing diversity, using religious moderation to manage Indonesia's plural and multicultural society amidst technological advancements in the digital era. In addition, significance of religious moderation not just in fostering constructive relationships between different religions externally but also internally in creating harmony among various factions within a single religion.

The application of religious moderation in the classroom, how is it? What has been done in this madrasah is that all materials related to religious moderation are well explained to the students. There are several subjects that contain messages of moderation, such as in thematic (civic education), Javanese language (maintaining harmony), and Aswaja itself. Additionally, based on interviews with students, it can be seen that the cultivation of moderation is aimed at fostering empathy, avoiding blame, mutual respect, and affection among friends, as well as enhancing the fifth-grade students' knowledge of nationalism and tolerance.

Moreover, fifth-grade students who understand religious moderation are more receptive to these materials. Here is a comprehensive presentation of the content of religious moderation values at MI Miftahul Huda Ngadireso.

Table 2.
Religious Moderation Values

Day	Activity	Religious Moderation Values
Monday	The flag ceremony Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 1-3	Nationalisme Tawazun Amar ma'ruf
Tuesday	Arabic Language Class Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 1-3	Nationalisme Tathowur wa ibtikar Tawazun Amar ma'ruf
Wednesday	English Language Class Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 4-6	Nationalisme Tathowur wa ibtikar Amar ma'ruf
Thursday	The recitation of Istighosah and Surah Yasin Group prayer Reciting Asmaul Husna and Ayat Kursi Dhuha prayer for grades 4-6	I'tidal Tawazun Amar ma'ruf
Friday	"Sedinten Basa Jawi" means "Javanese Language Day" in English. Group prayer	Adaptive to local culture Tawazun Amar ma'ruf

	Reciting Asmaul Husna and Ayat Kursi	
Saturday	"Senam Pramuka" translates to "Scout Exercise" in English. Group prayer Reciting Asmaul Husna and Ayat Kursi	Nationalisme Tathowur wa ibtikar Tawazun Amar ma'ruf



Internalisasi Nilai-Nilai Islam dalam Proses Pembelajaran di MI Miftahul Huda Ngadireso Poncokusumo

Figure 1.
Internalization of the values of religious moderation in learning activities

Please note that the Ngadireso village community embraces diverse beliefs. Some adhere to Islam, while others follow Christianity. Based on interviews conducted with students regarding their approach when encountering friends or relatives of different religions, their responses were clear in expressing a continuous commitment to respect, cherish, and maintain harmony despite differences. (Anggarini & Najwa, n.d.) On average, they understand how to interact with friends who have different beliefs, with nine students explicitly mentioning the word 'tolerance'.

Then, the cultivation of religious moderation within the classroom according to (Idrus Rusla, 2021) through three subjects: thematic, Javanese language, and ASWAJA. When discussing thematic material (Anggarini, n.d.-a), the students focus on how to appreciate diversity, religious harmony, respecting other ethnic cultures, and understanding symbols related to the national anthem, slogans, and stories about Indonesia's proclamation. This aligns with one of the indicators of religious moderation, which is national commitment, meaning the acceptance of national principles enshrined in the constitution, namely the 1945 Constitution and its regulations. The students display great enthusiasm when singing national songs. Moreover, when discussing terrorism, they understand that it is prohibited because one of the indicators of religious moderation is anti-violence, meaning rejecting all

forms of physical or verbal violence to express opinions or desired changes. Simply put, classroom practice involves showing affection for classmates, avoiding hitting or mocking them. Furthermore, students often gain national insight on religious moderation, fostering nationalism and knowledge among the students."(Hefni, 2020).

In ASWAJA lessons, the students independently explore the values contained within the five Nahdlatul Ulama social attitudes through direct interviews uploaded on YouTube (Anggarini, n.d.-c). This interactive learning involves a Question and Answer (Q&A) model where students take turns asking and answering questions regarding examples of the attitudes of moderation, fairness, tolerance, balance, and encouraging good and forbidding evil in daily life. Based on observation, on average, the students can provide examples of each attitude as portrayed in the video uploads (Anggarini, n.d.-b).



Figure 2.
Gaining the Values of Religious Moderation through QnA Model

This is related to (Husna & Thohir, 2020) It also states that Religious moderation utilizes three main principles: *tawassuth*, *ta'adul*, and *tawazun*. These principles can create a moderate situation and actualize a peaceful, progressive school environment, shaping a generation with moderate perspectives. Additionally, in Javanese language learning, there's content about "*perlune njagi karukunan*" (maintaining harmony). Students easily express if this content embodies the values of religious moderation. For instance, it emphasizes the need for tolerance, respect for fellow human beings, maintaining harmony, as well as preserving unity and solidarity.

Moreover, given the comprehensive overview provided, it comes as no surprise that this madrasah attained the prestigious MURI record for its pioneering work in the realm of Religious Moderation Pioneer Teachers video. This achievement is a testament to the unwavering commitment of the

entire academic community and stakeholders towards steadfastly embedding the principles of religious moderation in every facet of the madrasah's activities.



Figure 3.
The MURI Record Certificate

D. Conclusion

Religious moderation serves as a conduit to unify Indonesia, a diverse nation. Instilling religious moderation has become crucial in today's era, considering the authorities have highlighted the widespread exposure to radicalism. Related to the findings, a crucial element in preventing radicalism is implementing religious moderation, especially in primary education. This is essential to equip elementary students adequately for their future education. MI Miftahul Huda Ngadireso, located in the vicinity of Mount Semeru and recognized by MURI Record, exemplifies an educational institution committed to promoting religious moderation throughout its curriculum. This commitment holds significant importance, especially in shaping the mindset of young learners towards patriotism, tolerance, non-violence, integration with local customs, and can serve as a model for other educational establishments aiming to instill the principles of religious moderation.

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