

## Islamic Religious Education Learning Model In Instruding The Values Of Religious Moderation At Bina Potential Vocational School, Palu

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### ARTICLE INFO

### ABSTRAK

Volume: 2

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### KATAKUNCI

*Learning Model, Religious Moderation*

This study aims to explain the learning model of Islamic religious education in instilling the value of religious moderation in Bina Potential Palu Vocational School which is a multi-religious school but can still live in harmony and peace without any religious conflict in it. This research deals with the "Islamic Religious Education Learning Model in Instilling the Value of Religious Moderation at Bina Potential Palu Vocational High School", with the following main issues: (1) What is the Islamic Religious Education Learning Model at Bina Potential Palu Vocational School, (2) How is the Implementation of the Model Learning Islamic Religious Education in Instilling the Value of Religious Moderation at Bina Potential Palu Vocational School. This study uses a qualitative approach, namely trying to present the facts or actual reality. Data collection techniques used observation, interviews, and documentation, data analysis techniques used were data reduction, data presentation, and data verification. The results showed that the learning model of Islamic religious education in instilling the value of religious moderation at Bina Potential Palu Vocational School was carried out using the Contextual learning model, the project learning model (*project based learning*), and the Group Learning Model. The implementation of the Islamic religious education learning model in instilling the value of religious moderation at Bina Potential Palu Vocational School is carried out by including the written curriculum and unwritten curriculum. Schools make efforts including keeping feelings from interfering with each other, especially regarding religious issues, providing examples and advice every day to students about the importance of tolerance, making religious activities and social services as well as extra-curricular activities that involve all students and not limit students to make their own religious activities. From the conclusions obtained as implications from research so that the Bina Potential Palu Vocational School will further increase efforts to educate about religious moderation because this is seen as very important for maintaining peace in the school environment and society.

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### 1. Introduction

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Indonesia is a plural country consisting of various ethnic groups and religions. In terms of religion, Indonesia is a country with the most followers of Islam. However, this country is not only inhabited by Muslims, there are other religions that also live together in this beloved country which of course differ in belief in God and religious rituals. The differences that exist should actually make the unity and integrity of the nation stronger, but at this time Islam and Muslims are facing a challenge which comes from within the Muslims themselves. In this case what the author means is the existence of groups or camps within Muslims. This stronghold was formed due to differences in viewpoints and understandings about religion that are so universal.

The journal written by Andi Abdul Hamzah and Muhammad Arifin as quoted from Muchlis M. Hanafi that challenges Muslims consist of differences in understanding, first, the tendency of some Muslims to be extreme and textual in understanding religious issues by forcing them among Muslim communities, and not infrequently this is also done by means of violence; Second, Muslims are lax in their religion by submitting to negative attitudes and thoughts that come from their culture. In this effort they quote religious texts (the Koran and Hadith) and various works of classical scholars which they use as a basis and framework for thinking by understanding them textually and apart from the historical context. So it is not uncommon for them to be considered a generation who were born late, because they think backwards in modern society. (Andi Hamzah: 2021)

Acceptance of differences is necessary in order to create a culture of peace so that we can live side by side. The attitude of mutual acceptance and tolerance towards others in Islam is known as *wasatiyah*/they betrayed the people or moderate Islam. Various groups, especially preachers who focus on Islamic renewal, often echo this term. Islamic education teachers are needed who can oversee the thinking of students so that they remain moderate as the teachings of Islam itself. So the position of the teacher of Religion here plays a very important role. The attitude of tolerance that is created between students at Bina Potential Vocational School is an example of how the diversity that exists in this school does not trigger conflicts, especially religious conflicts. Precisely this diversity makes students learn to recognize differences and cultures and how to worship in each religion.

Based on the results of initial observations, Bina Potential Palu Vocational School is a multi-religious school consisting of Muslims, Christians, Hindus and Buddhists. This difference certainly sparked curiosity as to what kind of learning model was applied by the Islamic Religion education teacher at the school so that students could still live side by side and interact peacefully without offending each other about religious differences.

## **2. Literature Review**

### **2.1 Concept of Learning Model**

In essence the word "model" has a different definition according to the field of science or knowledge that adopts it. One definition of the model as stated by Dilworth (in Sakdiahwati) follows, "*A model is an abstract representation of some real world process, system, subsystem. Model are used in all aspect of life. Model are useful in depicting alternatives and in analysing their performance*". Based on this opinion, it can be said that the model is an abstract representation of a concrete process, system or subsystem. Models are used in all aspects of life. Models are useful in describing choices and in analyzing the appearances of those choices.

The model is a theoretical construction of the concept. So, the model here is a systematically arranged learning implementation plan that comes from certain theories that form a concept. The model is a form of accurate representation, as an actual process that allows a person or group of people to try to act on that model. Understanding the learning model, is the basis for learning practices derived from educational and learning psychology theory, which is designed based on an analysis process directed at implementing the curriculum and its implications at the operational level in front of the class.

Choosing a teaching model, must be in accordance with the existing reality and the existing class situation, as well as the outlook on life that will result from the collaborative process carried out between the teacher and students. The Learning Model according to Suprijono in Nur Rizqiyah as described as follows: "The learning model refers to the approach to be used, including learning objectives, stages in learning activities, learning environment, and classroom management. The Learning Model is also interpreted as a pattern used for compiling curriculum, organizing material, and giving instructions to educators. (Rizqiyah:2020 only). As explained by Suprijono above, that the learning model must refer to the approach used, the learning model serves as a guide for learning designers and educators in planning teaching and learning activities that can help students get ideas, information, skills, ways of thinking, and expressing ideas.

The learning model is a concept that makes subjects related to the daily life conditions of students. Furthermore, students are motivated to create closeness of knowledge and its application to their lives in the role of society. The process for a learning approach that emphasizes the full involvement of students to be able to find the material being studied and relate it to real life situations so as to encourage students to be able to apply it in their lives.

The learning model is a whole series of presentation of material which includes all aspects before and after learning by related teachers which are used directly or indirectly in the teaching and learning process. Weil in Wijanarko: 2017 suggests a learning model is a plan or pattern that can be used to shape the curriculum (long-term learning plans), design learning materials in class or otherwise. One of the efforts that can be carried out by Islamic Religious Education Teachers in carrying out the learning process of religious moderation which is seen as effective is through the application of contextual learning models (*Contextual Teaching and Learning/CTL*). The contextual learning model of religious moderation is not only taught to the extent of knowledge transferred by the teacher but students are invited to analyze the material that has been delivered with real life in their environment. Learners gain knowledge about Islamic moderation by experiencing and experiencing for themselves what they learn. The following will describe several types of learning models.

## 2.2 The Concept of Religious Moderation

The meaning of the word moderation by Islamic experts has been aligned with the word *wasathan*. In the Arabic dictionary, say *wasathiyyah* taken from the word *wasath* which has many meanings. In *almu'jam alwasith* compiled by the Egyptian Arabic Language Board presented, *wasath* is something that exists between the two ends and is part of it (M. Quarish Shihab: 2019). In the context of the description of religious moderation, experts refer to surah al-Baqarah verse 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ١٤٣

translate

Similarly, We have made you (Muslims) an intermediate people so that you will be a witness to the (deeds) of people and so that the Messenger (Prophet Muhammad) will be a witness to your (deeds). We do not fix the Qiblah (Jerusalem) to which you (formerly) turned, except that We know (in reality) who follows the Messenger and who turns back. Indeed (moving the Qibla) is very difficult, except for those who have been guided by Allah. God will not waste your faith. Indeed, Allah is truly Merciful and Merciful to mankind. (Q.S. Al-Baqarah: 143).

The sentence *وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا* is used as a starting point for the description of "religious moderation" in the Islamic view so that moderation is named *wasathiyyah*. The middle ummah means the chosen, best, fair, and balanced people, both in beliefs, thoughts, attitudes, and behavior. (Siti Rohmah and Zakiatul: 2022). This interpretation is in line with the meaning of moderate which means balanced. So well said *wasathan community* and moderation have similar meanings.

Moderation *orwasathiyyahit* is not an attitude that is vague or indecisive towards something like a passive neutral attitude, nor is it a mathematical argument as some people understand it from the thinking of Greek philosophers.

Islam is a moderate religion that teaches politeness, harmony and harmony in interacting with its environment. The characteristics of Islamic moderation can be seen from the explanation of the Qur'an which is in line with the Wasathiyah

order in various aspects. Islamic teachings do not teach extreme and radical attitudes in dealing with differences, but emphasize dialogue and civilization. The transitional position makes a Muslim not to take sides to the left and to the right, but together they strive to make people live in a fair manner.

Modeirasi beimaybeirteil don't knowionly political ideasentity and populismi. Seichapter, next to beirteil don't knowijust basic teachings and ideasi morals or thei ultimatei goal beiragama, yakni meicreate toibenefit, also very goodidangerous for the contestiks IndonesianiWhat a shameimuk. In the contestiks intra head beimodeirasi beireligion not meiadd and meireduce religious teachings, each otherirespect and meiappreciate if teirely onirbeidaan (especially in public spaces) deionly teaitap meirefer to somethingiwhat's upilt's scientific. No wayih in the name of fashionirasi beiiit's okayibeforeih beirpeigot and beihe is fightingibeithe bus, without meimaintain scientific principles and without meihave backgroundistep theniwithii knowiclaims.

Religious moderation encourages religious people not to shut themselves in, not to be exclusive (closed), but to be inclusive (open), to relax, to adapt, to associate with various communities, and to always study in addition to imparting lessons, in such a way religious moderation will encourage each religious community not to be extreme and excessive in dealing with diversity, including religious diversity and religious interpretations, but to always act in a fair and balanced manner so that one can live in a mutual agreement. In a national context, this principle of moderation was also what in the early days of independence was able to unite independent religious figures who had various contents of heads, various political interests, as well as various religions and beliefs. Everyone is moving towards the center looking for a meeting point to jointly accept the form of the Unitary State of the Republic of Indonesia (NKRI) as a joint agreement. Willingness to accept the Unitary State of the Republic of Indonesia as a final form of nationalism can be categorized as a tolerant attitude to accept the nation-state concept.

### 3. Methodology

The type of research used in this study is descriptive qualitative, namely trying to present the facts or actual reality. The type of qualitative approach used, among others, is supported by the type of data available for the preparation of this thesis. The data in question revolves around research on the PAI learning model in instilling the value of religious moderation at Bina Potential Palu Vocational High School and the results achieved from the PAI learning model in instilling the value of religious moderation coupled with other supporting data. The location of this research is at the Bina Potential Vocational School in Palu, Central Sulawesi. The school was chosen because it is a multi-religious school, which includes not only Islam but also several other religions, namely Christianity and Hinduism. Even though they have different beliefs, this school is able to maintain peace and continue to live side by side both among students, teachers, and local residents.

### 4. Results and Discussion

Teachers as teaching staff must be able to be a model for their students, but the development of science and technology and the demands of students who are increasingly developing and diverse, have an impact on the abilities possessed by teachers. Teachers must be good at creating learning models so that students are not bored and bored. Students will be more enthusiastic if in the classroom the teacher uses an interesting learning model.

Islamic Religious Education teachers use various learning models including group learning models, project learning models(*project based learning*), and contextual. This learning model is certainly very effective for use when entering subjects that contain religious moderation values.

Islamic Religion learning material is delivered specifically for Muslim students, as for Christianity and Hinduism, they also receive learning material from their religion teacher. Islamic Religious Teachers use several learning models namely *project based learning*, group, and contextual. The following is an explanation from the teacher of Islamic religious education.

"So the material that I convey is specifically for students who are Muslim. The learning models that I use are contextual learning models, project learning models and group learning models.

Islamic religious education teachers deliver special Islamic religious learning materials for Muslim students. Using learning models such as contextual, group, and discussion *project based learning*. It is hoped that students will grow in a moderate attitude so that peace is always maintained both within the school environment and outside the school environment. Peace is not created by itself, but through learning, habituation, examples, examples that bring peace. Humans are creatures that have a mind and a heart, so to form a peace-loving character it must be started when they are still in their education, because everything that is done starts from the nature of thought, then becomes action, action becomes a habit, and habit becomes character. So it is only natural that peace education, regarding the value of religious moderation, namely tolerance, human rights, and other religious moderation values, is upheld. If it does not exist then humans will behave arbitrarily. Because they do not understand the essence and meaning of peace itself. Instilling the value of religious moderation through learning Islamic religious education is one of the means to shape the character of students to be more moderate in religion, because the issue of religion is a very sensitive matter, if there is no tolerance there will be frictions which will lead to conflict. Like Johan's theory of peace, according to Johan Galtung peace is not only to reduce violence (treatment) but also efforts to avoid violence (prevention).

Peace is not just reducing violence but avoiding things that can trigger violence which leads to loss of peace. Moderation in religion is a very appropriate effort to avoid violence. The author's observation in the Islamic Religious Education teaching material book contains a chapter on tolerance which discusses avoiding acts of violence, indicating that the learning material refers to Johan Galtung's theory of peace.

The results of research conducted at Bina Potential Palu Vocational School, that Islamic religion teachers in teaching learning materials about the values of religious moderation, use contextual learning models. The learning model is a pattern that is used as a guide in planning learning in the classroom. The contextual learning model according to Johnson is an educational process that helps students see meaning in the subject matter they are studying by relating it to the context of everyday life, namely with the context of their personal, social and cultural environment.

Material about religious moderation is in class XI in the CHAPTER Tolerance. Islamic religious education teachers at Bina Potential Palu Vocational School use a contextual learning model, this is as described in the following interview.

"So, material regarding religious moderation is in class XI, namely tolerance, mutual respect. The learning model that I use is a contextual learning model, which raises issues related to the learning material being taught. So students are more active in looking for problems that occur around their environment and then discussing them. His study of the problems that occur in the field is about tolerance."

Material regarding religious moderation is in class XI, namely tolerance, Islamic religion teachers use contextual learning models to link learning material with issues related to real life. So students look for issues related to tolerance and then discuss them in class. This is a topic of discussion that can make students better understand the diverse contexts of life. Of course, this is a form of effort by Islamic religious education teachers to instill the value of religious moderation in students at Bina Potential Palu Vocational School.

Theoretically project-based learning (*project based learning*) also supported by constructivist learning theory leaning on the idea that students build their own knowledge in the context of their own experiences.

Approach *project based learning* is an approach that prioritizes students to be able to solve problems that are actually encountered in the field. Students in this learning act as professionals who try to solve problems in everyday life.

In the previous year, Islamic religious education teachers had used the project learning model, namely giving assignments to their students to conduct interviews regarding differences in opinions, this of course aims to provide experience to students how to respect each other's differences of opinion, thereby growing tolerance among students. As explained below:

"In the previous year, namely in 2022, I have used the project learning model or *Project Based Learning* to students. I gave them a project assignment to raise the issue of tolerance and then they conducted interviews about differences of opinion, the study was about tolerance and human rights as well as avoiding violence"

Based on the explanation of the Islamic religious education teacher above, it can be understood that the Islamic religious education teacher seeks to instill the value of religious moderation in students with various learning models which are certainly not boring but fun. This learning model makes students more active and also creative, because they are given the task of making projects and conducting interviews about differences of opinion, this was done in the previous year, namely in 2022.

## 5. Conclusion

From the results of the research that has been discussed, the authors will put forward several conclusions as follows: The Islamic religious education learning model used by Islamic religious teachers in instilling the value of religious moderation at Bina Potential Palu Vocational School is the Contextual Learning Model, Project Learning Model and Group Learning Model. In the contextual learning model, the activities carried out by students are the teacher giving assignments to students to read the topic of discussion that day, in this case the values of religious moderation, namely tolerance in terms of religion, ethnicity, race, and the prohibition of committing acts of violence, after that students relate it to the real life experienced by students. Implementation of the Islamic religious education learning model in instilling the value of religious moderation at Bina Potential Palu Vocational School as an effort to maintain diversity in the school within the framework of peace, tolerance, maintaining feelings for each other so as not to offend each other especially regarding religion, giving each religion the freedom to make celebration of their respective religious holidays both within the school environment and outside of school, provide good examples and advice and familiarize students with empathy for humanity by carrying out social service activities and other extra-curricular activities.

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